

The Broking—Maxey Debate

Darrell Broking
and
Al Maxey

The Broking—Maxey Debate

On the ContendingFTF Yahoo Chat list, June 8, 2008, Darrell Broking, Evangelist, posted the following to said chat list:

List, I would like to find an anti-patternist who would be willing to have a written debate with me on the ContendingFTF list. If you know one who denies that there is a New Testament pattern to which we must conform, then forward this email to him. If one can be found who will defend his false teaching and agree to a structured written debate then we can grant his access to the list to conduct the debate.

Brother Al Maxey, Minister/Elder for the Cuba Avenue Church of Christ, Alamogordo, NM agreed to engage in a written debate with brother Broking on that topic.

Broking affirms the following proposition: “*The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.*” Al Maxey denies the previous proposition.

Maxey affirms the following proposition: “*The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.*” Broking denies the previous proposition.

For each proposition, there will be four affirmative posts, each one followed by a negative response.

The debate began on July 3, 2008 with the posting of Broking’s first affirmative to the ContendingFTF Yahoo web site. Thus, the debate is now in progress on said chat list. We are also posting it to this web site.

If anyone would like to subscribe to the ContendingFTF Yahoo chat list please contact John West and request an invitation. His email address is: jwest.lists@gmail.com. During the debate the

members of the chat list will not be allowed to comment on the debate. Following the completion of the debate there will be time given for questions regarding the debate.

Recommended reading: *Evaluating a Debate*

—David P. Brown

Disclaimer

All quotes taken from e-mails are quoted as initially written, to include typographical errors, sentence structure, etc. The quotes were however reformatted to conform to the formatting of this ebook.

Preface

I want to thank Denise Mowery for her hard work in preparing this e-book. It is my prayer that this book will be read by many and that the influence of the anti-patternists will be hindered by this work. This is the **ONLY** source for the entire debate. Al Maxey clipped the appendices of my fourth negative even though they did not introduce new material. The material in the appendices was pertinent to the debate and the honesty of Al Maxey; thus it is little wonder that he eliminated it from the copies he distributed.

—Darrell Broking

Broking affirms the following proposition:

“The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.”

Al Maxey denies the previous proposition.

The Broking—Maxey Debate

Patternism

Broking's First Affirmative

Resolved: The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.

Affirm: Darrell Broking

Deny: Al Maxey

True or False Questions for Al Maxey

- 1) The chronology of Jesus' ministry in the Gospel of John contradicts the chronology of Jesus' ministry in the Synoptic Gospels. True or False.
- 2) The use of mechanical instruments of music in worship is sin. True or False.
- 3) The church may only, that is with God's approval, observe the Lord's Supper on Sunday. True or False.
- 4) During His life on earth, Jesus did things otherwise than prescribed in the Old Testament pattern. True or False.
- 5) Al Maxey can produce a list of what God expects from each person for fellowship and salvation. True or False.
- 6) Preaching Christ involves preaching a pattern of authority that is binding upon the church today. True or False.

Introduction

Why does a debate about the pattern principle of the New Testament need to take place between members of the church of Christ? Differing views about what God authorizes leads to a fractured fellowship. The participants in this debate stand divided

because of their respective views of God's pattern for life and Godliness. In fact, the Lord's church is divided because of differing views of the New Testament pattern. It is my prayer and aim that this study of God's Word will help stem the tide of division in the church. God's desire for His people is unity and uniformity based on the teaching of His Word (1 Cor. 1:10). To that end let us give our attention.

The Proposition Defined

By the term *New Covenant writings* I mean the twenty-seven books of the New Testament, Matthew through Revelation. These books are the Word of God and as such they are infallible and inerrant. By *inerrant* I mean that the Bible in its original autographs and correctly translated is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the sciences. By the term *infallible* I mean that the Bible in its original autographs and correctly translated is entirely exempt from error. By the use of the term *divine* I mean proceeding directly from God. The term *pattern* refers to the authoritative standard to which men must model themselves in order to be saved and in fellowship with Deity and those who are saved. By *salvation* I mean being delivered from the power and effect of sin, i.e., condemnation in the devil's hell. By the term *fellowship* I refer to a mutual sharing, partnership, joint participation, and communion with God and all of those who enjoy deliverance from the power and effect of sin. Thus, the New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.

A Few Problems That Impact Our Study

Different hermeneutical approaches to God's Word lead men to different conclusions about what God authorizes. Within the Lord's church there are differences of opinion about what constitutes the New Testament, what inspiration is, and how the New Testament was actually written. Each of the aforementioned views

impacts how people interpret the Scriptures. Other factors also come into play when the Scriptures are interpreted. Accordingly, there are differing views in regard to that which God approves and rejects. Because God is not the author of confusion (1 Cor. 14:33), differing interpretations of the Word of God are the result of how men approach the Scriptures. God and His Word are not at fault here.

The basis of this discussion needs to be an understanding of what the Scriptures are. To Timothy Paul wrote, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). This passage teaches that the entire Bible, from Genesis 1:1 through Revelation 22:21 is the product of divine inspiration. The Greek word *theopneustos* means “breathed of God.” Many today fail to recognize this wonderful truth. Many look at the body of writings that make up the Bible as human writings into which “inspiration” was somehow breathed. There are varying degrees of this theory, all of which are incorrect. Paul actually made the case that the Scriptures came into existence because God breathed them out of his mind. The Bible is the Book which declares to man the mind of God, at least as much of His mind that He wants us to know (Deu. 29:29). Any approach to God must be based completely on His Word. If man is to have spiritual life he must live by “every word that proceedeth out of the mouth of God” (Mat. 4:4). If one takes the position that the Scriptures contain error, he thereby denies that the Bible is the infallible, inerrant Word of God. That person will never attain spiritual life while fostering this view.

Today it is common place in many “Christian” schools to teach theories that suggest that the Scriptures are the product of men who sewed them together by using sources and oral traditions that were commonplace in their day. Cukrowski, Hamilton, and Thompson, in their highly acclaimed Abilene Christian University production, *God’s Holy Fire and the Nature and Function of Scripture*, allege that Matthew and Luke copied their material from

Mark and another source called the “Q” source (109). These men further allege,

The gospels do not purport to be direct eyewitness accounts of Jesus’ life. Rather, they trace back to oral and written stories about Jesus remembered by his disciples and shape those accounts in light of the ongoing needs of the church, guided by the Spirit, to understand Jesus’ life, death, and resurrection (108).

The teaching of this view has been documented at the allegedly conservative Freed-Hardeman University (Hatcher 2-3). Faculty members of Amridge University, where men such as Dr. Curtis A. Cates and Dr. Keith Mosher Sr., who have been known for their defense of inspiration, serve as faculty members, advocate the aforementioned view. This view places the focus of inspiration on men and scholarship and not on God and His Word. This view is probably doing more to strip the New Testament of its standing as the divine pattern for salvation and fellowship than any other factor today.

The New Testament Is Our Divine Pattern

The Bible is the product of God’s delivering His mind to men via the medium of words that can be understood, believed, and obeyed. While all Scripture is breathed of God, the New Testament specifically is our divine pattern for fellowship and salvation. In these last days God has spoken to man through His Son (Heb. 1:2) and His Son is to be heard (Mat. 17:5). To reject the words of the New Testament writings is to reject Christ (John 12:48) and thereby fellowship with Him and salvation. This pattern is the “form” of sound words to which Timothy was to hold fast (2 Tim. 1:13). Paul used the word *hupotúposin* to describe this pattern. This word refers to a “concise representation or form” (Zodhiates), i.e. “in the sense of standard” (BGDA 849). Notice that Timothy was to continue to hold to this pattern because “the time will come when

they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4). But God’s foundation stands sure (2 Tim. 2:19). The adherence here is clearly to that solid foundation of truth, which some men will seek to change because they want to follow another standard.

In the Patriarchal age, God gave Noah a divine pattern to build an ark to the saving of his house from the flood (Heb. 11:7). Noah complied with every component part of the divine pattern (Gen. 6:22). The totality of God’s Word to Noah was the pattern, not certain parts of His Word. Al, please tell us what part of the divine pattern could Noah have left undone and still have been saved from the flood?

Later, God gave Moses a divine pattern for building the tabernacle. That pattern was full of many details and specifications—component parts (Exo. 25:40; Heb. 8:5). Concerning this pattern, as was said of Noah concerning his building according to the divine pattern given to him, “Thus did Moses according to all that the Lord commanded him, so did he” (Exo. 40:16). Al, please tell us what part of the divine pattern could Moses not do and remain well-pleasing to God?

God has given mankind today a divine pattern for building his life. It is the New Testament of Jesus Christ. The pattern nature of the New Testament is inherent in that it is Jesus’ New Testament (Mat. 26:28; Heb. 9:15; Gal. 3:15). If the whole or the totality of the New Testament does not constitute God’s divine pattern today, what message is conveyed to us by 2 John 9, 1 Corinthians 4:6, Galatians 1:6-8, and Revelation 22:18-19 and what do they mean?

A testament or will is a very important document. It is to be dealt with soberly and with respect for the one who made it and for the reason that it was made. A testament or will is not to be changed. All or the totality of a testament or will is binding, not just parts of it. If Maxey has a will, does he mean all of it is binding or is his last will and testament only found in certain parts of his

last testament? If his pattern for those who receive his will is not the totality of his will but only found within his will, does Maxey expect those to whom his will pertains to determine what parts of his will are binding? If the whole of Maxey's will is not binding, then how do the recipients of his will determine what parts are binding and what parts are not binding?

If it is the case that the totality of God's Will to Noah constituted the pattern for Noah to follow in building the ark to the saving of his house; And, if it is the case that the totality of God's will to Moses was the pattern for the building of the tabernacle that he might be faithful to God; Then, it is the case that the totality of God's Will for mankind today, the New Testament of Jesus Christ (Jam. 1:25), constitutes God's pattern for building one's life so that God is pleased with it. If the pattern that God obligates man to follow today is not the totality of the New Testament, but it is only found within the New Testament, how is it that men are to determine what parts of the last Will and Testament of Jesus Christ are important to God and, thus, a pattern that man must follow, and what parts of the New Testament are not important to God and, therefore, not a part of the pattern that man must follow?

The pattern of truth followed by the early church was called the "apostles' doctrine" by Luke (Acts 2:42). The apostles' doctrine is the doctrine of Christ. Jesus said to the apostles: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke 16:10). In prayer to His Father, Jesus mentioned the fact that men would come to believe on Him through their (the apostles) word (John 17:20). Paul reminded the Corinthians that the things he wrote to them were the commandments of Christ (1 Cor. 14:37). Faithful Christians have the God given responsibility to pass this pattern on to others, without deviation, through sound teaching (2 Tim. 2:2). The New Testament is God's blueprint for life and godliness (cf. 2 Pet. 1:3).

One of the lessons of both Testaments is that God will always communicate to mankind what He expects and allows (e.g.,

Amos 3:7). The covenant people of old involved themselves in perverted, unauthorized worship in which they even sacrificed their own children. It was in regard to this that God said, “Which I commanded not, nor spake it, neither came it into my mind” (Jer. 19:5). The people of old were destroyed for lack of knowledge (Hos. 4:6). They were not content to know God’s Word and to follow it as their pattern in life (cf. Hos. 8:12). The only way that God’s people can be of the same mind (1 Cor. 1:10), learn not to go beyond what is written (1 Cor. 4:6), and stand ready for judgment is to learn the divine pattern for life and godliness and follow it exclusively.

Synonyms for the New Testament Pattern

There are several terms used in the New Testament that are descriptive of the divine pattern for fellowship and salvation. Probably the most commonly employed term is “the gospel.” Paul said that the gospel of Christ is God’s power unto salvation (Rom. 1:16-17). The gospel of Christ is God’s pattern for salvation as it contains the righteousness of God from faith (the pattern of divine Words cf. Rom. 10:17; Heb. 11:1) unto faith (man’s obedience cf. Heb. 11:6). The gospel of Christ teaches alien sinners how to get into the church of Christ wherein salvation is, and it teaches members of God’s family how to stay saved. Al do you believe this? Al are the gospel of Christ and the commandments of Christ one and the same body of teaching, or do you believe that gospel is for the world and doctrine is for the church?

The divine pattern is also called the “doctrine of Christ.” Notice that Mark referred to the fact that Jesus was teaching his gospel (Mark 1:1, 14-15). Mark said that this gospel was Jesus’ doctrine (Mark 4:2). Acts 13 and 14 employ the following terms to describe the message Paul and Barnabas preached: “the word of God” (13:5, 7, 44, 46, 48), “the faith” (v. 8), “the right ways of the Lord” (v. 10), “the doctrine of the Lord” (v. 12), “the good tidings”

(v. 32), “the word of the Lord” (v. 49), “the gospel” (14:7, 21), “the word” (v. 25). Notice John’s teaching about the doctrine of Christ:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds (2 John 1:9-11).

Those who abide in (continue to live by) the doctrine or teaching of Christ have both the Father and the Son (they are saved and in fellowship with Diety and all of the saved). Those who go beyond the established boundaries of this divine pattern “have not God.” John said further that those who come to God’s people and bring not “this doctrine” are not to enjoy Christian fellowship and those who fellowship them are joint heirs of their sin. Because John used the demonstrative pronoun “this,” it is understood that the body of teaching known as the “doctrine of Christ” is so distinct that it can be identified and set apart from the doctrine of men. Al, do you believe that the reference to the “doctrine of Christ” in 2 John 1:9-11 is to Jesus’ teaching known as the gospel.

This body of teaching known as the gospel of Christ or the doctrine of Christ is also referred to as “the faith.” This is “the faith” which was once and for all delivered to the saints (Jude 1:3). Some brethren do not like the concept of law keeping. They refer to those who insist on keeping God’s laws as legalists. Al, do you believe that keeping God’s laws is a negative thing? Notice that the Bible calls “the faith” “the law of faith” (Rom. 3:27). This law is to be obeyed to get into the church (cf. Col. 2:12—“through the faith”), and it is to be obeyed to stay in the church (Col. 1:23—“if ye continue in the faith”).

What Does The Pattern Detail?

The New Testament writings are God's pattern or design for all that we do in life. Paul said, "And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Please observe that all that one says or does needs to be directed by the Lord's pattern. All that we say or do must have His authority. To do a thing in one's name is to do a thing by one's authority. When Peter and John were arrested in Jerusalem, they were asked, "By what power, or by what name, have ye done this?" The Council wanted to know where Peter and John received the authority or power by which they had healed the impotent man (Acts 3:1-11). Notice that the apostles claimed the name or authority of Christ for their deeds (Acts 4:10). After being charged not to preach or teach in Jesus' name (Acts 4:18), the apostles went out and filled Jerusalem with their "doctrine" (Acts 5:28). Preaching and teaching Jesus cannot be accomplished without preaching and teaching the doctrine of Christ.

The pattern details exactly how one gets into the church wherein salvation is. The New Testament teaches that there are five steps required to get into Christ or the church. Men are to hear the Word (Rom. 10:17), believe in Jesus (John 8:24), repent of their sins (Acts 2:38), confess Jesus before men (Rom. 10:10), and be baptized for the remission of their sins or to have their sins washed away (Acts 2:38; 22:16).

The New Testament pattern teaches those in the church how to stay in fellowship with God and the faithful. The Bible teaches a pattern for the organization and structure of the church (1 Tim. 3:1-13; Tit. 1:6-9; 1 Tim. 1:3; Tit. 1:5). The New Testament pattern describes the work and mission of the church (Mat. 28:18-20; Gal. 6:10; Jam. 1:21; Heb. 10:24; Rom. 15:2). Christians are under divine obligation to be in a congregation that is structured after the divine pattern, and one that follows the divine pattern in its work and worship. The Bible teaches one pattern for worship which is specifically based on God's Word or truth (John 4:24; 17:17). There

are five acts of New Testament worship which are authorized by Christ. For example, the pattern teaches that the Lord's Supper may only be observed on the Lord's Day and that in the assembly of the saints (1 Cor. 11:18; Acts 20:7-12). Additionally, Christians are to sing in worship unaided by mechanical instruments of music, which violate the divine pattern and constitute sin (Eph. 5:19; Col. 3:16). The New Testament pattern for worship each Lord's day also includes giving of our money (1 Cor. 16:1-2; 2 Cor. 8-9), prayer (Acts 2:42), and the preaching/study of the Word (Acts 2:42; 20:7).

The New Testament pattern offers catalogues of sin from which the faithful must abstain (Gal. 5:19-21; 1 Cor. 6:9-10; Col. 3:5; Tit. 2:12a), and offers a pattern of godliness that is to be imitated (1 Cor. 11:1; Tit. 2:12b; Phi. 3:17; 1 Pet. 2:21). In all that men say or do, the utmost consideration needs to be given to behavior that is authorized by Jesus, because he will judge us one day by his infallible standard of truth. This self evident truth was acknowledged by one preacher said:

For the citizens of the Old Covenant the King's laws were classified.... In the King's regulations of his New Covenant laws, these obligations are not systematized, as they were in the Old; but they are scattered throughout the entire group of writings and clearly stated. The family life is ordered with strict regulations.... Christian laws legislate a citizen's social and business life.... And these laws of the King also control worship. They control the form, the day or meeting, and what goes on—to the extent even that no mechanical instrumentation is allowed, no doctrinal error is permitted in the sermons, and no substitutions or modifications in the acts of obedience will be accepted (McMillan 102-105)

McMillan simple noted that fact that we must have authority for all that we do in life!

Some men mock God's divine pattern, ridicule those who follow it, and allege that patternists must produce a numerically organized list of obligations. Will those who allege that there are but a few obligatory matters in the New Testament please produce a list of what they see as the exclusive pattern for fellowship and salvation? Al, by the time we have concluded this debate will you have produced your numeric and codified pattern of obligatory matters necessary for fellowship and salvation? Ultimately, God placed the responsibility on each person to identify the plan of salvation and to obey it, to find a congregation that follows the New Testament pattern in its structure, work, and worship, and join its ranks, or else start one, and to abstain from the works of the flesh while serving God in life. What is so difficult about that? Nothing if you really love the Lord. The New Testament is our pattern and follow it we must if heaven is our goal.

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The Broking—Maxey Debate

Patternism

First Proposition

“The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.”

Al Maxey’s First Negative to the First Proposition

July 9, 2008

Introduction

Let me begin this dialogue with Darrell by expressing my complete agreement with an observation he made in his first affirmative to the first proposition. In response to the obvious challenge as to *why* such an exchange between brethren as this current one is even *necessary*, he wrote, “Differing views about what God authorizes leads to a fractured fellowship. . . . In fact, the Lord’s church is divided because of differing views of the New Testament pattern.” He is absolutely correct. Brethren, the Family of God has been feuding and fragmenting for far too long, and, frankly, over matters that have absolutely nothing to do with our ultimate relationship with God or His children. And these “vital issues” are most assuredly *not* proving to be effective in *evangelizing* the lost or in *edifying* and *unifying* the saved. Satan is having a field day in the church, and I fear far too many of us are willing (or, at best, unknowing) participants. Darrell’s “prayer and aim,” as is mine, is to “help stem the tide of division in the church.” I believe that responsible, respectful, reflective dialogue between differing brethren is a good, and even *necessary*, beginning. It is with this noble

end in mind that I have agreed to this present exchange. May all those who read it do so with open minds, open Bibles, an openness to *change*, and with a yearning for greater fellowship and loving harmony between shamefully separated siblings in the Family of our Father.

Answers to Darrell's Questions

According to the format of this formal debate, as previously established by **David Brown**, the editor for the monthly publication *Contending for the Faith*, who also serves as the moderator of this exchange, each participant will be permitted to ask six True/False questions of the other participant in each of his posts (except for the final rebuttal post in each half of the debate). True/False questions obviously can be somewhat misleading if not correctly phrased. For example: "You are no longer beating your wife." True or False? Well, clearly, this will need some clarification by the respondent, for *either* answer reflects poorly on his character (unless the term "beating" simply refers to the fact that he regularly "beats" her in their daily game of chess). One can easily perceive the weakness of such questions when poorly phrased, or when terms employed tend to be ambiguous. However, I will do my best to respond to the six Darrell has posed.

1. "The chronology of Jesus' ministry in the Gospel of John contradicts the chronology of Jesus' ministry in the Synoptic Gospels."—This is one question that I really feel cannot be given a simple "true or false" response. Biblical scholars have pointed out a number of so-called "discrepancies" and/or "contradictions" within the four gospel accounts (and these differences exist even among the synoptic writers). Some detractors and skeptics have fervently sought to shine a light on these differences for the purpose of undermining the inspiration and authority of the Scriptures. I believe they have missed the point of the passages in question. *Are* there differences between John's

account and the other three accounts? There are probably *some*, just as there are differences in the accounts of the other three authors. Do these constitute “contradictions” (in the sense that one is telling the truth and the other is not)? No, I do *not* believe this to be the case. I believe these are simply reflective of perceptive differences between authors, and may have far more to do with authorial intent and the audience to whom they sought to convey a particular message. More about this later when I address Darrell’s remarks regarding inspiration.

2. “The use of mechanical instruments of music in worship is sin.”—**False**. It is never characterized as such in Scripture, thus it would be rather presumptuous of *me* to do so.
3. “The church may only, that is with God’s approval, observe the Lord’s Supper on Sunday.”—**False**. The Lord Jesus Himself left the matter of frequency in the realm of the non-specific. “As often as” were His words (reinforced by the apostle Paul). That’s good enough for me.
4. “During His life on earth, Jesus did things otherwise than prescribed in the Old Testament pattern.”—**True**. Perhaps Darrell can direct us all to the specific “authorization” within the Old Covenant writings for the four cups of wine that were traditionally employed in the Passover during the time of our Lord, and one of which was employed by Jesus Christ as He instituted what has come to be known as the Lord’s Supper. Was the presence during the Passover of those four cups of wine ever specified by God? If not, does such constitute human tampering with the divine pattern, however well-intentioned?
5. “Al Maxey can produce a list of what God expects from each person for fellowship and salvation.”—**True**. Indeed, I have already done so (more about this when we get to the second proposition of this debate). The key here is what God has clearly *specified* in the Scriptures, NOT what men

have *assumed* from the silence of the Scriptures. Big difference.

6. “Preaching Christ involves preaching a pattern of authority that is binding upon the church today.”—**False**. Again, I hesitate to even respond to this statement as the phrase “pattern of authority” is not adequately explained by Darrell in the context of “preaching Christ.” Jesus Himself claims “all authority in heaven and on earth” [Matt. 28:18], so when I preach Jesus I preach *this* truth. Yes, HIS will is binding upon the church today, but inferences and assumptions drawn by fallible *men* are not. Frankly, I would need to know more what Darrell had in mind with regard to his statement of “a pattern of authority that is binding upon the church today” (and what specifically he perceives that to entail) before I could ever consider an affirmative response to his above statement.

Hermeneutical Approach

Darrell Broking declared, “Different hermeneutical approaches to God’s Word lead men to different conclusions about what God authorizes. . . . Accordingly, there are differing views in regard to that which God approves and rejects.” He further observes, “Differing interpretations of the Word of God are the result of how men approach the Scriptures.” I would tend to agree with this. If someone perceives the inspired Scriptures (and yes, I do indeed believe them to be “God-breathed”) as a book of LAW, then they will search the pages of this book for God’s *law*. However, if they perceive the inspired Scriptures to be a book of LOVE, then they will search the pages of this book for God’s *love*. I personally do NOT regard the 27 New Covenant writings to be a legal document. They are not *regulatory*—they are *revelatory*. They reveal to us a loving Father who was willing to display that love in the most dramatic way imaginable to man: sending His beloved Son to die for our sins so as to bring about a restoration of relationship

(not a regulatory religion). It was not only an act of love, but an act of grace and mercy. To reduce this revelation of grace to some regulatory code is nothing short of an affront to our Father, and it marginalizes His gift.

When I examine the Scriptures, I do not search for a *pattern* to impose, but rather for a *Person* to imitate. *HE* is my pattern. We sing a marvelous hymn (I wonder if Darrell sings this same hymn) written in 1885 by William A. Ogden titled “Where He Leads I’ll Follow.” There is a line in this hymn that sums it up for me: “HE the great example is, and *pattern* for me.” I fear that far too often my beloved brethren in the Family of God have failed to perceive the true purpose of these inspired writings. They are not given to regulate a religion, but rather to reveal a Redeemer! It’s not about *law*, it’s all about *love*. Does love involve an obligation to strive to live according to the expectations of our Father? Of course. There are clearly commands He has issued. “Love one another” is one of them. Are we to obey? We had better. Our precious Redeemer Himself observed, “If you love Me, you will keep My commandments” [John 14:15]. In Hebrews 5:9 we are informed that our Lord “became unto all those who obey Him the source of eternal salvation.” No, we do not diminish the role of obedience. It is vital. But, let us not forget that our Lord Jesus also declared that His load was light and His yoke was easy [Matt. 11:30]. Jesus came to *lift* the burdens of the weary and heavy-laden, not pile more upon them. Jesus pronounced a woe upon the legalists of His day, “For you weigh men down with burdens hard to bear” [Luke 11:46]. It was never Jesus’ intent, however, to *perpetuate* such legalistic, patternistic religious oppression. *His* commands are *not* burdensome.

Indeed, may not His commandments be summed up in a word—Love?! A lawyer approached Jesus one day (at the instigation of the Pharisees) and asked Him which was the greatest commandment in the Law. Jesus replied that one must love God with every fiber of one’s being, and that the second greatest command was like unto it—one must love one’s neighbor! The Lord then said, “On these two commandments depend the whole Law

and the Prophets” [Matt. 22:40]. Volumes of regulatory law and tradition were just reduced to a command to LOVE. In so doing the Lord lifted the burden of legalistic patternism and merely imposed the royal law of love!! In commenting upon this, the apostle Paul wrote, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law” [Rom. 13:8]. Paul then lists several well-known laws regulating behavior and then again stresses the fact that they are summed up in love for others. “Love therefore is the fulfillment of the law” [vs. 10]. The apostle John wrote, “God is love, and the one who abides in love abides in God, and God abides in him” [1 John 4:16]. Indeed, love is the very *mark of discipleship*. Jesus declared, “By this all men will know that you are My disciples, if you have love for one another” [John 13:35]. When we are united in one loving, harmonious body of believers we have the greatest evangelistic witness on earth [John 17:21]. This is a far cry from the heavy burdens imposed by the legalistic patternists.

These legalists and religious patternists of the first century would often “travel about on sea and land to make one proselyte,” and yet Jesus declared that when such a person became one, he was made “twice as much a son of hell” as those who had indoctrinated him [Matt. 23:15]. Why? Because they had lost sight of the true purpose of God’s Word, which they were daily invalidating for the sake of their own tradition, and as such they were worshipping the Lord God in vain, teaching as divine doctrine the precepts of mere men [Matt. 15:3-9]. They searched the Scriptures for LAW, and in so doing had utterly failed to perceive the LORD. In other words, their hermeneutical approach was flawed. They perceived, as many do even today, the inspired writings as *regulatory* rather than *revelatory*. Too many of my brethren today are making the same mistake, thinking that *life* is to be found in the Scriptures. That is a false quest. Life is to be found in the ONE who has been revealed to us within the Scriptures. To make the NT writings *themselves* (as Darrell has done) “the divine pattern which must be followed for both fellowship and salvation” (Darrell’s words)

is to elevate them to a status unto which they were never divinely intended. Yet, in speaking of these 27 documents, Darrell has referred to their “**standing** as the divine pattern for salvation.” Then he later extends this to “the church of Christ wherein salvation is.” No, brother, salvation is in *Christ*, not in the “church of Christ.” Salvation is in a Person, not a pattern or a place or a position or a practice. The New Covenant writings do not impart life (that was never their purpose), but they DO impart *knowledge* of One who DOES impart life.

Just before stating that all Scripture is “God-breathed,” and that it is profitable for instruction and training, among other things, the apostle Paul made this statement regarding Timothy—“From childhood you have known the sacred writings which are able to give you the wisdom that *leads to* salvation *through* faith which is in Christ Jesus” [2 Tim. 3:15]. Yes, once again we perceive that the Scriptures (in this case the OT writings) were largely intended to be *revelatory* in nature, although we freely admit that under the Old Covenant there were indeed a great many more regulations (especially pertaining to the tabernacle/temple worship). These were imposed until a “time of reformation” [Heb. 9:10; cf. vs. 1], which time was ushered in with the coming of the New Covenant, and which Jesus said was even then on the scene [John 4:23-24]; a time when worship of the Father by His beloved children would be characterized less by regulation, and more by depth of spiritual relationship. Nevertheless, some today still perceive the New Covenant writings to be equally as much about LAW as those of the Old Covenant. Both, however, were designed to *reveal* relationship, not to *regulate* religion. Jesus rebuked the religionists of His day with these words: “You search the Scriptures, because you think that *in them* you have eternal life; but it is these that bear witness *of Me*; and you are unwilling to come to Me that you may have life” [John 5:39-40]. I fear that people like Darrell are still searching the inspired Scriptures looking for patterns, and perhaps, in so doing, truly failing to perceive the *real* Pattern

right before their eyes—JESUS. Their hermeneutical approach is skewed, and, as a result, so is their theology.

Observations on Darrell's Thoughts

Let me make a number of observations on the thoughts presented by Darrell Broking within his first affirmative. He has made several statements that truly *need* to be challenged, as, in my view, they are far removed from Truth. In his introduction Darrell wrote, "God's desire for His people is unity and uniformity based on the teaching of His Word." *Unity* I will agree with ... *uniformity*, however, actually works contrary to genuine unity of the Spirit. If every member within the Body of Christ was *uniform*, then we would have a strange looking body indeed. "If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?" [1 Cor. 12:17]. If the whole body was just one large ear, *then* you would have uniformity. Unity, however, is a diversity of parts making up a functional whole. This is *not* just applicable to talents and abilities and opportunities, it also applies to personal convictions and methodologies. Yes, there are indeed some *essentials* upon which we must agree in order to be in fellowship with the Lord and one another (and even to be saved), but they are truly few in number (more about these when I take the affirmative in the second half of this debate). The challenge of *unity* is to come together as one *in spite of* these many differences. The key is LOVE, and the unifying force is the Holy Spirit. Even a casual reading of Romans 14 will reveal that these disciples of Christ were far from being *uniform* (even in their strong convictions of faith), but IN HIM they could clearly be *united*. Rallying to a Person allows for unity in diversity; rallying to a position or pattern, however, demands uniformity of thought and practice, and I believe such a focus to be completely contrary to the spirit of biblical teaching, especially that of the New Covenant writings.

Darrell declares, “The term pattern refers to the authoritative standard to which men must model themselves in order to be saved and in fellowship with Deity and those who are saved.” I would tend to agree with this statement IF that “authoritative standard” to which Darrell referred is identified as JESUS CHRIST. I utterly reject this statement, however, in light of the fact that Darrell believes this “authoritative standard” to be “the New Covenant writings” themselves. In their entirety, Darrell? Every single word? No exceptions? Every word, every phrase, every sentence is a vital part of that “authoritative standard” which “*must* be followed for both fellowship and salvation”? Is this your position, Darrell? Readers, please take note that he has stated that “the New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation” (*his exact words*). Again, *every* single word, phrase and sentence, Darrell? Absolutely no exceptions? I eagerly await his response to this, as it is central to our present debate. Indeed, it is the actual point over which this debate is being waged. Thus, he owes it to the readers to respond to these questions, and to do so with great specificity and clarity.

I found it extremely interesting, and not a little amusing, to be perfectly honest, that near the end of his first affirmative Darrell Broking provides a quote from E. W. McMillan in which the following statement is made: “In the King’s regulations of his New Covenant laws, these obligations are not systematized, as they were in the Old; but they are scattered throughout the entire group of writings and clearly stated.” Hmmm. ***Scattered throughout the entire group of writings and clearly stated.*** Well, that sounds amazingly similar to the proposition I will affirm in the second half of this debate, and which Darrell denies. Odd that he would include a quote that appears to defeat his own argument!!

Although Darrell and I both believe that the Scriptures are genuinely “God-breathed,” nevertheless I believe that God still allowed the individual personalities of the writers to shine through the documents they penned. I also believe that they collected documentary evidence, under the guiding influence of the Spirit,

to aid them in the writing of their various gospel accounts, historical reviews and epistolary charges to the churches. This is clear, for example, in the statement made by Luke at the beginning of his gospel record. He spoke of those who had compiled the accounts of eyewitnesses and put them together, and “it seemed fitting for me *as well*, having *investigated* everything carefully from the beginning, to write it out...” [Luke 1:1-3]. It was an investigative effort; a compiling of evidence from a number of sources. Yes, the Spirit was at work here, I believe. But, let’s not discount the individual efforts of the NT writers themselves. Darrell asserts that “this view places the focus of inspiration on men and scholarship and not on God and His Word. This view is probably doing more to strip the New Testament of its standing as the divine pattern for salvation and fellowship than any other factor today.” I disagree completely!!

Darrell has given us all a couple of examples of divine *specificity* in ages past, and I have no disagreement with them whatsoever. When God *specifies*, man must *obey*. It is when men *assume* or *infer* or seek to *deduce* such legal regulation in the face of divine *silence*, and elevate said personal perceptions to the standing of divine precept that I must voice a strong objection. Darrell asked, “Al, please tell us what part of the divine pattern could Noah have left undone and still have been saved from the flood?” God *spoke*; God *specified* ... Noah *complied*. We must do ALL that our God *commands*. No argument from me here! “Al, please tell us what part of the divine pattern could Moses not do and remain well-pleasing to God?” God *spoke*; God *specified* ... Moses *complied*. Again, we must do no less today. The key, however, is—God *spoke*; God *specified*. I am convinced with all of my heart that these *specifications* of our God in the New Covenant writings are clearly stated, rather few in number, and easily located *within* the pages of the NT writings. It’s *this* that Darrell denies. It’s *his* view, apparently (or so this first proposition and his first affirmative seem to suggest), that *every single word* of these 27 books IS the divine standard of authority upon which both fellowship and salvation

depend. I find that to be an absurd notion, and one he will have much difficulty in defending when faced with some practical challenges (which I intend to provide). When God *specifies*, we must all obey. No argument there. When men *speculate*, we are under no such obligation. Much of what is imposed upon the church today as divine specification is nothing more than human speculation. I will heed the former, but never the latter.

“God has given mankind today a divine pattern for building his life. It is the New Testament of Jesus Christ. ... If the whole or the totality of the New Testament does not constitute God’s divine pattern today, what message is conveyed to us by 2 John 9, First Corinthians 4:6, Galatians 1:6-8, and Revelation 22:18-19, and what do they mean?” So writes and declares Darrell Broking in his first affirmative. The 27 books known collectively as the New Covenant Scriptures (“the whole” and “the totality” of them) “constitute God’s divine pattern today.” This is the clearly stated view of Darrell Broking, as here seen in his own words. I take “whole” and “totality” to include *every single word* contained within these 27 books. Indeed, to *diminish* these 27 books by even *one word* would be to jeopardize our very eternal salvation, as per his apparent interpretation of the passages he provided. Thus, according to Darrell’s view, the New Covenant writings do not merely *contain* an authoritative standard for godly living resulting in both *fellowship* and *salvation*, THEY ARE (wholly and totally) that authoritative standard for godly living resulting in both fellowship and salvation. This, of course, leads one to speculate as to the identity of that “divine pattern” *prior to* the penning and collection of these 27 books. The very first book of the 27 to be penned was not produced until almost *two decades* after Pentecost, for example. IF these 27 books ARE the divine pattern, then *what* constituted the pattern for the first two decades of the existence of the church? In fact, the 27 books were not completed until near the end of the first century, so we’re looking at several generations of disciples who did not possess “the divine pattern,” or who only had bits and pieces of it ... that is, *IF* these 27 books truly constitute “the

whole” and “the totality” of that divine pattern, as Darrell claims. Just something to think about!!

- I am also somewhat amazed that Darrell has seemingly confused the new covenant established by Christ between God and His people with these 27 written documents. He devotes an entire paragraph to talking about how “the totality of a testament or will is binding, not just parts of it.” Clearly, unless I’ve missed something, Broking seems to be implying that these written documents constitute that new covenant *itself*. If this is indeed what he is suggesting, then he has greatly misunderstood the nature of this new covenant. This would be the equivalent of stating that God’s covenant with mankind prior to Christ WAS the 39 books of law, history, poetry, prophecy, etc. That is ludicrous. When Heb. 13:20 speaks of the “blood of the eternal covenant” which was shed by our Lord Jesus, was the author speaking of these 27 books (several of which had yet to be written)? When Heb. 8:6 and 12:24 speak of Jesus being the “mediator of a new covenant,” a “better covenant,” was this again a reference to these 27 books? Not likely. These books *reveal* the nature of this new covenant, but they do not *constitute* it. That is a ridiculous doctrine, and I would call upon Darrell to denounce it. If Darrell Broking has no better grasp of the nature of this new covenant than that, then I shudder to think what he must be preaching and teaching.

Darrell asks, “If the pattern that God obligates man to follow today is not the totality of the New Testament, but it is only found within the New Testament, how is it that men are to determine what parts of the last Will and Testament of Jesus Christ are important to God and, thus, a pattern that man must follow, and what parts of the New Testament are not important to God and, therefore, not a part of the pattern that man must follow?” Again, we detect a bit of confusion between these 27 inspired documents and the “last Will and Testament of Jesus Christ.” Perhaps a careful

study of what a “covenant” is would be in order for Darrell, if he is able to find the time. As for how to determine what is related to salvation and fellowship *within* the pages of these 27 written documents, that more properly falls under the heading of the second proposition. I will get into that in some depth when we arrive at that phase of this debate, so I would urge Darrell to be patient. It will be discussed. As for what part of the NT writings may NOT constitute a pattern for man to follow pertaining to fellowship and/or salvation, let me give just a singular example—Mark 14:51. “And a certain young man was following Him, wearing nothing but a linen sheet over his naked body.” Hmmm!!! Darrell may actually have a point—if he showed up at the congregation for which I preach wearing only a linen sheet over his naked body, that just might *be* a fellowship issue! Shall I give a few more examples, Darrell, or will this suffice?! After all, you DID declare that “the whole, the totality” of these documents constitute the divine pattern. MY linen sheet stands at the ready, brother ... how about yours?! Maybe *this* is why Paul urged Timothy to “bring the cloak which I left at Troas with Carpus” [2 Tim. 4:13]. When you follow Christ Jesus naked, wrapped in your linen sheet, Darrell, make sure you have someone bring a cloak to you later on while you’re in prison ... after all, it’s part of the NT pattern of godly behavior resulting in fellowship and salvation. The *whole* ... the *totality* ... right?!

Darrell Broking wrote, “The gospel of Christ teaches alien sinners how to get into the church of Christ wherein salvation is. ... Al, do you believe this?” No, I do not. The gospel message that I preach is NOT designed to get the lost “into the church of Christ.” Salvation is NOT in the *church* of our Lord Jesus, rather it is in Christ Jesus Himself. I labor to lead people to HIM, not to the *Church of Christ* church. When one enters into relationship with Jesus, then our Lord numbers such a one together with all the other redeemed of this earth. They thus become part of that universal “called out” body of believers. Salvation is not in this group, but rather in the One who numbers them together. Darrell also referred several times to 2 John 9-11, one of the favorite passages

of the legalistic patternists ... and also one of the most abused texts in the New Covenant writings. Darrell further abuses it by equating “the teaching of Christ” with the “divine pattern.” Thus, it appears Darrell believes that the New Covenant writings (all 27 of them; every single word of them) constitute “the teaching/doctrine of Christ.” He wrote, “Those who go beyond the established boundaries of this divine pattern ‘have not God.’” He then asks, “Al, do you believe that the reference to the ‘doctrine of Christ’ in 2 John 9-11 is to Jesus’ teaching known as the gospel?” No, I do not.

This is a passage whose meaning has been debated for many, many centuries. Dr. Albert Barnes states the problem very simply—“Is this the doctrine which Christ taught, or the true doctrine respecting Him? The language is somewhat ambiguous, like the phrase ‘the love of Christ,’ which may mean either His love to us, or our love to Him. It’s very difficult to determine here which is the true sense—whether it means the doctrine or precepts which He taught, or the true doctrine respecting Him” (*Barnes’ Notes on the New Testament*). The issue is this—is the phrase “doctrine of Christ” a **Subjective Genitive** or is it an **Objective Genitive**? Which Greek grammatical construction one chooses will determine one’s interpretation of the passage ... and thus one’s theology and practice. Again, scholarship has been divided for centuries over which to choose, since *either* is correct grammatically! I have dealt in-depth with this passage in a study which may be accessed online by those interested in examining this question in greater detail than is permitted here (**Reflections #84—*The Doctrine of Christ***), however let me just declare that my own personal conviction is that this is an **Objective Genitive**. Contextually, the teaching *about* Christ that John sought to emphasize was that Christ Jesus had indeed come to this earth in the flesh, something that was being denied by some at that time (see verse 7). Thus, it was a very specific teaching, and should not be expanded to include every word of the 27 inspired New Covenant documents.

One of the cardinal rules of biblical/sacred hermeneutics is that an obscure or ambiguous passage should be interpreted, if possible, in light of one that is clear and unambiguous. I believe we have just such an *instructive parallel* in 1 John 2:22-23. There is a clear parallel of ideas found between this passage and 2 John 9. In the former we clearly see that it is teaching *about* Jesus Christ that is in view. John places MUCH emphasis upon the doctrine of Jesus having come in the flesh (see 1 John 1:1-3 for example), and thus the objective genitive should not be lightly dismissed as the probable authorial intent of 2 John 9. One should also not overlook that John clearly referred back to verse 7 in verse 10 where he spoke of “*this teaching/doctrine.*” What teaching or doctrine was that? The teaching or doctrine that Jesus Christ had come in the flesh (vs. 7). *Between* those statements we find our problem phrase which speaks of “the doctrine/teaching of Christ.” The immediate, as well as the remote, context seems to favor an objective genitive interpretation. This is teaching *ABOUT* Christ. One scholar observed, “Christians should not tear 2 John 9 out of its context, and then seek to employ this passage as a meat cleaver to hack to death all those who disagree with their party cry for orthodoxy, which originates out of their own interpretive community.” Thus, my own personal conviction on this passage, after much research and reflection, is that “doctrine of Christ” is most likely, based on the context and John’s overall focus in his writings, an *objective genitive*. Therefore, John is referring to the teaching *ABOUT* Jesus Christ; specifically: that He was truly incarnated ... “The Word became *flesh*, and dwelt among us” (John 1:14), and they *handled that flesh* with their own hands (1 John 1:1). This is a foundational Truth of the Christian faith, and if anyone comes to you and does NOT bring *this teaching/doctrine*, they are to be rejected!

Darrell asks, “Al, do you believe that keeping God’s laws is a negative thing?” On the contrary—when our God *commands*, He does so with our best interests in mind. Therefore, it is a very *positive* thing for men to comply with His *specified* instructions for our lives. However, when mere fallible men *assume* various rules and

regulations for the people of God, dictating where HE never did, then that is indeed a very, very *negative* thing. And, sadly, that's just what is happening much too frequently within the family of our heavenly Father. Where our *God* speaks and specifies, I will always listen and obey; where some of His *people* presume to speak *for* the Father, I feel no compulsion to comply.

Near the end of his first affirmative, Darrell speaks of various “patterns” he perceives *within* the New Covenant documents. He is convinced “there are five steps required to get into Christ or the church.” Which is it? Christ OR the Church ... or are you *equating* the two (as it appears)? Are you *sure* there are just *five* steps? No more, no less? What would you do with Paul’s statement that “whoever will ***call upon the name of the Lord*** will be saved” [Rom. 10:13]? Is this calling upon the Lord salvific? Does this make six? Are there others? Darrell talks about “one pattern for worship,” which I find interesting in light of the tremendous diversity of worshipful expression in most every congregation I have visited. He says, “There are five acts of New Testament worship which are authorized by Christ.” Really? Just five? No more, no less? What about baptism? If this occurs within the corporate assembly, might it be considered an “act of worship”? Just curious.

Additionally, Darrell Broking says, “the pattern teaches that the Lord’s Supper may only be observed on the Lord’s Day and that in the assembly of the saints.” The “pattern” also indicates it was done in the evenings, in conjunction with a meal, and in an upper room. Also, please make sure that one of the teens falls asleep and tumbles to his death. Legalistic patternism is, as one will quickly notice, a “pick and choose” religious exercise. It appears Darrell gives greater authority to a singular example of disciples in one location on one weekend than he does to the very words of the Son of God Himself—“as often as.” Darrell also writes, “Christians are to sing in worship unaided by mechanical instruments of music, which violate the divine pattern and constitute sin.” Well, Darrell Broking has just declared far more in that sentence than our God ever did anywhere in all of Scripture. God has never called the use

of instruments as an aid or accompaniment to singing in worship a SIN. I would challenge Darrell to show me where God has made such a declaration. In fact, I would challenge Darrell to provide even ONE passage, in either OT or NT writings, that even HINTS at divine disapproval of instrumental accompaniment to singing in a corporate worship setting. I'm sure we would all like to see that passage. We shall await it. Practices based upon human deduction and assumption can never rise to the standing of divine decree, no matter how convinced one might be of his personal preferences and perceptions. God never called it sin, thus neither shall I.

I must admit to being rather curious as to how one *evolves* such a narrow legalistic perspective. Is this view of patternism, as it is expressed in the first proposition of this debate, a perspective Darrell has recently come to, or has he held this view for many, many years? If his conviction that the NT documents ARE the divine pattern that must be strictly adhered to for one to obtain eternal salvation and to enjoy the fellowship of the saints, and these documents don't merely *contain* God's divine expectations in that regard, then I have to wonder if this is a rather recent revelation of his, or if he has pretty much always believed this way. Again, it would be enlightening to know the evolution of his thought ... if indeed it *has* evolved, and not remained constant over the years.

Questions for Darrell

1. Baptism is an act of worship. True or False.
2. Every single word of the original 27 New Covenant documents is part of the divine pattern that must be followed if one would enjoy fellowship and/or receive salvation. True or False.
3. My conviction as stated in the first proposition of this debate is one of long standing with me personally (held for over five years). True or False.

4. My conviction as stated in the first proposition of this debate is one I have embraced fairly recently (held for less than five years). True or False.
5. Taking up a collection to be placed in the church “treasury” (bank account) on any day other than Sunday is a sin. True or False.
6. Observing the Lord’s Supper on any day other than Sunday is a sin. True or False.

The Broking—Maxey Debate

Patternism

Broking's Second Affirmative

Introduction

It is wonderful to be able to discuss matters of doctrine as we are doing in this debate. The postmodern and pragmatic culture of America has created an environment in which few are willing to debate matters such as these. It is alleged that emphasis on the New Testament as pattern revelation is errant. As this debate continues to unfold, it will be evident that God's Word is on trial here. The Bible, and specifically pertaining to this debate the New Testament, is the objective, absolute, pattern revelation from God to man. It is only when that truth is accepted through loving obedience that men can enjoy the blessings and benefits of fellowship with Deity and the redeemed.

Answers to AI's Questions

1. Baptism is an act of worship. True or False? **False.**
2. Every single word of the original 27 New Covenant documents is part of the divine pattern that must be followed if one would enjoy fellowship and/or receive salvation. True or False? **True.**
3. My conviction as stated in the first proposition of this debate is one of long standing with me personally (held for over five years). True or False? Questions 3 and 4 are difficult to answer with a simple affirmation or denial; thus the context of my belief needs to be established. Since I began to study the Bible, it has been my conviction that there is a God given pattern that must be followed to enjoy salvation and fellowship

with God's whole family in heaven and earth. In that context the answer is true. In times past I have written and preached on the subject of the New Testament pattern and used terminology that does not reflect the precision of the proposition I am affirming. I have stated that there is a pattern in the New Testament rather than stating that the New Testament in its plenary state is the pattern.

4. My conviction as stated in the first proposition of this debate is one I have embraced fairly recently (held for less than five years). True or False? In the context of my statement noted in the answer to question 3 the answer is true. It has been within the last five years that my understanding of inspiration and Biblical inerrancy has been honed to the point that I can precisely articulate my belief that the New Testament is God's plenary pattern for all men living this side of the cross.
5. Taking up a collection to be placed in the church "treasury" (bank account) on any day other than Sunday is a sin. True or False? **False.**
6. Observing the Lord's Supper on any day other than Sunday is a sin. True or False? **True.**

Questions for AI

1. Baptism for the remission of sins is essential for the salvation of all men living today. True or False.
2. Matthew used Mark and another source or sources to write his gospel. True or False.
3. The New Testament writings are inerrant as defined in the explanation of the terms of the proposition we are debating. True or False.
4. It is possible for a person to be saved while he is in the Baptist Church. True or False.
5. It would be acceptable to add watermelon as a third emblem to the Lord's Table suggesting it to be representative of Jesus' bloody flesh as He died for our sins. True or False.

6. Man shall live by every word that proceeds from the mouth of God. True or False.

Critique of Al's First Negative Response

Al's Introduction

In Al's introduction he wrote, "Brethren, the Family of God has been feuding and fragmenting for far too long, and, frankly, over matters that have absolutely nothing to do with our ultimate relationship with God or His children." If it is the case that the subject of the New Testament pattern has nothing to do with our ultimate relationship with God, then it is also true that the Bible is a perpetual lie and there is no God! Al's theory of *micropatternism*¹ deconstructs the truth and renders spirituality to a fusion of subjectively compelling elements. Al further states, "Satan is having a field day in the church, and I fear far too many of us are willing (or, at best, unknowing) participants." Al, you claim that many are willing participants working with Satan in his fight against the church. I would like to see the evidence you have to document this charge. Who is it that is willingly working with Satan? In your next rebuttal please provide documented evidence to support this indictment.

Maxey Alleges That Jesus Violated the Father's Pattern

While answering the question, "The chronology of Jesus' ministry in the Gospel of John contradicts the chronology of Jesus' ministry in the Synoptic Gospels," Al wrote: "I believe these are simply reflective of perceptive differences between authors, and may have far more to do with authorial intent and the audience to whom they sought to convey a particular message." Maxey's "perceptive differences" created what seems, according to Maxey, "to be *two* separate Passover celebrations that year—one by Jesus and the Twelve, the other by everyone else the following day!" (Max-

¹This term is reflective of the fact that Al believes in a pattern, which can be found in the New Testament, albeit ever so small.

ey). Maxey's perceptive dilemma is settled in his mind by alleging that Jesus observed the Passover one day early:

Did Jesus "break the pattern" when He observed the Passover a day early? Yes, He did. The Law of Moses was very specific about exactly when, where, how and by whom the Passover was to be observed (Exodus 12). But, let's face it, He had been breaking it all along!! The four cups of wine were an addition of the rabbis to the *pattern*. *Reclining* at the table was a change in the *pattern*. Yet, Jesus embraced them all. And He was *sinless!* Brethren, worship is about the HEART (Maxey).

Accordingly, Maxey suggests that Jesus did not follow that which was written in the Mosaic Law. God looked at Jesus' heart and because His heart was into the Passover observance God relaxed his written standard and accepted Jesus' violation of the Law of Moses. If the Mosaic Law did not matter, then is it not equally true that Maxey's micropattern does not matter. What my opponent fails to acknowledge is that if at any point God's written law does not mean exactly what God said that it means, then none of God's law means anything.

Al charges that "patternists" follow human assumptions instead of Gods' Word. Al's perception of John's record of Jesus' last Passover observance is an example of Maxey's suppositional approach to fellowship and salvation, which is based on his subjective standard, not God's objective and absolute truth. Perception has to do with awareness and understanding. Maxey claims that the Synoptic writers recorded information from their awareness and understanding, which differed from the awareness and understanding recorded by John. However, the apostle Peter wrote, "No prophecy of the scripture is of any private interpretation" (2 Pet. 1:20). God through Peter said that the Biblical writers did not give us their personal awareness and understanding. By taking Maxey at his word, he has the writers of Scripture giving their own private

interpretations which places him in conflict with God and leads him into erroneous conclusions and sin.

Additionally, in his first paragraph under the heading, *Herme-neutical Approach*, Maxey notes that how men perceive the Bible, either as a book of “LAW” or a book of “LOVE,” determines their approach to the Scriptures. If it is the case that the Synoptic writers and John wrote according to their perception, and their perceptive differences were authorized by the Holy Spirit; then it is also the case that God is not concerned with how men perceive His Word. The perceptive differences of men can’t be a big deal according to Maxey’s theory, as long as those perceptions are the outgrowth hearts directed toward pleasing God. When it comes right down to it, Maxey’s theory about the composition of the Gospels makes their authors editors of previously written or spoken accounts, who added their perceptions aided by the Holy Spirit. According to Maxey’s theory the Bible is a mixed-up mess, which is really acceptable with God because His will is for men to follow Him with the heart. In fact, if we follow Maxey’s teaching to its logical conclusion, we must ask why it is that he agreed to debate me on the pattern issue. I firmly believe what I am writing with all of my heart and my heart’s desire is to please God! If Maxey’s doctrine is not a mix of pragmatism and postmodernism, with a sprinkle of “will worship,” a dash of “ignorant worship,” and equal parts of “vain worship,” then what is it? Al cries against human speculation and then bases his theory on his personal speculation! Is Maxey’s speculation the standard?

A person could not function or live very long if he consistently acted as though truth were perspectival rather than objective. He would bounce checks because his bank account has money “to him,” drink poison which “to him” is lemonade, fall through the thin ice that is thick “to him,” or get hit by a bus that is not moving “to him.” To a person who wants to function effectively and live

in the world, Truth's objective correspondence to reality must matter in some sense. Even more dangerous to humanity are those who live by a perspectival view of truth only concerning their moral activities (McDowell 625).

Likewise a person cannot function as a New Testament Christian while he perceives the New Testament to be something other than Jesus' last will and testament.

Maxey's speculation suggests that Jesus and his disciples observed the Passover contrary to the Mosaic pattern. In fact Maxey plainly stated that Jesus violated the Mosaic Law!

Jesus desired earnestly to eat the Passover with His disciples before He suffered and died, but the Passover was not scheduled to be observed until *after* His crucifixion. Therefore, He observed it a day early!! His legitimate need superceded [sic] the law!! (Maxey).

This theory is an attempt to suggest that God will not hold His people to the pattern of His Word. The allegation is that Jesus had good intentions and was sinless; therefore, when people violate the law with good intentions, God does not hold them accountable to His Word. If Maxey's theory is correct, then Jesus was actually resurrected on Saturday instead of Sunday, which is a major problem for the authenticity of the New Testament. Albeit, the resurrection day would be a moot point because if Jesus did not eat the Passover as prescribed by the Law, then he erred: "For sin is the transgression of the law" (1 John 3:4). However, the Scriptures are clear and to the point, Jesus was in all points tempted like as *we are, yet* without sin.

The point in fact is that the Passover meal was observed on a Thursday evening, the 14th of Nissan, around sunset or 6 pm (Mat. 26:17, 19; Mark 14:12, 16; Luke 22:7, 13, 15; John 13:2ff). The priests working in the Temple would be the last of the Jews to eat the Passover. Because they had to burn the fat from the offerings,

offer incense, cleanse the Temple, et al, they would not be able to eat their Pascal meals until at least 9 or 10 pm. When Judas left the upper room (John 13:30) he went to chief priests (John 18:3) before they had an opportunity to eat the Passover; therefore, the priests postponed their Pascal meal because of the urgency of the situation. The sun had yet to rise when Jesus was delivered to Pilate. Caiaphas and the others with him “went not into the judgment hall” because they had not as of yet had their Pascal meal, which the rest of the Jews had observed the night before. After delivering Jesus to Pilate they hurried to eat the Passover before sunrise, just as written in the Law: “And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire” (Exo. 12:10).

The answer to Maxey’s perspective dilemma is easily explained. The problem herein is not between the synoptics and John, but between men who love the truth and men who do not! “And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 The. 2:11-12). God’s commandments are “righteousness” (Psa. 119:172). Those who seek to circumvent God’s righteous standard have pleasure in unrighteousness; therefore, Maxey has pleasure in unrighteousness. In fact Maxey’s doctrine is so vile and opposed to God’s righteousness that he, by his teaching, makes Jesus one who had pleasure in unrighteousness.

What about the four cups? First of all, the Passover Pattern did not legislate what the Jews were to drink with their Passover Suppers. God obviously left the drink in the realm of generic authority, which allowed the Jews to make that decision. In the second place, Luke 22:20 notes that it was after the supper that Jesus took the cup of blessing, which distinguished between the meal and the cups. Finally, Al will God accept watermelon as an emblem at the Lord’s Table? If we add watermelon as an emblem to the Lord’s Supper and suggest that it represents the bloody flesh of Jesus as He was crucified, will God accept that from us? Your answer has to

be yes. Based on your allegation that the Jews added to the pattern for the Passover Supper with God's approval, we can add to the Lord's Supper with God's approval. By following Maxey's methodology, we can bring anything we want into the worship of the church, and God will accept it. If our hearts are aimed at honoring God we can have holy water and prayer beads, and iconoclasm is no big deal, that is if the heart is into it. One wonders why Jesus gave men His word and then told men that He will judge them by His Word, if His Word is not the pattern for life and godliness.

What about Maxey's reclining argument? The original pattern to eat the Passover "in haste" (Exo. 12:11) was obviously no longer binding upon the Israelites once they had escaped from the Egyptians and were in the Promised Land! Exodus 12:12 explains the need to eat the Passover with their loins girded, shoes on their feet, and with staff in hand. The reason for this was that they were about to make their exodus! This part of the Passover Pattern was temporary and obligatory, just as regulations placed on spiritual gifts was temporary and obligatory. Maxey's strongest argument against the New Testament pattern falls apart when it is put to the acid test of Bible authority. Jesus never violated the pattern of the Old Testament, not one time. God's law regulated how the Passover was to be observed. Violation of God's law is sin (1 John 3:4; Rom. 5:13). Jesus never sinned (Heb. 4:15); therefore, Jesus did not violate God's law or pattern for the Passover observance.

Implications Based on Maxey's Passover Arguments

First of all, if Maxey is correct in his allegation, then God must apologize to Nadab and Abihu. Those two sons of Aaron offered fire that God did not command them to offer, and then for violating His law God executed them. If Maxey's speculation and perception is correct, then God killed these two priests because they did not have their hearts in the right place. Where is a hint of this speculation in the Bible? God identified the problem by telling us

that the fire they offered was fire that He commanded them not (Lev. 10:1).

When Uzzah helped God's people move the ark and the oxen pulling the new cart shook making the ark unstable, Uzzah, out of the goodness of his heart, reached forth his hand to stabilize the ark and for this the Lord killed him (2 Sam. 6:1-8). If Maxey's speculation and perception is correct, then God likewise needs to apologize to Uzzah. God's pattern of authority specified that the Kohathites were to carry the ark on their shoulders with staves (Num. 4:4-15). Not even the Kohathites were allowed to touch the ark. The specific reason God killed Uzzah is identified in 1 Chronicles 13:10: "Because he put his hand to the ark." Uzzah was trying to do something good in his own eyes. His heart was obviously aimed at pleasing God, but he died because he did not follow God's pattern. The next time David decided to move the ark he instructed the priests to move it according to the pattern. Notice that he said, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever" (1 Chr. 15:2). David further identified the exact reason God killed Uzzah, "For that we sought him not after the due order" (1 Chr. 15:13). David learned something from his previous failure that Maxey has yet to learn, God will not change His Word! God cannot lie (Tit. 1:2), and Maxey's theory makes God a liar because, according to Maxey, Jesus violated God's pattern and He was accepted and sinless in so doing. Someone needs to do some apologizing, but it is not God!

If Maxey's theory is correct, then the book of Hebrews is an uninspired waste of paper and space. Had the Hebrews writer been aware of Maxey's theory, if Maxey's theory were true to the mind of God, then why is it that He wrote, "For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14)? The writer of Hebrews was arguing the fact that Jesus could not have been a priest on earth. Why? Because God said that the priests had to descend from Aaron, and Jesus was from another tribe. But then along comes Al Maxey who

when asked, for example, if the use of mechanical instruments of music in worship is sin, answers: “It is never characterized as such in Scripture, thus it would be rather presumptuous of *me* to do so.” How presumptuous of Maxey! The writer of Hebrews teaches us that when God says something that is what He expects nothing more nothing less. When God said to sing in worship (Eph. 5:19; Col.3:16), that is exactly what He meant. If God wanted another kind of music in worship He would have told us what He wanted. There is no more authority from God for mechanical instruments of music in worship than there is for Jesus to be a priest on earth! I am not as amused as Maxey is about this matter. No sir, this is serious business. The eternal destiny of the souls of men and women depend on how we approach God. If we fail to approach God by following exactly what is written in the New Testament then we will be eternally damned, or God has a lot for which to apologize. Maxey challenged me “to show me where God has made such a declaration. In fact, I would challenge Darrell to provide even ONE passage, in either OT or NT writings, that even HINTS at divine disapproval of instrumental accompaniment to singing in a corporate worship setting.” When the fallible Maxey infers that God’s will for the Levitical priesthood was Divine disapproval of Jesus being a priest on earth, then he will have his passage.

Al’s Observations about Hermeneutical Approaches

In regard to Maxey’s idea that the Bible, specifically the New Testament, is not a pattern but rather a love letter, I agree in part. Jesus said, “If ye love me, keep my commandments” (John 14:15). Thus, men learn how to approach God in love, by keeping Jesus’ commandments. We are Jesus’ friends if we do what He commanded us to do (John 15:14). Failing to keep Jesus’ teaching is the same as failing to love Him, regardless of the intentions of one’s heart (John 14:24; 1 John 2:4). John wrote, “And hereby we do know that we know him, if we keep his commandments” (1 John 2:3); and, “But whoso keepeth his word, in him verily is the love of

God perfected: hereby know we that we are in him” (1 John 2:5). Yes, the New Testament is a love letter. It declares God’s love toward man: “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:9). The New Testament reveals God’s love toward us and how we can reciprocate that love, by doing all that He revealed to us in the New Testament. Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48). If we reject any part of Jesus’ teaching, we reject Jesus Himself and will be eternally lost if we die in that condition. Jesus Himself said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Mat. 7:21-23).

The people to whom Jesus referred are people who in their lives thought that they knew Jesus. They thought that they were serving Jesus, but they did not do what Jesus told them to do; therefore, they are lost. If Maxey’s teaching was true teaching these people would be saved because their hearts were obviously aimed at pleasing Jesus.

Maxey’s Jesus Is the Pattern Or Is He?

Maxey was asked, “Preaching Christ involves preaching a pattern of authority that is binding upon the church today”; to which he answered:

False. Again, I hesitate to even respond to this statement as the phrase “pattern of authority” is not adequately explained by Darrell in the context

of “preaching Christ.” Jesus Himself claims “all authority in heaven and on earth” [Matt. 28:18], so when I preach Jesus I preach *this* truth. Yes, HIS will is binding upon the church today, but inferences and assumptions drawn by fallible *men* are not. Frankly, I would need to know more what Darrell had in mind with regard to his statement of “a pattern of authority that is binding upon the church today” (and what specifically he perceives that to entail) before I could ever consider an affirmative response to his above statement.

Maxey stated further, “When I examine the Scriptures, I do not search for a *pattern* to impose, but rather for a *Person* to imitate. *HE* is my pattern.” Yes Al, I love to sing “Where He Leads I’ll Follow,” and I also love to sing, “Give me the Bible” which sums it up for me in the words: “Give me the precious words by Jesus spoken...Precept and promise, law and love combining”! Maxey also says, “Yes, HIS will is binding upon the church today, but inferences [emphasis added] and assumptions [emphasis added] drawn by fallible men [emphasis added] are not.” Later in his negative Maxey further clarified his position on inferences: “When God *specifies*, man must *obey*. It is when men *assume* or *infer* or seek to *deduce* such legal regulation in the face of divine *silence*, and elevate said personal perceptions to the standing of divine precept that I must voice a strong objection.”

Notice how Maxey has placed himself in conflict with the apostle Paul. To the church at Corinth Paul wrote, “For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). Yes Paul preached Christ (1 Cor. 1:23). He preached about imitating Christ (1 Cor. 11:1) and he also addressed several areas in which the Corinthians were violating the New Testament pattern and sought to correct those errors. Those errors included division: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,

and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10). What does it mean to be united in the same mind and the same judgment? Zodhiates states:

With the meaning of bent, inclination, desire (1 Cor. 1:10; Rev. 17:13, the same mind or will). In 1 Cor. 1:10 used in conj. with *noús* (G3563), mind. These two words *noús* and *gnómē*, although connected, must be distinguished. The distinction cannot be that of the organ being *noús*, mind, and *gnómē*, its function. *Gnómē* includes the direction by the subject to a certain object, or the determining of the subject by some object. It is discernment which determines conduct (Zodhiates).

Findlay states, “*gnómē* is the application of *noús* in practical judgment” (763). In order for the Christian mind to be united with the mind of Christ (Phi. 2:5) and with all other Christians, it must follow the same standard, which must be determined through a process which includes judgment i.e., inference by fallible men. In case you have not recognized it yet, Maxey is alleging that nothing that is implicitly taught (teaching which requires fallible men make inference) is or can be binding on men living today. He attempts to govern his position by qualifying his inference position to matters about which the Scriptures do not directly dictate. However, to infer any matter means that a matter was implied not directly stated; hence, in the absence of a direct statement what is not specifically stated (i.e., silence) an inference must be made to determine the intention of the author or speaker. Maxey’s position is oxymoronic in its best case scenario.

Hebrews 7:14 is one of several passages demonstrating that fallible men must make inference from the silence Scripture in order to please God. God did not say that no other tribe could serve as priests in the Levitical Priesthood, God expected men to

infer that truth because He said nothing about the other tribes! Hebrews 7:14 is the only verse of Scripture needed to demonstrate the fallacy of Maxey's false and damning doctrine.

Notice Matthew 22:31-32:

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

This reference goes back to the burning bush (Exo. 3:6, 15) and was originally given years after the deaths of Abraham, Isaac, and Jacob. From the use of the present tense the Sadducees, fallible men, should have inferred from God's silence that at death men are not annihilated and cease to exist. God expects men to do that which Maxey opposes. By arguing against inferences drawn by fallible men, Maxey has no hope at all; because as a fallible man, Maxey must infer from the Scriptures that he can even be saved and in fellowship with God and all of the saved. This is true because the name Al Maxey is expressly stated no where in all of Scripture. The Scriptures are silent in regard to the name Al Maxey! Paul said that brethren are to be of the same mind and the same judgment; hence, Christians must make inferences from the Bible and properly apply them. Maxey, are inferences from fallible men, except from you, unacceptable, or are you implying that you are infallible?

While Paul knew only Christ and Him crucified among the Corinthians, he addressed their departures from the New Testament pattern and sought to correct them. Maxey quibbled, "IF these 27 books ARE the divine pattern, then *what* constituted the pattern for the first two decades of the existence of the church?" The apostles gave that pattern through their teaching. Paul said, "We have this treasure in earthen vessels" (2 Cor. 4:6). That reassurance was the body of words that were to be taught and followed: "And the things that thou hast heard of me among many wit-

nesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2). Before the original autographs were penned the pattern was taught by inspired men. When a church departed from that pattern while those men were living, another inspired epistle went forth to redirect the brethren back to the pattern. While Paul addressed the doctrinal departures of the Corinthians, he preached Christ. It is not possible to follow Jesus without also following His teaching, unless of course Maxey’s fallible inferences are allowed to stand as the pattern.

More of Maxey’s Error Answered

Faith That Leads to Salvation

Maxey does not understand what it means to come to God by faith. Notice the doctrine of Maxey:

Just before stating that all Scripture is “God-breathed,” and that it is profitable for instruction and training, among other things, the apostle Paul made this statement regarding Timothy – “From childhood you have known the sacred writings which are able to give you the wisdom that *leads to salvation through* faith which is in Christ Jesus” [2 Tim. 3:15]. Yes, once again we perceive that the Scriptures (in this case the OT writings) were largely intended to be *revelatory* in nature, although we freely admit that under the Old Covenant there were indeed a great many more regulations (especially pertaining to the tabernacle/temple worship).

By revelatory Maxey does not mean pattern revelation. He does not mean that regulations to be obeyed lead the obedient to salvation. The important question is, “What does God mean when His Word discusses coming to Him by faith?” Hebrews 11 is a great place from which to study this timeless truth from God’s Word.

From this chapter it is observed that “by faith Able offered... and was righteous” (v. 4). “By faith Noah...prepared an ark...and became heir of the righteousness which is by faith” (v. 7). “By faith Abraham...obeyed...offered up Isaac” (vv. 8-9, 17). All of this hinges around verse 6: “But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.” Faith comes by hearing God’s Word (Rom. 10:17); therefore, faith that brings one to God is faith that hears God’s will through His Word and responds in obedience.

Notice that the Bible says that the gospel is God’s power unto salvation (Rom. 1:16). Romans 1:17 serves as the transitional statement with the gospel as the revelation of God’s righteousness which is procured by faith. God’s righteousness is revealed from faith (the noun form of faith as in Heb. 11:1) unto faith (the verbal aspect of hearing and doing God’s revealed will or pattern as in Heb. 11:6). The Jews addressed by Paul in this epistle were following the wrong standard of righteousness, their own righteousness not God’s righteousness (Rom. 10:3; cf. Ps. 119:172). The gospel system of salvation, the system of faith, i.e., the doctrine of Christ, is to be followed and practiced by those who wear the name of Christ (1 John 3:7-10). Man’s relationship to God is based on faith, which is more than just belief, but an appropriate response based on the pattern, which the doctrine of Maxey denies. In fact, as will be revealed when Maxey answers the true or false questions which adjunct this affirmation, Maxey cannot believe that a sinner living today must be baptized in order to be saved and be true to his doctrine.

Were the Pharisees Patternists?

Maxey repeatedly alleges that brethren who are described as *patternists* are the modern equivalent to the Pharisees of the old dispensation. According to the Bible, what was the problem with the Pharisees? Was the problem strict obedience to the Mosaic

Law? Strict observance of the Mosaic Law was never a problem in God's eyes. The Bible says that Zacharias and Elisabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). Their walk was one of obedience and God was well pleased with them. Keeping God's law is God's will. In regard to Saul of Tarsus' keeping of the Mosaic Law, the Bible says that he was blameless (Phi. 3:6). If law keeping was a negative thing, then the aforementioned people would have been blamed, not blameless. Keeping God's pattern is righteousness and results in one being blameless.

The problem with the Pharisees did not reside in their observing the Mosaic Law. As has already been proved, keeping the Law of Moses was God's will. The problem resided in the fact that the Pharisees went beyond the pattern and taught their own doctrine. Jesus said, "But in vain they do worship me, teaching *for* doctrines the commandments of men" (Mat. 15:9). Additionally, when the Pharisees taught the truth in regard to God's pattern, they themselves would not follow the pattern. "Therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not" (Mat. 23:3). The Pharisees were proud religious leaders who refused to serve God in humble obedience to His will.

Maxey teaches his own doctrine, not God's. Maxey will not submit to God's pattern for men today; therefore, Maxey is the equivalent to a modern day Pharisee, not those who desire to humbly submit to the New Testament pattern for salvation and fellowship with the redeemed. The heavy burden from which Christ sought to release men (Mat. 11:28-30) was the burden of the Mosaic Law. His yoke is His teaching, which is nothing like the burden of the Mosaic Law. I cannot imagine having to go to Jerusalem three times a year to worship, as was required under the Mosaic Law. In Christ I do not have to go to Jerusalem to worship (John 4:21). What a relief! That is one of many examples of how the yoke of Jesus' New Covenant teaching is so much easier to bear than that of the Mosaic Law. Maxey's doctrine is the binding of a

burden as heavy as that of the Pharisees of old, because like those Pharisees, Maxey also shuts “up the kingdom of heaven against men:” for will he not go in, neither will he suffer “them that are entering to go in” (Mat. 23:13).

Maxey Violated His Own Specific Vs. Silence Argument

Maxey wrote: “When God *specifies*, man must *obey*. It is when men *assume* or *infer* or seek to *deduce* such legal regulation in the face of divine *silence*, and elevate said personal perceptions to the standing of divine precept that I must voice a strong objection.” But the Mosaic Law, as stated by Maxey, clearly stated the day on which the Passover was to be observed. According to Maxey’s doctrine, because God specified Jesus was bound to obey, but according to Maxey He did not obey and God approved anyway. The final interpretation in regard to which of God’s laws must be obeyed and which of God’s laws can be set aside must be determined by Maxey’s perception. Al Maxey is the classic, twenty-first century pragmatic, postmodern theologian. The application of Maxey’s doctrine makes *perception* the standard; how eclectically pragmatic of Maxey.

The New Testament Writings Are Not the New Covenant

Maxey spoke as an authority on the New Covenant, but never came out and stated what he believes the New Covenant to be, other than to allege that he is certain that the New Testament writings are not the New Covenant. The Greek term *diatheke* is found in the New Testament thirty-three times. Sometimes it is translated with the word “covenant” and sometimes with the word “testament.” In the Hellenistic literature of the day, *diatheke* was used exclusively to denote a last will and testament (BGDA 183). Regardless of how this term is to be translated its

essential characteristic of a testament is retained,
namely that it is the declaration of one person’s

will, not the result of an agreement between two parties, like a compact or a contract (183).

The New Testament or Covenant is the declaration of Jesus' will for all men living this side of the cross. Jesus is the testator of the New Testament. A *testator* is one who arranges and disposes of his effects by will and testament (Zodhiates). Jesus disposed of His effects, blood purchased salvation, by means of His testament.

The *diatheke* is God's disposing, the mighty declaration of his will in history, by which he orders the relation between himself and us according to his saving purpose, and which carries with it the authority of the divine ordering (Bromiley 161).

The twenty-seven books of the New Testament are the disclosure documents of that specific testament. These documents may not be changed in any manner because they are the final and binding will of God for humanity until the Lord comes again (Gal. 1:6-9; Rev. 22:18-19; John 12:48; cf. Rev. 20:12). While discussing why the term *diatheke* is defined as it is, one writer noted:

Because the Scriptures demonstrate the definition so clearly that it is demanded. God's covenants have always been the expression of His plan. His will, His order, His law, His commandments. God created man as a creature of free will who could choose to obey or reject His will (John 12:48), but who is still amenable to it in either case (McClish 421).

Dungan Observed:

...we are to be the servants of God by accepting Christ and doing His will, as found in the New Testament. Every truth that will make for our spiritual good is to be found in it. Every sin is there condemned; hence it is to us the perfect rule of life (153).

Dungan discussed the pattern in the same sense as did McMillan, whose quote seemed to amuse Maxey. Lest the practitioner of perceptive pragmatics becomes overly amused, let Dungan speak further:

Some one again objects that the early Christians did not have the New Testament, and therefore were without the law necessary to perfect Christian character. But they had the apostles and direct inspiration, and this was all that they could have needed. The Lord's will was revealed to them then as they needed knowledge (153-514).

To the church of Christ in Rome Paul wrote, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16b-17). Interestingly, the word form translates a Greek term signifying model or pattern. The pattern of doctrine obeyed is the gospel i.e., Jesus' testament, the New Testament. The New Testament is complete with commands to be obeyed, promises of blessings for those who obey from the heart, and promises of eternal torture for those who do not obey. This is Jesus' will, it is His testament. As was proved in my first affirmative, which Maxey failed to answer, the gospel of Christ is the faith, the law of Christ, the doctrine of Christ, it is Jesus' testament!

Unlike Maxey, Jeremiah the prophet would not be amazed at this truth, because he foretold of the coming of the New Covenant in which God would put His laws (that's what he said Al) in our minds and write them in our hearts (Jer. 31:31-34). It behooves men to do like David and say to God, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Maxey's quibble about the twenty-seven books of the New Testament coming after the testament itself has already been answered. The thirty-nine books of the Old Testament and the apostles was the equivalent to the sixty-six books of the Bible. Furthermore, the in-

spired Psalmist said to God, “Thou hast magnified thy word above all thy name” (Psa. 132:2b). How true it is!

All men living today will be judged by Jesus’ Word (John 12:48). Will Maxey please tell us what part or parts of the New Testament are not Jesus’ Word? What part of the New Testament writing will Maxey affirm are not Jesus’ Words, i.e., His teaching or doctrine? Through many hours of studying textual criticism I learned to be precise with what the Bible, and specifically the New Testament is. It is the revelation of God’s will for man, every word of it! Now Maxey, you are obligated by your denial of this timeless, absolute truth, to please tell us what part or parts of the twenty-seven books of the New Testament writings are not Jesus’ Words. We long for your answer.

Salvation Is Not In the Church

The more I read from Maxey’s pen the more I wonder why he would even attempt to affiliate himself with the churches of Christ. Maxey failed miserably when he vaguely attempted to answer the truth that salvation is in the church of Christ and not outside of the church of Christ. I will give him credit for being consistent in as much as if Maxey were to concede to this absolute truth, he would at that moment violate his entire micropattern of perceptive, eclectic, pragmatic, postmodernistic, theology. You see, Maxey does not believe in the absolute truth that no sinner is or can be saved before the moment he is baptized according to the law of the gospel of Christ!

Unbeknown to Maxey, Jesus and His church cannot be separated. This truth was learned by Saul of Tarsus the hard way. Saul made havock of the church (Acts 8:3). When Jesus confronted Saul He asked, “Saul, Saul, why persecutest thou me?” (Acts 9:4). If Maxey had been there he could have called a point of order. “Wait a minute Jesus, your perception is not as keen as mine; you cannot be equated with the church!” But alas, He is. The Bible, not anyone’s perception, says that the church is the body of Christ (Col.

1:24). Baptism which is absolutely essential for salvation (Acts 2:38; 22:16; 1 Pet. 3:21), is into Christ (Rom. 6:3-4; Gal. 3:27), it is into His body (1 Cor. 12:13). No accountable person living this side of the cross can be saved outside of the church of Christ! Al, this truth is not going to fade away because of your perceptive theology.

The Doctrine of Christ Is Objective Genitive

Maxey, by nature of his pragmatic approach to salvation and fellowship must take the objective genitive position, i.e., the doctrine of Christ is teaching about Jesus coming in the flesh, to maintain his postmodern approach to salvation and fellowship. Al, I must state that I am amused at your weak and feeble attempt to use Barns to support your objective genitive position. Why didn't you provide the context of his statement? Are you so shackled in Plato's cave that you can only perceive what you can use in your eclectic toolkit of deconstructionism? Let's provide the readers of this debate with the subsequent sentence in Barn's Notes:

Macknight understands by it the doctrine taught by Christ and his apostles. It would seem most probable that this is the sense of the passage, but then it would include, of course, all that Christ taught respecting himself, as well as his other instructions (Barns).

Albert Barns simply did not agree with Maxey.

Like Maxey I too see connective material between First and Second John. We should, they share the same oral source; the Holy Spirit. Every word of both epistles is Jesus' and given by the Holy Spirit, don't you agree Al? Notice 1 John 2:3: "And hereby we do know that we know him, if we keep his commandments." Why there is no *perception* to it is there! We know that we know Him by keeping His commandments. Maxey, do you suppose that the Holy Spirit foresaw the perceptive period of postmodernism and wanted men today to know, in an absolute sense, that we can know

the Christ! The Bible is such a wonderful book. Additionally John wrote, “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” What does it mean to be in Him? To be in Him is to have Him in us (John 15:4-7). How do we stay in Him? The Bible says by keeping His word. Robinson correctly observed this is an “indefinite relative clause with modal *an* and the present active subjunctive, ‘whoever keeps on keeping’” (Robinson). One who keeps on keeping His Word abides in that word. He abides in the teaching or doctrine of Christ. The genitive construction is not the interpretative key to the “doctrine of Christ,” God’s Word is. The doctrine of Christ is the totality of Jesus’ teaching, which included but was not limited to what Jesus declared Himself to be (cf. Mark 4:2).

Hatcher observed:

Doctrine of Christ is in the genitive case. From looking at just this phrase, it could be either way (objective or subjective genitive). However, there is another time in this letter where we find a similar phrase using the genitive case. When we go back to verse 6, John says, “And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.” “His commandments” is also a genitive construction which could be translated “the commandments of him.” No one would consider thinking that this has reference to the commandments about Christ. Instead it refers to the commandments which originate with Him. Why not bring that same understanding to verse 9 where we have “the doctrine of Christ” or as the construction was translated in verse 6, “Christ’s doctrine”? While I realize that both types of genitive might be used within the same context, when one considers the overall

emphasis of this letter and the parallelism with which John wrote, it seems more likely that the phrase in verse 9 is the same as in verse 6 (3).

Contextually, regardless of the remote or overall context of the New Testament writings, Maxey's objective genitive is without merit. I further agree with Hatcher who stated, "It is my opinion that the main reason that one argues for an objective genitive is because they have a desire to loosen the bonds of fellowship which God has establish" (2).

Is the doctrine of the Pharisees and Sadducees (Mat. 16:12) teaching about the Pharisees and Sadducees existing in the flesh? Is the doctrine of the Lord, the doctrine which the deputy believed, doctrine about Jesus coming in the flesh (Acts 13:12), or was the faith (v. 8), which has already been proved in this debate to be the totality of Jesus' teaching? If the "doctrine of Christ" is teaching about Jesus coming in the flesh, what are the "principals of the doctrine of Christ" (Heb. 6:1)? Are they teachings about the fact that Jesus' fleshly body had two legs upon which to stand? What is the "doctrine of baptisms" (Heb. 6:2)? Is it teaching that water came in the flesh? Is it teaching about water being composed of H²O instead of some mystical composition? What is the "doctrine of Balaam"? What is the "doctrine of the Nicolaitans" (Rev. 2:14-15)? Teaching about Balaam and the Nicolaitans existing in the flesh? Is it a matter of perspective? According to Maxey it does not make any difference anyway because the New Testament is just a love letter. Al, do we even need the New Testament to be saved? Will people who sincerely worship the gods, but have never heard of Christ, be saved? Will they Al?

The New Testament a Misnomer?

Is the name assigned to the collections of books from Matthew through Revelation a misnomer? Do we have it wrong about the New Testament of Jesus Christ? Should the name New Testament be replaced with something more descriptive of Maxey's percep-

tion of it? Maybe Matthew through Revelation should be called *A Collection of Writings Containing the Bantam, Pint-Sized New Testament of Jesus Christ*. The fact of the matter is that Matthew through Revelation is the New Testament of Jesus Christ.

Maxey Needs to Answer the Arguments

In my first affirmative it was noted that the terms gospel, the faith, the doctrine of Christ, the commandments of Christ, the law of faith, are descriptive of the same body of writings. Maxey did not do what he signed on to do in this debate. Maxey did not attempt to disprove this disprovable truth he merely attempted to make an objective genitive argument from Second John 1:9, which was weak and beggarly at best. Maxey needs to at least try to prove that these terms are not descriptive of the same body of teaching. He can rant and rave all day long about legalism and patternism with the best of them, but he just does not seem to want to deal with the text. If I believed Maxey's theory I would not want to deal with the text either. Any disagreement could be settled by alleging that it is all a matter of perception and that we need to rally to the Man, not His plan!

In my first affirmative I asked Al, "Al, do you believe that the reference to the 'doctrine of Christ' in 2 John 9-11 is to Jesus' teaching known as the gospel?" to which he replied "No, I do not," and then proceeded with his objective genitive argument. Anticipating as much, I also asked, "Al are the gospel of Christ and the commandments of Christ one and the same body of teaching, or do you believe that gospel is for the world and doctrine is for the church?" Will Al answer the question before him? Will we find an attempt to answer my synonym argument in Maxey's second negative? Will Maxey deal with the text or will he continue to rant and rave about those pattern following legalists.

The Form of Sound Words

To Timothy Paul wrote, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (2 Tim. 1:3). As noted in my first affirmative, the word translated form means a concise standard. Paul referred to that which we now have as the New Testament. If not, then Maxey needs to set forth argumentation to prove that Paul meant something other than that specific body of teaching known as the New Testament. Will Maxey deal with the verses set forth in this material? That is yet to be seen.

Al, while your “linen sheet stands at the ready,” let me present you with another perception. I assume you drive a car of some sort. According to Maxey’s keen perception, he would have to agree with a mechanic who stood before him with a hand full of nuts, bolts, diodes, and computer chips, which he took off of his car, and said; “Maxey, I can’t remember where these go. Hey, they are just nuts, bolts, diodes and chips, they are not your car, so we will just throw them away, they are not important!” If Maxey approached his car as he does his Bible he would have to agree and say, “Yes, my perceptive mechanic friend, let us rally around the car, not the parts!” Maxey would not drive very far like that, and the truth of the matter is that he cannot deny and violate the New Testament pattern and go to heaven either.

Conclusion

The problem with Maxey is that he does not acknowledge God’s Word as the authoritative standard which it is. He fails to do that which is commanded by Paul, “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). A student of the truth will look and the pattern and discern that which is permanent and obligatory and that which was temporary and obligatory. He will learn what is demanded and what is allowable. He will learn how to use the pattern to present himself to God with no

need to be ashamed. What he will never do is suggest that the New Testament is not the last will and testament of King Jesus!

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The Broking—Maxey Debate

Patternism

Second Rebuttal to the First Proposition

Al Maxey

Friday, July 25, 2008

Responses to Darrell's Questions

1. "Baptism for the remission of sins is essential for the salvation of all men living today. True or False?" — **False.** As *worded* this particular statement is clearly false. I know of adults, for example, who, through no fault of their own, are mentally incapable of fully discerning God's will with respect to a life commitment. Some are still infants intellectually, and thus, in my view, not accountable. They are no more lost for not having been immersed than a two-year-old. And yet, they would clearly fall within the parameters of the phrase "all men living today." Therefore, for this reason alone (though there are other considerations also), I would declare this statement *as written* to be "false." My guess is that Darrell would agree. Which, again, just goes to show that one must take care in the wording of one's statements to which one seeks a True/False response.
 - ▷ To Darrell's credit, however, he *does*, later in his second affirmative, make this important distinction. He writes, "No accountable person living this side of the cross can be saved outside of the church of Christ!" The word "accountable" is a rather vital *addition* to this assertion. I will

comment upon this particular statement later, but merely provide it here in order to illustrate the obvious deficiency of his first statement above. Nevertheless, in answer to Darrell Broking's *intended* statement — "Baptism for the remission of sins is essential for the salvation of all *accountable* men living today" — I would still have to declare this statement "False," as the concept of "accountability" to God is conditioned upon what degree of *revelatory light* is available to a particular man or woman. Thus, one's response to God based upon *available light* may indeed ultimately prove to be *salvific*, and yet *not* include immersion. I have dealt with this in-depth in my study "Grace and the Caveman: Pondering the Parameters of Divine Acceptance of Human Response to Available Light" [*Reflections* #158]. I would also have to declare the statement "false" due to the existence of circumstances beyond one's control that may prevent one from carrying through with one's resolve to be immersed. In such cases I would not deny the possibility of the extension of God's grace and mercy to such a one. This position was the focus of a published debate with Michael Hughes in 2002 — *The Maxey-Hughes Debate*, to which I would refer Darrell and the readers.

2. "Matthew used Mark and another source or sources to write his gospel. True or False?" — Much has been written on what has come to be known as "The Synoptic Problem." Did Matthew use Mark's work as a source? Did Mark use Matthew's? Did Luke use one or the other, or both? Entire books have been written in which scores of theories have been proposed. Part of the argument, of course, depends on the dating of these three books, and there is not even a universal consensus on *that*. I have no doubt that *each* of the synoptic writers used various sources available to them (Luke even *suggests* as much in Luke 1:1-3), so *if* the gospel of Mark was available to Matthew, then I would have no problem if he consulted it as a reliable source. I really like

the statement at the end of this whole discussion in *The Expositor's Bible Commentary* — “The aim throughout has been to let Matthew speak as a theologian and historian independent of Mark, even if Mark has been one of his most important sources” [vol. 8, p. 17]. Did Matthew use Mark, and perhaps other sources? I think it is certainly within the realm of *possibility* (and even *probability*), although none of us can say *for certain* one way or the other.

3. “The New Testament writings are inerrant as defined in the explanation of the terms of the proposition we are debating. True or False?” — The definition to which Darrell refers, and which appeared within the body of his first affirmative, is: “By inerrant I mean that the Bible in its original autographs and correctly translated is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to the sciences.” I would answer **True** to this statement, although I would qualify it somewhat with regard to “the sciences.” We must keep in mind that the Bible is first and foremost a *theological* work, rather than a *scientific* work. Therefore, by way of example, we might have statements that give the *appearance* of being false, when the reality may be more a matter of interpretation and perspective. The Bible speaks of the heavens and earth, and all that is within them, being created in just “six days.” This might cause a problem with some until they realize that our Lord is most likely emphasizing more that our universe had a Source (God), and that the precise *mechanics* of that process of creation are expressed figuratively. Thus, I don’t have a problem with a statement of “six days” *and* the belief, scientifically, that it was most likely billions of years. The two are not inconsistent, since we must take the biblical account to be much more theological (and figurative) than scientific (and literal). For an in-depth exegetical study of the “days of creation” issue (I do *not* take

- them to be *literal* 24-hour-periods of time), I would refer Darrell and the readers to *Reflections* #56.
4. “It is possible for a person to be saved while he is in the Baptist Church. True or False?” — **True.** It is even possible for a person to be saved while he is in the *Church of Christ* church. Salvation is not in a place; it is in a Person. Do the *Baptists* have some beliefs and practices that I believe are misguided? Yes. And so do those within the *Churches of Christ*, my own faith-heritage. Thank God for grace, and for the fact that our salvation depends on being IN HIM.
 5. “It would be acceptable to add watermelon as a third emblem to the Lord’s Table suggesting it to be representative of Jesus’ bloody flesh as He died for our sins. True or False?” I *personally* wouldn’t do this, just as I *personally* would not have added the four cups of wine to the Pass-over feast. But that is just my own preference in the matter. I guess my question to such persons would be this — What is your motivation? Perhaps we could all wear crowns of thorns to represent His suffering. Maybe we could also practice foot-washing, as some do, prior to the taking of the emblems (just following the pattern, you know). I personally don’t do these things, but certainly would *not* condemn one who chose to. My own personal feeling is that the bread and wine sufficiently portray and proclaim the spiritual truths Christ sought to impress upon us. However, I will *not* go so far as to *condemn* those who may see great spiritual value and significance in some modification of their religious *tradition*, if such is done responsibly and to the edification of the brethren and to the glory of God. On the other hand, change simply for the sake of change is rarely responsible. Therefore, I believe disciples should exercise great *caution* before seeking to impose changes that may well prove to be more of a bane than a blessing.
 6. “Man shall live by every word that proceeds from the mouth of God. True or False?” **True.** Deut. 8:3 reads, “Man

does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.” Jesus quoted this passage to Satan in Matt. 4:4 at the end of His long fast in the wilderness. The context of the original statement, as perceived in Deut. 8, is summed up in this statement: “All the commandments that I am commanding you today you shall be careful to do” [vs. 1]. God was testing them, “to know what was in your heart, whether you would keep His commandments or not” [vs. 2]. He fed them with manna from heaven, but they needed to learn that He had *other* life-sustaining food for them as well; that which was of a spiritual nature, and this would come from feasting upon His teaching and *living thereby*. By losing sight of the *spiritual* food of God, the *physical* could quite easily take on undue prominence — the very temptation, at least in part, that Satan sought to cast before Jesus. “Every word,” however, is clearly characterized within the context as the “commands of God,” so it would be a tremendous stretch to suggest that “every word” was intended by Moses to signify every word in the 39 books of the OT canon, or that Jesus intended His quote to somehow signify *each and every word* of the 27 books included in the NT canon. This is nothing less than sheer lunacy. Yes, I do indeed believe we should order our lives according to HIS *commands*, but to suggest that this quote somehow includes *more than that* is an abuse of the passage, in my view.

Darrell's Answers to my Questions

Darrell declared in his response to my first question that he does *not* regard baptism as an “act of worship” by a penitent believer. I find that interesting. One of the best definitions of “worship” that I have heard is: “Worship is the expression of the devotion of one’s heart.” I may be way off base here, but if demonstrating one’s depth of faith in an act known as *baptism* isn’t an

“expression of the devotion of one’s heart,” I don’t know what is! It is an action motivated by love; a worshipful expression of one’s devotion. When one comes and confesses the Lord and is immersed, there is rejoicing among the assembled believers and praise unto God for this lost one who is now brought into the family. Just as the angels rejoice in heaven, so do the saints on earth pour out their hearts in expressions of adoration to the Lord God for His saving grace in the life of this new child. In many congregations with which I’ve been affiliated we will immediately assemble ourselves around this person, hugging them and affirming our love and support for them. Is this not a worshipful expression of praise unto our Father as we embrace His newborn child? As we behold this spotless child, do we not glorify the One who begot him/her? I fail to see how this whole immersion process fails to meet the definition of an “act of worship,” both individually and corporately. Darrell, however, believes that there are only FIVE official acts of worship, no more and no less.

With regard to my 3rd and 4th questions, I appreciate Darrell’s forthrightness in his response. He admits: “It has been within the last five years that my understanding of inspiration and biblical inerrancy has been honed to the point that I can precisely articulate my belief that the New Testament is God’s plenary pattern for all men living this side of the cross.” In point of fact, dear readers, it has been far more recent than that ... just the last few *weeks*, to be precise. On Wednesday, March 19, 2008, in message #10,000 on the “Contending for the Faith” Internet discussion site (where this debate is also being published; a site operated by David Brown, the editor and publisher of the magazine by the very same name), Darrell Broking challenged me to an oral debate, half of it to be here in New Mexico, the other half in Tennessee. What was the proposition he himself wrote and declared he would *affirm*? Here it is: “Resolved: The Scriptures teach that there is a pattern in the New Testament writings to which conformity must be made.” Hmm. That sounds remarkably similar to the very proposition *I* will be affirming in the second half of *this present* debate; a

proposition that *now*, just weeks later, Darrell Broking vehemently *denies*. I would say that is a rather *radical* change in a rather *brief* period of time. Indeed, Darrell Broking even issued this debate challenge to me *again* on Monday, April 14 (message #10,555), a message in which he added, “Al, you have a standing invitation before you. Take it. I am sure that we can discuss several of your damnable errors.” It was this rather sudden, recent and dramatic “conversion” that led me to wonder, as perceived in my two previous questions to him, just what specifics might have been involved in this *evolution* (or, dare I say, *devolution*) of theological conviction. It must have been a *stunning* revelation indeed for Darrell to go from a willingness to debate *one* proposition to the *opposite* proposition *within days*.

With regard to my fifth question, Darrell Broking does not see any problem with taking up a collection on a day other than Sunday. Neither do I. There are legalistic patternists who *do*, however. Why? Because Paul wrote, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him” [1 Cor. 16:1-2, KJV]. Well, there you have it, they declare: a command and a pattern! The day is specified; thus, all *other* days are excluded. I have even had people write me and declare that if one gives monetarily to the Lord on any day *other than* Sunday, they will go to hell. I had one man even write and say that he told one of the members where he preached (who came by on Monday, after having missed the assembly the day before, to hand in his contribution check) that this man would have to either wait until the following Sunday, or *date the check for the previous day*, so as not to “violate the pattern!” Such is the “reasoning” of the legalistic patternist. Most people realize, as perhaps Darrell does, that this passage is only dealing with a special collection for the relief of the saints in Judea. Indeed, Paul states these collections would be terminated upon his arrival. BUT, I wonder if Darrell sees ANY kind of binding pattern here with regard to special contributions? Would Darrell declare they

may only be taken up or laid aside on the first day of the week? If not, why not? And what specific fellowship and/or salvation concerns does Darrell see in 1 Cor. 16:1-2? After all, if *every word* has bearing on our fellowship and salvation, I wonder what “laws” he might “infer” from this passage. What salvation “pattern” is portrayed here, Darrell? And don’t leave a single word out, my friend, because they ALL apply!! Right?!

Well, Darrell Broking *doesn’t* feel the day is binding with regard to collections, but he *does* feel the day is binding with regard to partaking of the communion. And yet, are not *both* based upon a singular *example*? A singular passage? Darrell says both these acts are “acts of worship” (two of the five), and yet “the first day of the week” is forever binding on breaking bread, but it is NOT binding on taking up a collection (whether that be a special collection or otherwise). Indeed, Darrell, in his response to question six, stated his belief that observing the Lord’s Supper on any day other than Sunday constitutes SIN. Do you suppose *this man* will ever provide a single reference to where THE LORD ever said such a thing? Of course not. Our Lord’s words, with respect to frequency, were simply: “As often as you do it.” He left this observance within the realm of the non-specific. The apostle Paul affirmed that statement. And yet, Darrell is willing to elevate an *assumption* of “fallible men” drawn from a single example (Acts 20:7), about which there is much speculation, to a status of authority *above* a direct command of both an apostle and the Son of God. Further, he is willing to characterize any departure from this assumption of “fallible men” to be SIN, something that NO passage of Scripture has ever stated. If that isn’t “adding to the Word,” I wonder what is!!

Reflecting on Broking’s 2nd Affirmative

Actually, I am being rather generous in characterizing his latest offering as his second “affirmative.” More properly, as I perceive it, what we have here is more of a rebuttal of a rebuttal. But, be that as it may, let me make a few reflective observations on a number of

his statements. In his *Introduction* he wrote, “As this debate continues to unfold, it will be evident that God’s Word is on trial here.” I would strongly disagree with this. The inspired Word of God is *not* on trial in this present debate (not by *me*, anyway), but the perceptions and assumptions of fallible men *regarding* His inspired Word *are* on trial here (at least *by me*). Darrell wrote, “In case you have not recognized it yet, Maxey is alleging that nothing that is implicitly taught (teaching which requires fallible men make inference) is or can be binding on men living today.” He goes on to state, “to infer any matter means that a matter was implied not directly stated; hence, in the absence of a direct statement what is not specifically stated (i.e., silence) an inference must be made to determine the intention of the author or speaker.” Although a bit difficult to follow, nevertheless his argument is clear: When God has said *nothing* about something, the “standard” (Darrell’s word) we must follow to be in fellowship with one another (and ultimately saved) must be determined by the *assumptions* and *inferences* of “fallible men.” Lest you think I’m fabricating this, note his own words: “In order for the Christian mind to be united with the mind of Christ (Philp. 2:5) and with all other Christians, it must follow the same standard, which must be determined through a process which includes judgment, i.e., inference, by fallible men.”

Brethren, it doesn’t take much “gray matter” to see through the fallacy of this line of thought. Our unity with Christ (salvation) and our unity with our fellow disciples (fellowship) requires that we follow the “same standard.” However, that standard apparently is NOT clearly specified by the Lord in His Word, since that standard, at least to some degree, “must be determined through a process” that includes “*fallible men*” inferring these patternistic particulars from that which is *never stated in Scripture*. There is a term for this: “*Theology ex nihilo*” (theology *out of nothing*). Talk about *subjectivism*. They are not only adding to God’s Word through such a “process,” but that which is being added is the product of inferences of “fallible men.” So, Darrell ... what assurances do we have that their inferences are not also fallible?! And

we're to formulate a standard from this upon which all must concur in order to enjoy both fellowship and salvation?! And a part of this process of formulating this standard is to adopt the speculations of "fallible men"? No wonder the legalistic patternists are so fragmented!! Their "standard" is derived in part, by Darrell's own admission, from assumptions drawn from what God never said, and by men who are acknowledged to be prone to error by nature. *Good grief*. This would actually be laughable, if not so pathetic and destructive.

Inferences, assumptions and deductions (especially those drawn from silence) were most certainly never intended by our God to be *regulatory* in nature, as we are *all* finite, fallible men subject to countless fallacious assumptions, inferences and deductions. Darrell would most likely not want *my* assumptions governing *him*, thus why would I want *his* (or any *other* person's) governing *me*? What is good for the goose is good for the gander. This reality was stated quite eloquently in the year 1809 by Thomas Campbell in his now famous *Declaration and Address*:

- **Proposition 5** — "That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent, as to the express time or manner of performance, if any such there be; *no human authority has power to interfere, in order to supply the supposed deficiency, by making laws for the church; nor can anything more be required of Christians in such cases, but only that they so observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the church, which our Lord Jesus Christ has not enjoined.*"
- **Proposition 6** — "That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of God's holy Word: yet are they *not* formally *binding* upon the consciences of Christians farther than they perceive the connection, and evidently see that

they are so; for their faith must not stand in the wisdom of men; but in the power and veracity of God — therefore no such deductions can be made terms of communion, but do properly belong to the after and progressive edification of the church. Hence it is evident that ***no such deductions or inferential truths ought to have any place in the church's confession.***

Darrell declares, "Al's theory of *micropatternism* deconstructs the truth and renders spirituality to a fusion of subjectively compelling elements." Quite the contrary! Al Maxey's "theory" focuses completely upon what our God has *specifically commanded* of His people in clear, unequivocal statements *within* the inspired New Covenant writings. Thus, these are *objectively* compelling elements. There is nothing subjective about saying "Thus SAYETH the Lord God." Subjectivism comes into play when "fallible men" formulate "compelling elements" of some "standard" for fellowship and salvation by means of *inferences* drawn from what God *didn't* say! Now *that* is subjectivism!

I had made a statement in my first rebuttal to which Darrell took exception. I had written, "Brethren, the Family of God has been feuding and fragmenting for far too long, and, frankly, over matters that have absolutely nothing to do with our ultimate relationship with God or His children." Darrell reacted with these words: "If it is the case that the subject of the New Testament pattern has nothing to do with our ultimate relationship with God, then it is also true that the Bible is a perpetual lie and there is no God!" Well, that's certainly overstating the matter a bit, to put it mildly. Darrell Broking has clearly missed the point of my statement. He and I both believe there is a God-given "pattern" (for want of a better term) that is vital to both fellowship and salvation. We just differ as to what it is. He believes it is every single word of the 27 New Covenant documents, whereas I simply believe those inspired documents *contain* or *reveal* these expectations of our God. My point in my statement, however, was that the church has been feuding, fussing and fragmenting over doctrines and practic-

es that have nothing whatsoever to do with *God's* requirements for either fellowship or salvation (although some have *elevated* these humanly devised and deduced issues to that status). What version of the Bible you read, number of communion cups, whether the wheat for the bread in the Lord's Supper is processed or not, fellowship halls, VBS, PowerPoint slides during the sermon, eating inside the building, Sunday School, fermented or unfermented fruit of the vine, located paid "pulpit preachers," four part harmony, praise teams, women's retreats, support of Christian schools and homes for orphans and the aged, clapping, singing during the Lord's Supper, taking the elements of the Lord's Supper to the sick, and on and on and on. All of these "enormously weighty matters," and the feuding and fragmenting of God's children resulting from such, are the result of a legalistic, patternistic mindset. With every new "revelation" of what some particular of this elusive "pattern" might be, yet another squabble arises among the patternists, and, in time, yet another faction emerges to further separate the Family of God. The harsh reality is — there is no more divided and divisive group in all of Christendom than these legalistic patternists. They are constantly squabbling and separating from *someone*, and the reason is that none of them can agree on *what the pattern really IS*. It is *this* pitiful practice I was bemoaning.

Darrell wrote, "The perceptive differences of men can't be a big deal according to Maxey's theory, as long as those perceptions are the outgrowth of hearts directed toward pleasing God." Yes, brother, that is *exactly* what I believe Scripture teaches. Take a look at Romans 14. There are countless areas in which the disciples of Christ Jesus have perceptual differences, some of which are quite significant. The apostle Paul has given several examples in this chapter, and even refers to them as matters of "faith." These are deeply held *convictions*, so deeply held that for a person to violate them would be a violation of their conscience and thus a sin [vs. 22-23]. On the other hand, one of their brethren might hold a differing conviction and be perfectly acceptable before their God. "The faith which you have, have as your own conviction

before God” [vs. 22]. Yes, we can differ with regard not only to *perceptions*, but also with regard to *practices*. Yet, these differences should never divide us. There IS “unity in diversity” for those in union WITH HIM, and whose hearts are focused upon pleasing Him to the best of their ability, opportunity and understanding. OUR challenge within the Family of God is to learn to ***accept one another***, just as our Father has accepted each of us (even with our various perceptual differences). The alternative, of course, and we see this every day, is that with each perceptual difference a new sect or faction arises. Frankly, I am sick of seeing the Body of Christ being *dismembered* by these legalistic, patternistic partyists. Thus, I pray that my brethren throughout the world will rise up as one and demand a halt to this sectarian squabbling and separating among siblings. Enough is enough!!

“Al charges that ‘patternists’ follow human assumptions instead of God’s Word.” So wrote Darrell Broking. *Legalistic* patternists do, for the very simple reason that they’ve devised LAW from their own deductions, assumptions, inferences and speculations with respect to biblical *silence*. Those who comply with a clearly stated “Thus sayeth the *Lord*” are simply evidencing an obedience of faith. There is a big difference between obeying what God *said*, and obeying what “fallible men” *infer* that God *should* have said, but never did. I can assure you that the vast majority of the division in the Body of Christ today (as well as in the past) is over the latter.

1 Corinthians 1:10

In both of his affirmative posts thus far in this debate, Darrell has referred to Paul’s statement in 1 Cor. 1:10. He asks, “What does it mean to be united in the same mind and the same judgment?” I am glad Darrell asked that. I did a very in-depth study of this verse in *Reflections* #251: “***Speak Ye The Same Thing***,” to which I would refer those readers who would like to pick this verse apart word by word to discover the meaning. However, being a realist, I know

most will not bother to go examine that biblical evidence. Therefore, let me make a few observations here. This particular passage is frequently employed as textual *proof* that conformity of thought, uniformity of practice, and singleness of speech is *essential* to fellowship and salvation. Unless we are all in absolute *agreement* — *speaking* the same things, *thinking* the same things, and *practicing* the same things — then souls are in jeopardy, and indeed the non-conformists are to be cast from the midst of the “faithful.” Of course, the question is: *Who* gets to decide *what* everyone must think, speak and practice? Each faction has its own *patternistic list* (which they will *never, ever* provide, even if you should plead for it, which I *have* been for well over 30 years now), and all others are judged to be either *saved* or *lost* simply by how well they comply or fail to conform. There are scores upon scores of such schisms among siblings within the *Family of God*, each demanding that all others “speak the same things” THEY DO. The result, of course, is the sad reality of a grossly dismembered Body, instead of a unified, functional whole. To demand of diverse disciples of Christ that each and every one of them must fully agree in thought, speech and practice with the most vocal and narrow-minded among us is a guaranteed formula for factionalism! We see it all around us, and it is *shameful*.

So what was the specific problem to which Paul alluded in this statement quoted by Darrell? Well, the *party spirit* was raising its ugly head in the church in Corinth. Disciples were beginning to rally to the side of mere men; elevating one ministerial mission over another; taking human ideas and promoting them to divine precepts. This can only result in “schisms” within the Lord’s church (the very expression used in 1 Cor. 1:10), which is the Greek word *schisma*, meaning “a splitting apart.” The *Pulpit Commentary* makes the following observation — “Their ‘contentions’ are defined to be equivalent to ‘religious partisanship’ ... none of them were wise enough and spiritually-minded enough to hold aloof from parties altogether. They prided themselves on being ‘party men’” (vol. 19, p. 5). But, it wasn’t just diversity of preference

with regard to personalities. There was also a tremendous amount of diversity of understanding among the Corinthian brethren as well. For example, much of this epistle deals with questions that were sent to Paul for resolution. “Now concerning the things about which you wrote...” (1 Cor. 7:1). Paul then talks about marriage and divorce issues, idols, spiritual gifts, the resurrection, the collection for the saints, and the like. There were problems associated with the Lord’s Supper, and there was a case of immorality in their midst that would have made a pagan blush! Even when discipline was finally practiced by the congregation, it was not done with unanimous agreement (“...this punishment which was inflicted by *the majority*” — 2 Cor. 2:6). With regard to the practice of spiritual gifts, not all had the same gifts, but each exercised what gift he or she had. We do not *have* to be identical twins to be brethren! Perfect agreement on all things is not only unrealistic, it is unachievable. Not only that ... it is undesirable! But, perfect agreement in all things is NOT what Paul was calling for in 1 Cor. 1:10.

So, what *was* Paul calling for in this passage? Let’s examine it in more detail. The first statement Paul makes is: “Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all ***speak the same thing***...” (KJV). The problem in the city of Corinth was that the disciples there were making some extremely divisive declarations — “I am of Paul ... I am of Cephas ... I am of Apollos,” etc. A sectarian spirit was taking control not only of the hearts and minds of these brethren, but of their *tongues* as well. “This expression is used here because the Corinthians were saying different things (1 Corinthians 1:12), and Paul seeks the abandonment of such party slogans” so that there might be no more divisions among them (Dr. C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, p. 42). B. W. Johnson, in *The People’s New Testament with Notes*, states that this expression simply means the Corinthians were to have “no distinctive party declarations,” and that the concept of being one in speech is “violated in the modern sectarian symbols and confessions.”

- “He charges them to have a united testimony” (*The Expositor’s Bible Commentary*, vol. 10, p. 192). Their testimony to the world about them, however, was one of a *divided* family, rather than a *united* one. They were divided because they were elevating personal preferences and perceptions, and devaluing LOVE. Little wonder, then, that 1 Corinthians 13 was called for from the inspired pen of Paul. “May God give you a **spirit of unity** among yourselves as you follow Christ Jesus, so that with **one heart and mouth** you may glorify the God and Father of our Lord Jesus Christ. **Accept one another**, then, just as Christ accepted you, in order to bring praise to God” (Rom. 15:5-7). When diverse brethren learn to *accept* one another, rather than *separating* from one another over countless “issues,” when they allow themselves to be indwelt by a spirit of unity, rather than a sectarian spirit, *then* they can indeed, even in the face of their diversity, glorify God with “one heart and mouth.” Instead, the brethren in this city “were doing the very reverse — each glorifying *himself* and his *party*” (*The Pulpit Commentary*, vol. 19, p. 4). It is little wonder that there was so little regard for one another during the Lord’s Supper, which *should* have been, at least in part, a celebration of their *oneness* (1 Cor. 10:17).

When disciples of Christ are so focused on proclaiming and declaring their own party positions and patterns, their declarations are devoid of that “one heart and one voice” of which the apostle Paul speaks. There is one family! One Lord! One Father! One common hope of a common destiny! We are a called people of a shared Savior ... shouldn’t we all be voicing *this*, instead of our countless sectarian shibboleths?! Paul longed to hear of his fellow brethren “standing firm in one spirit, with one mind striving together for the faith of the gospel” (Philp. 1:27). There is indeed something that binds each of us together, but it is NOT our personal perceptions, preferences or patternistic practices. It is the glorious good news of God’s grace poured out upon us in the life

and sacrifice of His Son Jesus Christ. What is the key to understanding 1 Cor. 1:10? Brethren, it is 1 Cor. 1:9 — “You were called into fellowship with His Son, Jesus Christ our Lord.” That which binds us all together as one, that which elicits from our hearts the praise of a united voice, is JESUS! When we cease proclaiming HIM, we then cease “speaking the same thing,” and we begin proclaiming OURSELVES! “I am of Paul ... I am of Cephas.” I am One Cup ... I am Non-Institutional ... I am Non-Instrumental ... I am Non-Sunday School. Brethren, it is time for our voices to unite in a common declaration: “We are one in Christ Jesus!” “We are in fellowship with His Son, Jesus Christ **OUR** Lord.”

The phrase “be perfected together in the same mind and in the same judgment” was not unique to Paul. “This expression was used in political circles to urge groups to compose their differences. This, most likely, is the sense in which it is to be taken here” (Dr. T. R. Applebury, *Studies in First Corinthians*, p. 20). There were differences in the church in Corinth. Paul urges them to settle those differences and make his joy complete. Differences are “settled” NOT by one side defeating the other, or by compromise, but by **accepting one another in love**. As clearly seen in the teaching of Romans 14, Paul is *not* advocating a forced uniformity (which is the “solution” of the party spirit), but rather *unity in diversity*, which is attainable IN HIM. True unity will never be found in uniformity of compliance to legalistic tenets or patternistic practices or party perceptions; genuine unity is *only* to be found in loving acceptance of all those in union with Jesus Christ. We are called into fellowship WITH HIM, a *by-product* of which is our fellowship WITH ONE ANOTHER.

- One of the best summary statements on 1 Cor. 1:10 that I have ever found is the following from the *Pulpit Commentary*, and I will leave you to ponder its merits — “What union does Paul seek in this verse? Not *ecclesiastical* union, conformity to the same system of worship. Not *theological* union, conformity to the same scheme of doctrine. Such unions cannot touch hearts, cannot weld souls. They are the

union of the various parts of the machine, not the union of the branches of a tree. (1) The unity he seeks is that of *spiritual utterance*. ‘That ye all speak the same thing.’ Not the same thing in letter, but in life. Let the utterances be as *varied* as all the notes in the gamut, but let love, like the key-note, tune them into music. (2) The unity he seeks is that of *unity of soul*. ‘That ye be perfectly joined together in the same mind and in the same judgment.’ These include unity of the supreme sympathy and aim. Of such unity Christ Jesus *alone* is the Center. *Creeds* divide; *Christ* unites. According to the laws of mind, all that love the Lord supremely, though separated in person by distances immeasurable, are one in heart, one as planets are one, revolving round the same center. This was the union that Paul sought” (vol. 19, p. 10).

Silence or Specificity?

Darrell Broking’s following statement is so utterly *astounding* that I ask you to read it a couple of times and then ponder what he is actually saying!! — “Hebrews 7:14 is one of several passages demonstrating that fallible men must make inference from the silence of Scripture in order to please God.” Now, pick your jaw up off the floor!! As shocking as this statement is, it is nevertheless not surprising to those of us who have dealt with legalistic patternists over the years. They are so blinded by their dogmatism that they are genuinely incapable, in my view, of actually perceiving just how ludicrous their assertions are. To please our God, “fallible men” must formulate a standard specific to both fellowship and salvation from inferences and assumptions drawn from what the Bible *doesn’t* say!! If *that* doesn’t fill the heart of Satan with glee, I don’t know what will, for this is nothing less than a recipe for religious rigidity and sectarian schism. God said nothing about it, so flawed men must fill in the silence!! All to “please God,” of course!

Hebrews 7:14 reads, “For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses *spoke nothing* concerning priests.” There you have it, folks ... the “law of silence.” Moses “spoke nothing” concerning priests coming from Judah. Therefore, *silence* is what excludes these men from serving. Right? The proponents of the so-called “Law of Silence” declare this is “proof positive” that “silence excludes and prohibits.” Moses was silent about priests coming from any other tribe than Levi, therefore all other tribes are *excluded by silence*. Darrell confidently exclaimed, “God did not say that no other tribe could serve as priests in the Levitical Priesthood, God expected men to infer that truth because He said nothing about the other tribes! Hebrews 7:14 is the only verse of Scripture needed to demonstrate the fallacy of Maxey’s false and damning doctrine.” Those persons from Judah are “excluded by silence,” says Darrell Broking. No, they are excluded by God’s *specificity*. God was NOT silent here; He had *spoken*; He had *commanded*; He had *specified*. When God *speaks*, there is NO *silence*.

The tribe from which all the priests were to be taken was Levi ... and *only* Levi. Do you just suppose that *might* be why Darrell referred to it as the “**Levitical** Priesthood” in his above statement?!! “The Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to serve Him and to bless in His name until this day. Therefore, Levi does not have a portion or inheritance with his brothers; the Lord is his inheritance” (Deut. 10:8-9). Please see also: Numbers 3:5-10; 8:5-26; 18:1-7. “Thus you shall separate the Levites from among the sons of Israel, and the Levites shall be Mine” (Numbers 8:14). “They are wholly given to Me from among the sons of Israel” (Numbers 8:16). “I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death” (Numbers 18:7). God had made it very clear that no one from any tribe other than Levi would ever be allowed to serve in the priesthood. God had SPOKEN. God had SPECIFIED. He was NOT silent. Thus, the tribe of Judah was excluded from serving in the priesthood NOT

because God was *silent* about Judah serving as priests, but rather because He had *specified* that *only* those from Levi could serve as priests.

This brings us to the Hebrews 7:14 passage. Judah was a tribe “with reference to which Moses spoke nothing concerning priests.” Why was Moses “silent” about Judah with reference to priests? *Because God had SPECIFIED the tribe of Levi.* There was absolutely no need for Moses to say anything about Judah for the simple reason GOD HAD SPOKEN. God had *specified*. Judah is excluded from the priesthood NOT because Moses happened to be “silent” about them serving in that capacity, but rather because God had *specified* that priests would come solely from Levi. Thus, it is NOT *silence* that excludes or prohibits, it is *specificity*. This passage has nothing whatsoever to do with “silence,” much less any so-called “Law of silence.” When God has SPOKEN, *there is no silence.* These proof-texters, Darrell included, have only succeeded in proving their own ignorance and inability when it comes to sound biblical exegesis. Their wresting and manipulation of this text in a failed attempt to prove an untenable theory is a prime example of the “dogmatic model” of biblical interpretation. It is deplorable, and it is rejected by reputable, responsible scholars of the Word. Nevertheless, Darrell Broking sees it differently, saying, “If Maxey’s theory is correct, then the book of Hebrews is an uninspired waste of paper and space.”

The patternists also bring out the accounts of Nadab & Abihu and Uzzah. It is their firm belief that both of these events prove their view of the prohibitive nature of *silence*, and yet *neither* of these accounts has anything to do with silence, but rather with God’s specificity. I have dealt with the patternistic dogma related to both of these biblical narratives in two separate articles in which I examine their arguments in some depth. Due to space constraints here in this present rebuttal, however, I shall simply provide the links where Darrell Broking, and those readers interested, may go and examine my refutation of these arguments by the legalists: *Nadab and Abihu: The Nature of their Fatal Error* [Reflec-

tions #63] and *Did God Overreact? — The Controversial Death of Uzzah* [Reflections #23]. Also, simply for the sake of balance, I would suggest a study of the two brothers of Nadab & Abihu, who also sinned at this time, but who were shown mercy. What was the difference? Why did two of the four sons die, but the other two were spared? The answer will provide tremendous insight into the nature of our heavenly Father. That study — *Eleazar and Ithamar: An In-Depth Reflective Analysis* — may be found at Reflections #270. In each of these accounts one will NOT find any justification for the legalistic, patternistic views held by people like Darrell Broking. Indeed, these accounts *refute* their teaching, as the reader will very quickly see by studying the above in-depth examinations.

God Said To Sing

Darrell seemed amazed that I would refuse to characterize the use of instrumental accompaniment to singing as SIN. “How presumptuous of Maxey,” he exclaims. Actually, it would be *presumptuous* of me to declare something a sin when *God never did*. Thus, I issued a challenge to Darrell — “I challenge Darrell to provide even ONE passage, in either OT or NT writings, that even HINTS at divine disapproval of instrumental accompaniment to singing in a corporate worship setting.” Naturally, he couldn’t come up with one. What he wrote instead was the following: “When the fallible Maxey infers that God’s will for the Levitical priesthood was Divine disapproval of Jesus being a priest on earth, then he will have his passage.” This *evasion* will not be lost for a moment on the perceptive reader. The stark reality is — Darrell can NOT provide even one passage that even HINTS at God’s disapproval ... and he *knows* it only too well. Darrell’s argument, therefore, is that our God *specified* singing, which, in his view, excludes anything else. Just for the sake of argument, let’s assume that Paul is talking about a corporate worship assembly in Eph. 5:19 and Col. 3:16 (which he is NOT, by the way). However, for the purpose of this

discussion we'll defer to Darrell's *assumption* here. Now, let's notice what Paul is really saying in these passages.

Let's notice the latter of these two passages first. "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" [Col. 3:16]. I don't see any expression of divine disapproval here; not of instrumental accompaniment to singing, or of anything else, for that matter. I see that we are to let the word of Christ richly dwell within us, and I also see that we are to sing with thankfulness in our hearts to God, but that can be done whether Bertha tinkles the ivories in the corner or not. I see that we are to teach and admonish one another wisely, and that one methodology for complying with this instruction is through the use of psalms, hymns and spiritual songs. Nevertheless, I see absolutely *nothing* in this passage that even comes close to resembling a *prohibitive LAW* with respect to instrumental accompaniment. Such a divine decree is not even *hinted* at in the passage.

In Eph. 5:18-19 the apostle Paul wrote, "Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming (making melody) with your heart to the Lord." Just as the word of Christ is to richly indwell us, so also is His Spirit. Just as we are to sing with thankfulness in our hearts to God, so also are we to "sing and psalm" unto Him with our *hearts*. In other words, the focus of our God is *inward*, not on the externals. He is concerned about what takes place in our *hearts*. "God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart" [1 Sam. 16:7]. Thus, one may be a deaf/mute, incapable of uttering any sound, yet still sing like the angels *in his heart*. One may indeed be playing a woodwind instrument, and at the same time singing with thankfulness *in his heart*. The singing and psalming mentioned in this passage are entirely *internal* in nature, and thus need not even be audible. *God* "hears" differently than *man* hears. Many will argue that since the singing and psalming are "with the heart," that this excludes in-

struments. If that is so, then it also excludes the instrument known as the vocal chords. There is nothing in that phrase that suggests *any* audible expression of this inner praise. Their argument totally misses the point, however. Paul is not attempting to establish a law of exclusion in this statement; he merely seeks to impress upon the minds of his readers that the praise our *Lord* regards is a praise *of the heart*. Our Lord *lamented* the worship of the *legalists* of His day, for “they honor Me with their *lips*, but their *heart* is far away from Me” [Matt. 15:8].

That which is to be given *audible* expression, as clearly proclaimed by these two verses, is the “speaking to one another” and the “teaching and admonishing of one another.” Again, one of the methodologies for doing this is through the medium of song. From the very beginning of time, men have used music as a tool to touch the lives of those about them. It is one of the most effective teaching tools available to mankind. The Lord realized this, and encouraged its use. Nothing is said in either passage about whether such speaking, teaching and admonishing in song is accompanied by instruments or not, although when employing “psalms” one will note that many of them *were* accompanied by instruments, and even speak of such (see Psalm 150, just by way of a singular example). What we *can* safely say is that neither of these passages have anything whatsoever to say *against* the use of such instrumental accompaniment. Not one word. Such a prohibitive LAW is not even hinted at in these two passages. There is no evidence of divine disapproval. None! There is not even any legitimate basis for *assuming* such. We are simply informed that when Christians lift their voices in praise (whether accompanied or not), there are **two audiences** — (1) God, who listens to the *heart*, and (2) our fellow men, who are more *audibly* stimulated. To appeal to these two passages as “proof” that God disapproves of instruments in our worshipful praise only shows the depth of the biblical and exegetical ignorance of those who make such an appeal.

Demonstrated Faith

Darrell wrote, “Maxey does not understand what it means to come to God by faith.” My *problem*, according to Darrell, is that by “faith” Al Maxey “does not mean that regulations to be obeyed lead the obedient to salvation.” Well, I’ll have to plead guilty to that charge. I do not perceive “saved by grace through faith” to signify that we are led to a state of salvation by compliance with a list of regulatory LAW. That would make salvation the result of our own effort. It is *not*. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast” [Eph. 2:8-9]. Darrell offered Abraham as an example of one whose faith + works resulted in his acceptance by God. However, notice the words of Paul with regard to Abraham: “If Abraham was justified by works, he has something to boast about; but not before God. For what does the Scripture say? ‘And Abraham believed God, and it was reckoned to him as righteousness.’ Now to the one who works, his wage is not reckoned *as a favor*, but as *what is due*. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness” [Rom. 4:2-5]. Is justification, salvation and being reckoned as righteous before our God *wages due* for services rendered and for compliance with regulations? If so, then this is no longer “a gift,” and we each have reason for boasting.

Darrell states, “Man’s relationship to God is based on faith, which is more than just belief, but an appropriate response based on the pattern, which the doctrine of Maxey denies.” Actually, I do *not* deny this ... IF by the phrase “an appropriate response based on the pattern” Darrell Broking is signifying a demonstration of faith through compliance with those few expectations of our Lord God clearly specified within His inspired Word. I have long taught that a mere *profession* of faith is not what our God is looking for; He seeks a *demonstration* of faith as well. This is what James, the brother of our Lord, meant when he spoke of “works” in James 2. He was NOT speaking of human effort to comply with some legal

code, but rather of visible demonstration of one's faith — *evidence*, rather than *effort*. Thus, he wrote, "I will SHOW you my faith by my works" [vs. 18]. Some, like Martin Luther, believed James and Paul to be theologically at odds over this. They were not. Even the apostle Paul knew and appreciated the value of *evidencing* one's faith — "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" [Eph. 2:10]. Notice that this statement comes immediately after Paul said we are saved by grace through faith, and not of works. There are two different kinds of "works" in view. One speaks of a person seeking to be justified by his own effort, the other merely speaks of the *evidentiary* aspects of faith.

Yes, Darrell, there are indeed *a few* expectations of our God contained *within* these 27 New Covenant revelatory documents. If we profess to have faith in Him, He does indeed expect some *evidence* of such, and He has specified what that evidence is to be. For example, we know that "many even of the rulers believed in Him, but because of the Pharisees they were not *confessing* Him, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God" [John 12:42-43]. It is pretty obvious that our Lord Jesus expected *one* of the demonstrations of faith to be a willingness to *confess* Him before men. After all, did not Jesus Himself state, "Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven" [Matt. 10:32-33]?

Patternistic Pharisees

Darrell declared, "Maxey repeatedly alleges that brethren who are described as *patternists* are the modern equivalent to the Pharisees of the old dispensation." Actually, that is not quite true. I myself am a patternist in that I believe there is a pattern contained within the Scriptures pertaining to both fellowship and salvation.

There is nothing wrong whatsoever with following GOD’S pattern. Those whom I characterize as “modern day Pharisees” are those who tend to set aside *God’s* expectations so as to promote *their own*. Thus, I’m referring to those whom I term *legalistic* patternists. Darrell is absolutely right in suggesting that there is nothing amiss in faithfully keeping *God’s* pattern (which I perceive to be infinitely smaller than what Darrell perceives it to be). The problem is when “fallible men” seek to bind as *additions* to HIS pattern their OWN assumptions. At this point they do indeed begin to resemble the Pharisees of old. Jesus rebuked them, saying, “Why do you transgress the commandment of God for the sake of your tradition?” [Matt. 15:3]. “You have invalidated the word of God for the sake of your tradition” [vs. 6]. “In vain do they worship Me, teaching as doctrines the precepts of men” [vs. 9]. Darrell wrote, “the problem resided in the fact that the Pharisees went beyond the pattern and taught their own doctrine.” If by “pattern” Darrell means the commandments of God, then I agree with this statement. And brethren, that is exactly what the legalistic patternists are doing today!! Where God is silent ... *they speak*. Indeed, they are so bold as to call something SIN that not even God Himself characterized as such. They are masters at adding to the Word of God and making up laws to bind upon the church. Jesus spoke mockingly of these Pharisees in Matt. 23:2, a statement that is captured well in *The Living Bible* — “You would think these Jewish leaders and these Pharisees were Moses, the way they keep making up so many laws!” Yes, their kind still exist in the church today.

- And what is so tragic is that some of these legalistic patternists are actually *proud* of the fact. They *boast* of being legalists after the manner of the Pharisees of old. I know, I know ... some of you are thinking that I’m making this up. Therefore, let me give you a quote from the pen of a preacher in Kansas by the name of **Daniel Coe**, who actually wrote the following words (among others equally radical) to the same “Contending for the Faith” Internet discussion list that is hosting this present debate, and of which Darrell

Broking is a moderator, “All the lurking liberals (Al Maxey, and whomever else) would do well to realize that when you accuse brethren of being ‘legalistic Pharisees,’ you are doing those of us who *are indeed* as ‘legalistic’ as the Pharisees *a great honor*, and you are commending us as the Lord commended the Pharisees” [Message #4626, “Jesus and Legalism,” Friday, Dec. 22, 2006]. This man also wrote, within that same piece, “Where in all the Scriptures did Jesus ever condemn the Pharisees for that which they taught? The Lord never once condemned the Pharisees for what they taught. On the contrary, the Lord *commended* that which the Pharisees affirmed.” Shocking, isn’t it?! I suppose this man never got around to reading Matthew 23.

Broking, a strong supporter of the above Daniel Coe, wrote in his last affirmative, “Maxey will not submit to God’s pattern for men today; therefore, Maxey is the equivalent to a modern day Pharisee.” Hmm. According to Daniel Coe, I should be *proud* of such. Indeed, perhaps Darrell intended this as a *compliment*, since he never sought to refute Coe’s above statement on the “Contending for the Faith” Internet list, even though I challenged the leaders of that group to do so [I would refer you to *Reflections* #284 for documentation of this]. But, Darrell goes on to say in his last affirmative, “Maxey’s doctrine is the binding of a burden as heavy as that of the Pharisees of old, because like those Pharisees, Maxey also shuts ‘up the kingdom of heaven against men;’ for he will not go in, neither will he suffer ‘them that are entering to go in.’” I will have to admit, I don’t have a clue what Darrell is talking about here. I certainly have no desire to bind *any* manmade laws upon my brethren. Indeed, I seek to *lift* such burdens from their backs. *Darrell* is the one, in point of fact, who wants to bind *every single word* of the 27 NT documents as the pattern pertaining to fellowship and salvation, whereas *Al Maxey* simply seeks to restrict this pattern to the clearly specified commands of our Father, which we know “are not burdensome.” Further, I am not trying to shut *anyone* out of the kingdom, and have spent years and years seeking

to get my brethren to *accept* one another as *members* of that kingdom, rather than separating from one another over these “fallible man-inferred” legalistic rules and regulations. Thus, in what way I am perceived by Darrell as being “the equivalent to a modern day Pharisee” totally escapes me. Perhaps Darrell will clarify this for us.

The New Covenant

Darrell wrote, “Maxey spoke as an authority on the New Covenant, but never came out and stated what he believes the New Covenant to be, other than to allege that he is certain that the New Testament writings are not the New Covenant.” Darrell is correct — I do *not* believe the new covenant of our Lord God with those who come to Him through faith in His Son IS every single word of the 27 documents that have come to be known as the “New Testament.” Even Darrell said, “The twenty-seven books of the New Testament are the disclosure documents of that specific testament.” Well, which is it, Darrell? Are they the testament itself, or are they merely the “disclosure documents of that specific testament”? This statement seems contradictory with his allegation that the writings *themselves* ARE that new testament. No, I utterly reject the notion that the 27 books constitute the new covenant itself. They do indeed serve as “disclosure documents,” in that they *reveal* the nature of this new covenant and its provisions, but that is as far as they go.

The word “covenant” is generally a legal term, when used of business and legal contracts, binding agreements, and the like, however with respect to human/divine interaction it tends to be regarded by most scholars as more *relational* than *regulatory*. Both before Christ and after, the relationship between deity and humanity has been characterized in terms of a *covenant* of marriage. God entered into a covenant with the people of Israel at Mt. Sinai. He became the “husband,” and they became the “bride.” A similar relationship now exists between Jesus and the church. When one

looks at the idea of “covenant” in light of a marriage, for example, few would declare that the marriage license IS the covenant of marriage. The rings are not the covenant. Even instruction manuals providing guidance for marriage are not the covenant itself. They may be documents and symbols and signs of this covenant, but the covenant itself is really a deep, abiding *relationship* in which two become one, sealing that relationship with vows that commit each one to the other. Yes, *both* parties to such a covenantal relationship will have *expectations* of the other party. Those expectations may even be vocalized within the vows (or even written down in some legal agreement). However, neither the vows nor the documents constitute the covenant itself. *That* reality is truly in the *relationship*.

We today are in *covenant relationship* with the Father through the Son. God has made certain promises to us, and we have vowed to live by His expectations. We are sealed in this covenant with the Holy Spirit. That covenant is ratified by the shed blood of His Son. This covenant is discussed, and practical aspects of it are depicted, within the new covenant documents. But none of these ARE the covenant. That consists of the intimate relationship we now have based on vows and promises. *Eerdmans Dictionary of the Bible* states, “When referring to this heavenly covenant and its operational dynamic Paul’s word of choice is not *diatheke* but *epangelia* (‘promise’). Paul, like the Lord Jesus, thus expresses the idea that ‘covenant’ draws one into a living relationship of direct accountability to a partner, *not* conformity to religious traditions, institutions, and personnel who claim to mediate that relationship” [p. 290]. I checked several definitions of this term in various religious and secular sources, and the most common characterization of “covenant,” when that pertained to God and man, was: “An agreement between God and His people in which God makes certain promises and requires certain behavior from them in return.” At Mt. Sinai, God made promises to the people, and He also told them what He expected of them in return. They, in turn, made vows unto Him. Thus, a covenant was entered into. Yes, the books

of law defined those divine expectations. The books of history documented the progress of this relationship (both positively and negatively). The books of prophecy foretold of consequences when the relationship was placed in jeopardy, and also of a day when a *new covenant* would be enacted. The books of poetry spoke of the beauty and blessings of this relationship. But, the 39 books *themselves* did NOT *constitute* that covenant. The same is true of the 27 books known collectively as the New Covenant writings.

The apostle Paul spoke of being a “servant of a new covenant, not of the letter, but of the Spirit” [2 Cor. 3:6]. Life is never found in a written code, but in the Holy Spirit who indwells and empowers us. The only passage in the OT writings that speaks of this new covenant emphasizes this very point. “Behold, days are coming,” declares the Lord, ‘when I will make a new covenant with the house of Israel and with the house of Judah ... I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people’ [Jer. 31:31, 33]. “This at once shows the spirituality of the new covenant. Its requirements are not simply given in the form of external rules, but rather the living Spirit possesses the heart; the law becomes an internal dominating principle, and so true obedience is secured” [*The International Standard Bible Encyclopedia*, vol. 1, p. 796]. “But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code, but in the new life of the Spirit” [Rom. 7:6]. Then again, in contrasting the old and new, Paul wrote, “But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter” [Rom. 2:29]. Sadly, it appears Darrell is determined to return to the “letter of the law,” rather than being led by the Life-giving Spirit of God. The principles and precepts of our new relationship with the Lord are written in the heart, not on tablets of stone. And when Jesus, at the last Passover celebration with His apostles, said, “This cup which is poured out for you is the new covenant in My blood” [Luke 22:20; cf. 1 Cor. 11:25], I think He had far more in mind than the precise wording of 27 as yet unwritten documents. He was looking to the

ratification of a newly restored relationship between fallen humanity and a holy God, the true essence of the new covenant. No, Darrell Broking's view is, in a word, *fallacious*. By the way, Darrell asked, "Is the name assigned to the collections of books from Matthew through Revelation a misnomer?" Yes, I believe it is. Which is why I generally try to take special care to characterize them as the New Covenant or New Testament *writings* or *documents*. They are *not* the new covenant *itself*.

Salvation: In Christ or In the Church?

"The more I read from Maxey's pen the more I wonder why he would even attempt to affiliate himself with the churches of Christ." Well, for the simple reason that this is my personal faith-heritage. My parents are members of this group, as were both sets of my grandparents. My wife's parents were also members of this group. My dad is, and my wife's dad was (prior to his death), an elder in this group. My maternal grandmother, Mae Zook, was a writer of ladies' materials and tracts (she passed away in 1968). Brother G. C. Brewer, one of the noted leaders within the *Stone-Campbell Movement*, was my cousin, although I never met him (he died when I was just a child). I have a deep love for these people, just as the apostle Paul did for the Jews [Rom. 10:1f], and thus desire to help them perceive the way of the Lord more perfectly. Yes, I could *leave* this association (which would undoubtedly *thrill* some people to no end), but I have chosen instead to remain within them and seek for responsible reform. Over the decades, I have become fairly well-known in this group, and I have some degree of credibility with a great many of them. Thus, I feel I can be far more effective by working *within* this movement, than by *abandoning* it. So, in other words, Darrell ... you're stuck with me!! If you would like to read a more in-depth accounting of my reasoning on this, I would refer you to one of my early articles: *Reflections* #20: "**Why Do You Stay?**" — **Rationale for Continued Association**. By the way, for the sake of clarification, I am a member of the universal

One Body of Christ Jesus, which includes ALL who are united *with Him*, regardless of religious affiliation or association. Although my *association* is with the group known as the “Church of Christ,” I do NOT equate this group with that universal *One Body*.

Darrell wrote, “Unbeknown to Maxey, Jesus and His church cannot be separated.” Well, yes and no. My wife, Shelly, and I are *one* (she is my “wife by *covenant*” — Malachi 2:14), and yet we’re quite distinct. Paul said that a husband and his wife “shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church” [Eph. 5:31-32]. Yes, my wife and I are *one*, and yet we are clearly two *distinct individuals* who are blessed to be *united by covenant*. Jesus and the church are *one*, and yet He and we are distinct entities who are blessed to be *united by covenant*. If you do something against *my wife*, Shelly, you have attacked *me* as well. What you do to *her*, in a very real sense *you do unto me*. Thus, as Darrell mentioned, when Paul was persecuting the church (the bride of Christ), Jesus said to him (on the road to Damascus), “Saul, Saul, why are you persecuting *Me*?!” [Acts 9:4]. Matthew 25 also applies here: “Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to *Me*” [vs. 40, cf. vs. 45].

Darrell Broking believes that “salvation is in the church of Christ and not outside of the church of Christ.” Indeed, he also stated, “No accountable person living this side of the cross can be saved outside of the church of Christ! Al, this truth is not going to fade away because of your perceptive theology.” Frankly, I’m curious as to what Darrell means when he speaks of the “church of Christ.” Is he referring to that universal *One Body* of believers which is made up of ALL of those who are united with Christ Jesus in a saving relationship? If so, then I would agree that everyone who is united with Jesus is also numbered among those who are saved, and they thus constitute His Body of called out ones. However, I suspect that Darrell, although he might give intellectual assent to the above, would *limit* this number of redeemed ones to those who actually assemble in buildings with a sign out

front that reads “Church of Christ.” My suspicion is that he would *further* limit this Body of redeemed ones to those who parrot his own party patterns and sectarian shibboleths. If I am wrong in this assessment, I would be overjoyed to have him set me straight on this misperception.

Nevertheless, I stand firmly behind my conviction that salvation is in *Christ*, not the *church* of Christ. Yes, the saved are numbered together into that one universal body of believers, but their actual *salvation* is NOT to be found in the fact of their association with that group, but rather is to be found in their union with Christ Jesus. Some might suggest this is “splitting hairs,” but I regard it to be a vital distinction. Too frequently I see people trying to get someone into “my church” so they can be saved, rather than trying to get them into JESUS. Brethren, we need to be working to unite people with the Lord, and then let *Him* add these believers to His universal *One Body*. And dear brothers and sisters, please listen up — when He does so, they may not choose to affiliate themselves with your particular little group, but that does *not* mean these people are not united *with the Lord*. Again, this was a lesson some of the apostles had to learn the hard way [Mark 9:38-40; Luke 9:49-50]. I would urge Darrell, and the readers as well, to please take a few minutes to read my study of this issue in *Reflections* #9 — ***Added to the Lord***. I believe, after examining several key Scriptures listed therein, one will have a better perception of the biblical truth that salvation is to be found in being “added to the Lord,” who then numbers the saved together with one another in the *One Body*.

Gospel vs. Doctrine

Darrell asked, “Al, are the gospel of Christ and the commandments of Christ one and the same body of teaching, or do you believe that gospel is for the world and doctrine is for the church?” He then wonders — “Will Al answer the question before him?” Well, Al Maxey has provided an in-depth examination of this very

issue in *Reflections* #117 — *The Gospel-Doctrine Debate: Are they the Same or Separate?* — if Darrell Broking would care to examine it. But, to give him the short answer: *No*, I do *not* believe that these two are the same, but I *do* believe there are areas of obvious overlapping. Frankly, I am convinced there is a deeper concern hiding beneath the surface of such a question. Let me share with you the next to last paragraph of the above study:

- In my view, the underlying problem of this whole gospel-doctrine debate is NOT that anyone is denying the place of either *doctrine*, which guides the church, or the preaching of the *gospel* to the lost, but rather the fear of *some* that doctrine will be excluded altogether simply to preach Jesus only, and the concern of *others* that Jesus will be pushed aside in favor of promoting legal exactness with respect to the doctrines, genuine and perceived, of the church. The *former* group feels this opens the door to an indiscriminate embracing of anybody and everybody regardless of belief. The *latter* group feels that genuine saints are being excluded because of lack of agreement with what is purported to be doctrine. With regard to the latter, much *is* currently promoted as “doctrine” that is little more than the prejudices, traditions and personal preferences of the various parties and factions within Christendom. Thus, some say we find fellowship in agreement upon “doctrines” (whatever “doctrines” are peculiar to a particular sect), rather than in our mutual devotion to the Lord Jesus Christ. The former seemingly seeks a rigid uniformity, whereas the latter seems to prefer a unity in diversity. Thus, the debate is not so much over “gospel” versus “doctrine,” as it is a fundamental debate over grace versus law, what constitutes “authority,” and the nature and purpose of the inspired writings of both the New and the Old Covenants, as well as their place in our daily walk with the Lord.

Concluding Thoughts

There is so much more misinformation and confused exegesis in Darrell's second affirmative that *could* be addressed here, but let me simply close with the following brief thoughts. Darrell's assertion in this exchange, in spite of all the rabbit's we have chased through the woods, is that every single word of the 27 books of the NT canon is believed by him to constitute a pattern pertaining to both fellowship and salvation. In case the reader has forgotten it, here again is the very first proposition of this debate which Darrell Broking has affirmed: "The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation." Please take note of Darrell's response to my following T/F statement — "Every single word of the original 27 New Covenant documents is part of the divine pattern that must be followed if one would enjoy fellowship and/or receive salvation. True or False? **True.**" Darrell has further declared that the NT (these 27 books) "is the revelation of God's will for man, every word of it!! Now Maxey, you are obligated by your denial of this timeless, absolute truth, to please tell us what part or parts of the twenty-seven books of the New Testament writings are not Jesus' Words. We long for your answer."

Well, since Darrell is apparently not interested in the salvific pattern of running about naked under linen sheets, let me give another. Paul wrote, "See with what large letters I am writing to you with my own hand" [Gal. 6:11]. In 2 Thess. 3:17 he wrote, "I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write." Perhaps Darrell will inform us all as to just how these words are the words of our Lord Jesus Christ. Further, we will await his enlightened exegesis detailing how these statements are part of the pattern pertaining to both fellowship and salvation of disciples in the Lord's church today. Darrell, to borrow your own phrase: "We long for your answer."

One last comment — Darrell provided the following quote of mine: "His legitimate need superceded [sic] the law." The inser-

tion of (sic) was meant to suggest that I had not correctly spelled the previous word. Darrell, of course, prefers the spelling “super-seded,” which many do indeed feel to be the more correct spelling. This is a case, however, where *both* spellings have come to be regarded by many linguists as correct. According to one language scholar, “the ‘c’ spelling began to be used in Middle French and then appeared in English as early as the 1400s.” One will discover a good many such variants between the British and American spellings of words, for example. “Saviour” and “Savior” are a couple of the more familiar ones. Thus, although my variant may not be his personal choice, nevertheless both are considered acceptable. It reminds one somewhat of the fact that we don’t have to be *twins* to be *brothers*, we just have to have the same Father!! It is okay to be different. We don’t all have to look alike, think alike, talk alike, dress alike ... we don’t even have to spell alike!! In fact, there are clearly times when individuals can do things entirely differently, and *both* be right. Ahhhh, the beauty of God’s GRACE.

Questions for Darrell

1. The apostle Paul wrote, “See with what large letters I am writing to you with my own hand” (Gal. 6:11), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False?
2. The apostle Paul wrote, “When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments” (2 Tim. 4:13), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False?
3. If I partake of the Lord’s Supper on Sunday *morning* within the assembly of the saints, and then I take the elements (the bread and fruit of the vine) to a sick brother or sister in the local hospital that *afternoon*, and partake of those elements along with him/her (thus observing the Lord’s Supper *twice*

on the Lord's Day), I have thereby violated the pattern and have committed a sin. True or False?

4. When Jesus used the phrase "as often as" in connection with the observance of the Lord's Supper, He really meant "Sunday *only*" and "*every* Sunday." True or False?
5. Inferences drawn by fallible men from biblical examples have *greater* bearing in the determination of "the pattern" than a specific command uttered by Jesus Himself. True or False?
6. If men are fallible, then their inferences may be also. True or False?

The Broking—Maxey Debate

Patternism

Broking's Third Affirmative

Introduction

This debate has been a wonderful opportunity to demonstrate just how far men will move away from the cross of Christ without accepting God's Word for what it is. In his second negative response Maxey jested, "Actually, I am being rather generous in characterizing his latest offering as his second 'affirmative.' More properly, as I perceive it, what we have here is more of a rebuttal of a rebuttal." What did he expect? Did Maxey expect to be able to communicate his false teaching without it being answered? I answered his error and attempted once again to get him to deal with the importance and place of God's Word in the scheme of salvation and fellowship, which has yet to happen in this debate. It is easy enough to answer Maxey's false teaching with the Bible, but getting Maxey and others with a similar mind set to acknowledge that truth is another matter.

It is strange to me as a Christian, preacher, and an elder, to read teaching that goes so far as to allege that men really do not even need the Bible to find salvation, but then uses the Bible to try to prove that those who demand Bible authority are wrong. One reader of the debate wrote the following to me:

What's especially intriguing me in his position are: 1) is self-contradiction in his own writings in which he appeals to Bible authority to establish that we must not appeal to Bible authority." Another reader responded by writing, "I have over the years noted that when they 'need' a verse to

try to pound a conservative with, there is all of the sudden a ‘pattern’ specifically applicable to us today ‘DISCOVERED’ by liberals!...After you get through with Al, it would be interesting to just simply list the verses which he attempts to apply to you—especially to see HOW he can do so without the use of inferential thought being involved on his part! Keep on keeping on, my brother! I’m praying for Al’s defeat.”

I too am praying for Al’s defeat. As long as he teaches error and refuses to accept the Bible for what it is and follow its teaching, he is a threat to the souls of men and women.

This debate is now posted at <http://www.churchesofchrist.com>. On that web site there is also a reader’s guide to evaluating a debate. I pray that it will be useful to the readers of this debate. Maxey has been posting debate responses from his readers in his weekly *Reflections*. However, not all of his readers’ responses find their way into his *Reflections*, as was noted by two different phone calls I received from Maxey’s *Reflections* readers. When I made that information known on the ContendingFTF list, one reader sent me the following, “HA! Yeah that is standard operating procedure for Al. LOADS of sweet syrupy praise for himself. Nary a word of criticism.” Another reader wrote the following, “We’re seeing the real Al—just like all wanna leftist radical leaders no criticisms are tolerated by the self-proclaimed tolerant one.”

Another aspect noted in *Reflections* readers’ comments section is the number of remarks critical of my labeling Al Maxey with terms that describe the exact doctrines he now advocates. One reader noticed this too and sent me an email stating,

What is immensely fascinating over the caterwaul from Al’s “loving” supporters is the amount of pure venom coming from them and the ironic fact that these are the same folks who claim to believe that everyone has a right to believe and

teach any doctrine they want to! Evidently, that latter maxim, however, only applies to those who agree WITH them. “Oh consistency, thou art indeed a jewel!” In this case it’s also 24-carat gold-encased!

If you want your comments to get through to Maxey’s readers send them to me at darrell.broking@gmail.com, and I will try to find a place for your comments in my posts. Regardless of what is said, God’s Word is what determines truth.

Answers to AI’s True or False Questions

1. The apostle Paul wrote, “See with what large letters I am writing to you with my own hand” (Gal. 6:11), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False? **True**
2. The apostle Paul wrote, “When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments” (2 Tim. 4:13), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False? **True**
3. If I partake of the Lord’s Supper on Sunday *morning* within the assembly of the saints, and then I take the elements (the bread and fruit of the vine) to a sick brother or sister in the local hospital that *afternoon*, and partake of those elements along with him/her (thus observing the Lord’s Supper *twice* on the Lord’s Day), I have thereby violated the pattern and have committed a sin. True or False? **True**
4. When Jesus used the phrase “as often as” in connection with the observance of the Lord’s Supper, He really meant “Sunday *only*” and “*every* Sunday.” True or False? **False**
5. Inferences drawn by fallible men from biblical examples have *greater* bearing in the determination of “the pattern” than a specific command uttered by Jesus Himself. True or False? **False**

6. If men are fallible, then their inferences may be also. True or False? **True**

Questions For Al

1. Jesus is the Pattern for salvation and fellowship. True or False.
2. To be saved one must be in Christ. True or False.
3. Baptism is the only way specified in the Bible to get into Christ. True or False.
4. There are different ways to get into Christ. True or False.
5. Baptism is into the church of Christ. True or False.
6. Colossians 3:17 teaches that humans must have Jesus' authority for all that they do. True or False.

Critique of Al's Second Negative Response

Al's True or False Answers

I asked Al, "Baptism for the remission of sins is essential for the salvation of all men living today. True or False." To which Maxey suggested that the question was improperly worded because he thought that the question took into consideration those who are not accountable. However, those individuals are safe and are not in need of salvation. Nevertheless, he gave us his answer, which was as I suggested, false. Maxey does not believe that a lost person needs to be baptized for the remission of sins to be saved. The Biblical pattern teaches that all accountable men living today must be baptized for the remission of sins before they can stand in the grace of God. Maxey denies this fundamental truth from God's Word. Part of the problem with the way Maxey perceived my question lies within his concept of accountability. Maxey alleges that "accountability' to God is conditioned upon what degree of *revelatory light* is available to a particular man or woman." In my second affirmative I also asked Al, "Will people who sincerely worship the gods, but have never heard of Christ, be saved? Will they Al?" Maxey chose not to answer this question directly, but his comments about accountability answer the question for us. No-

tice that in the doctrine of Maxey (Maxey's teaching not teaching about Maxey) accountability is based on "revelatory light." If the doctrine of Maxey were true doctrine, it would necessarily follow that people who do not have any of God's revelatory light are not accountable to God and therefore have no need of a Savior.

The doctrine of Christ teaches something different than the doctrine of Maxey. The Bible teaches that when Jesus comes again he will take vengeance on them "that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 The. 1:8). There are two classes of people mentioned here. One class of people does not know God. Maxey is found of citing Barns on various matters. Notice what Barns said about this class of people: "On all who are strangers to him; that is, who are living in pagan darkness, or who, having heard of him, have no practical acquaintance with him" (Barns). Barns must have realized this truth based on Paul's usage of this particular phrase (cf. 1 The. 4:5). In Paul's day as well as in our day, there were people living in darkness without having available to them the revelatory light of God's Word. According to the Bible those people are accountable. Accountability is based on an individual's ability to believe, not on the availability of light (cf. John 4:11). If the doctrine of Maxey were true doctrine, then taking the gospel to people actually harms them, because most people will not obey the gospel and be saved.

The Biblical pattern also declares that those who do not obey the gospel will be lost (2 The. 2:8). Maxey also disagrees with the Bible in this matter. Maxey says that a person does not really have to obey the gospel to be saved. On this matter the doctrine of Maxey states:

The light available to this caveman, or some primitive living beyond the parameters of civilization, may well only be that of *Nature*. That then becomes *his* available light "coming down from the Father of lights" (James 1:17). This man is therefore responsible for seeking to understand

that revelation to the best of his ability, and also for ordering his life according to the truths perceived therein. Those who perceive GOD in this revelation, and who seek to live as He would have them to live, have *responded* to that revelation of the Creator, and God will judge their hearts and actions accordingly. Those who *REJECT* this light from above, and choose to continue living for *self*, will be rejected by the One who provided them that guidance in that revelation. Thus, regardless of the brightness or dimness of the light made available, *all* men have a choice; they will either seek and accept, or ignore and reject....and God will judge accordingly, dispensing either life or death based on their choice (Maxey “Grace”).

Thus, according to Maxey, one does not even need the New Testament to find salvation in Christ the Lord. As I said earlier, God’s Word is on trial here. Here is the problem with which Maxey will sooner or later have to address. Colossians 3:17 teaches, “And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.” As was already proved in this debate the phrase, “In the name of the Lord” means by the authority of the Lord (Acts 4:7-10). It is impossible to know what the Lord has authorized without learning that matter from His Word. Christians are expected to “walk by faith” (2 Cor. 5:7). Faith comes by “hearing the word of God” (Rom. 10:17). Thus, where there is no Word of God there can be no faith, and without faith God cannot be pleased (Heb. 11:6).

The Word of God is the seed of the kingdom (Luke 8:11). Maxey’s doctrine makes the parable of the sower a meaningless waste of space, because within that wonderful parable Jesus made it absolutely clear that one cannot, i. e., it is impossible, to be saved without hearing and obeying the Word of God. One of the most significant differences between the doctrine of Maxey and the

doctrine of Christ is that Maxey teaches the people can be saved without the New Testament and Jesus' Word teaches otherwise. The doctrine of Christ teaches that the Word of God saves us because we are begotten by it (James 1:18) when we obey it (1 Pet. 1:22), and that we are born again of this incorruptable seed (1 Pet. 1:23). The Bible further teaches that we are sanctified by the Word of truth (John 17: 17), and that Word of truth makes us free (John 8:32). Without the Word of God no man can be saved. Accountability is not based on light, but on the ability to believe.

I also asked Maxey a true or false question about the composition of the gospels, which he was unable to answer either way except to suggest the probability that the source theories behind the gospels are true. This is part of Maxey's problem and it is directly related to his attitude about the salvation of people without hearing and following the Word of God. Until we agree on what the Bible is and what it means to us as God' creation we will never have unity. Without a healthy respect for the Word of God as the revelation of the mind of God to men and the only means whereby men can learn to obey God unto salvation, then nothing in the Bible but a subjective core teaching will be respected. Furthermore, as Maxey demonstrated, that core teaching is not essential as long as the seeker longs for his Creator.

When asked about the Bible's infallibility Maxey agreed that it is, but only in as much as it agrees with modern scientific theories. Accordingly, if macro-evolution theorizes that the world is countless millions of years old, then it must be regardless of what the Creator of the world inspired men to write. In fact, Jesus was the agent through whom the creation took place. He placed humans on the earth at the beginning by discussing the marital arrangement of Adam and Eve and placing this event at the beginning (Mat. 19:5-9). Paul wrote, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). For those invisible things to be seen and understood from the "creation of the world," humans

had to have been there at the beginning of the creation. The infallibility of the Scriptures does not allow room for the false doctrine of Theistic Evolution. The doctrines of the source theories behind the New Testament writings and theistic evolution go hand in glove together. All of the aforementioned errors are attempts to fuse Biblical teachings together with atheistic science. Apparently, some theologians are more concerned about legitimacy within the academy than they are with honoring the Word of God for what it is and for what it teaches.

When questioned about the possibility of salvation within denominationalism, Maxey responded in the affirmative and then taught that it is possible to be in Christ and in the Baptist denomination at the same time. If one will not respect the Bible for what it is and for what it teaches, then why not have salvation in denominationalism and in paganism for that matter. Maxey repeatedly affirmed that salvation is in Christ, which the Bible teaches. The difference between what Maxey and the Bible teach is that the Bible teaches that to be in Christ is to be in the church of Christ not any denomination. The Bible teaches that one cannot enter the kingdom in denominationalism (Gal. 5:19-21). Additionally, the Bible teaches one and only one way into Christ and that way is baptism for the remission of sins (Rom. 6:3-4; Gal. 3:27). Maxey must have found another way into Christ because he does not even believe that one needs the New Testament to find his or her way in Christ.

When asked about adding watermelon as a third emblem to the Lord's Table, Maxey affirmed that this would not constitute sin. With this new teaching we can use holy water and prayer beads in worship, and iconoclasm is no big deal. With this teaching it is not necessary to go to the Scriptures to learn how to Worship God. Anything that is offered to God out of sincerity then meets with God's approval. Who, knowing the Bible can believe such a thing?

I also asked Maxey the following question, ""Man shall live by every word that proceeds from the mouth of God. Maxey said that this is true, but went on to allege that "every word" means only that which God commanded and not every Word which proceeds

from the mouth of God. I asked Maxey to “please tell us what part or parts of the New Testament are not Jesus’ Word? What part of the New Testament writing will Maxey affirm are not Jesus’ Words, i.e., His teaching or doctrine?” From the way Maxey answered this question it necessarily follows that all of the New Testament, except those very few things that we are commanded to do, are not Jesus’ Words. But if you are living in the deepest South American jungles and you don’t have the New Testament, no problem, you don’t need it. Just follow that burning hunch that tells you a God had to create this world and worship him according to that burning nudge and you will find yourself in Him, saved and in fellowship with all of the redeemed. Ladies and gentlemen, if you don’t understand how far away from the truth Maxey’s doctrine is, then I pity you souls in that Day to come. I pray that something may be said or done in this debate to open your understanding to the importance and place of God’s Word in the scheme of things.

Broking’s Answers to Maxey’s Questions Discussed.

Unlike Maxey, I do not believe that baptism is an act of worship. This is not surprising because Maxey and me are miles apart on the subject of baptism. Baptism is the point at which an alien sinner finds forgiveness and enters salvation. Maxey, on the other hand, believes in salvation before baptism for the remission of sins. That makes as much sense as saying that salvation existed before Jesus died on the cross for our sins. Jesus said that his blood was shed for the remission of sins (Mat. 26:28). Through Peter Jesus said that baptism is for the remission of sins (Acts 2:38). There was either salvation before Jesus shed His blood, or there is no salvation before the point of baptism for the remission of sins, period. That is if you believe the Bible is God’s literal Word! If baptism is an act of worship, and it is not, then alien sinners are able to approach God in worship. If Maxey is consistent with his teaching he will have to agree that alien sinners have the approval of God to worship Him. Through Peter Jesus said, “But the face of

the Lord *is* against them that do evil” (1 Pet. 3:12). Before baptism all people in need of salvation are still “doing evil” and therefore do not have the approval of God to worship Him. Baptism for the remission of sins brings us into a relationship with God that allows us to go on and worship Him.

In the dialogue preliminary to this debate Maxey promised to unleash “some surprises” designed to leave me “sputtering and red-faced!!” (Maxey, List Announcement, 2008). Maybe my answers to his 3rd and 4th questions were designed by the loving and kind Al Maxey to turn my cheeks red and make me sputter. Neither of which I happened. In fact, the criticism that Maxey sent my way in regard to the precise wording of the debate propositions can be redirected right back to him. Notice that on Sunday June 8th I sent an email to the ContendingFTF list which said:

List, I would like to find an anti-patternist who would be willing to have a written debate with me on the ContendingFTF list. If you know one who denies that there is a New Testament pattern to which we must conform, then forward this email to him. If one can be found who will defend his false teaching and agree to a structured written debate then we can grant his access to the list to conduct the debate.

Brotherly,

Darrell Broking (Broking, Debate on Patternism).

Maxey responded to this email about three hours after it was sent with the following: “Howdy Darrell, I assume your below post was intended for me?! After being so thoroughly defeated in our first debate, however, I’m surprised you would want another” (Maxey, Re: Debate on Patternism). To which I replied, “You know how much I enjoy the taste of defeat! Darrell.” Maxey then wrote, “Well then ... that explains why you would solicit yet another. I’d be happy to oblige” (Maxey, Re: Debate on Patternism). Notice that Maxey agreed to enter into a debate as one who “denies that

there is a New Testament Pattern to which we must conform.” I understood Maxey’s position as he understands mine. I have no desire to make Maxey sputter and turn red in the face because he fine tuned his position. I would much rather see Maxey sputtering and red faced because he acknowledged his guilt in regard to the Master’s holiness, which brings about a genuine blushing before God. I do not expect to change Maxey’s mind at all. One debate reader sent me an email in which he wrote:

I wonder if anyone on either side of the issue has actually changed their view on the subject as a result of this debate. One would hope that both the purpose and result of this exercise is to challenge our thinking, to get us to examine the issue from a perspective we’ve not previously considered, etc. If that happens then a few minds might actually change, and in both directions.

The fact of the matter some are being helped and for this God is to be praised. One reader told me that when he read Maxey’s first negative that it appeared that Maxey defeated me with his teaching. He went on to say that when he read what I wrote and then checked it out with the Bible that it was clear that Maxey’s appeal is only worldly and that his teaching cannot stand up to the Word of God. Another reader sent the following in an email:

Mr. Broking,

Wow, what can I say but “Thank You” for this debate. It is tough being a Christian in this day and age, not knowing who to turn to for understanding and how to rightly divide the truth. The arguments that you presented were well stated and I look forward to the rest of this debate. It is so easy to be misled when one doesn’t have such a firm grasp of the Bible as is needed, but hopefully with enough time and study I also will come to understand and know this wonderful message

from our heavenly Father. I could run on and on, but I realize that your time is valuable and so once again let me just say Thank You.

Thank God for the Word of truth and its power in a good and honest heart.

Maxey also commented about my comments in regard to his 5th question for me. Maxey wrote, “Well, Darrell Broking *doesn't* feel the day is binding with regard to collections, but he *does* feel the day is binding with regard to partaking of the communion.” The fact of the matter is that Darrell Broking acknowledges that First Corinthians 16:1-2 is absolutely binding for each and every Lord’s Day worship assembly. A good translation of the Greek of First Corinthians 16:2 reads, “On the first day of each week, each one of you by himself is to deposit [with the purpose of] storing up that which he might prosper, so that when I come no collections [will have to] be made at that time.” By the way, Maxey asked me a question about serving the Lord’s Supper to shut-ins. I wonder how many brethren offer shut-ins all five acts of New Testament worship, the collection notwithstanding. This act of worship cannot be replaced or omitted with God’s approval. Now then, does the pattern allow Christians to give beyond what they have set aside for the Lord’s Day collection? Through Paul Jesus said, “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith” (Gal. 6:10). If church has an opportunity to give beyond the Lord’s Day gathering to help someone or an authorized work, then they have Bible for the practice. What the church does not have is one word of Scripture allowing the church to observe the Lord’s Supper any day other than the Lord’s Day.

A Few Observations About Maxey’s Second Negative

In my second affirmative I wrote, “The perceptive differences of men can’t be a big deal according to Maxey’s theory, as long as those perceptions are the outgrowth of hearts directed toward

pleasing God.” Maxey replied, “Yes, brother, that is *exactly* what I believe Scripture teaches.” Well Maxey that is just your subjective perception and it flies in the face of all that the Bible teaches. Romans 14 is a favorite pattern passage for anti-patternists. In this chapter Paul wrote about matters of opinion not doctrine. It is clear from the Bible that unity is not expected on every matter. Eating meats sacrificed to idols created a problem for the early church, but God did not command the church not to eat meat sacrificed to idols. Romans 14 reveals the not the pattern to agree to disagree on all matters. It reveals the pattern that governs all matters of opinion. Why appeal to Romans 14 if the New Testament does not really matter anyway? Maxey wrote, “Each faction has its own *patternistic list* (which they will *never, ever* provide, even if you should plead for it, which I *have* been for well over 30 years now), and all others are judged to be either *saved* or *lost* simply by how well they comply or fail to conform.” The interesting thing in all of this is that Maxey too has a “patternistic list” and condemns those who do not agree with him.

Maxey’s subjective ideas about Romans 14 evaporate when someone disagrees with his pattern. Maxey also wrote, “Perfect agreement on all things is not only unrealistic, it is unachievable. Not only that ... it is undesirable! But, perfect agreement in all things is NOT what Paul was calling for in 1 Cor. 1:10.” True, agreement in all things is not required by God, only agreement on matters of the doctrine of Christ. Maxey, if you don’t agree with me and at the same time you want to honor your perception of Romans 14, then just love me anyway and don’t try to get me to violate my conscience. After all, according to Maxey it is unrealistic to think that we can agree on the doctrine of Christ. Is it arrogance? Is it pride? I do not know, but I pity the man who so forcefully presses the idea that men must agree to disagree in religion, but then at the same time forcefully condemns those who disagree with his pattern.

Hebrews 7:14 Revisited

In my second affirmative I wrote, “Hebrews 7:14 is one of several passages demonstrating that fallible men must make inference from the silence of Scripture in order to please God.” Notice Maxey’s response:

Now, pick your jaw up off the floor!! As shocking as this statement is, it is nevertheless not surprising to those of us who have dealt with legalistic patternists over the years. They are so blinded by their dogmatism that they are genuinely incapable, in my view, of actually perceiving just how ludicrous their assertions are. To please our God, “fallible men” must formulate a standard specific to both fellowship and salvation from inferences and assumptions drawn from what the Bible *doesn’t* say!! If *that* doesn’t fill the heart of Satan with glee, I don’t know what will, for this is nothing less than a recipe for religious rigidity and sectarian schism. God said nothing about it, so flawed men must fill in the silence!! All to “please God,” of course!

I hope that did not hurt your jaws too bad. Maxey also wrote, “The tribe from which all the priests were to be taken was Levi and *only* Levi. Do you just suppose that *might* be why Darrell referred to it as the “*Levitical* Priesthood” in his above statement?!?” By revisiting the context of my statement notice that I also wrote, “The writer of Hebrews was arguing the fact that Jesus could not have been a priest on earth. Why? Because God said that the priests had to descend from Aaron, and Jesus was from another tribe.” This did not hurt my jaws, but it is a little hard on the neck to try to keep up with which direction Al wants to travel. Maxey wrote further:

God had made it very clear that no one from any tribe other than Levi would ever be allowed to serve in the priesthood. God had SPOKEN. God had SPECIFIED. He was NOT silent. Thus, the tribe of Judah was excluded from serving in the priesthood NOT because God was *silent* about Judah serving as priests, but rather because He had *specified* that *only* those from Levi could serve as priests.

Ok, it seems that Maxey gets it as far as the Levitical priesthood is concerned, but hang on to your necks because they are about to swing in the opposite direction with these words from Maxey:

This *evasion* will not be lost for a moment on the perceptive reader. The stark reality is -- Darrell can NOT provide even one passage that even HINTS at God's disapproval ... and he *knows* it only too well. Darrell's argument, therefore, is that our God *specified* singing, which, in his view, excludes anything else. Just for the sake of argument, let's assume that Paul is talking about a corporate worship assembly in Eph. 5:19 and Col. 3:16 (which he is NOT, by the way). However, for the purpose of this discussion we'll defer to Darrell's *assumption* here. Now, let's notice what Paul is really saying in these passages.

Come on Al, the Bible says to *sing* psalms, hymns, and spiritual songs. That is what God said. To use Maxey's own words, "God had SPOKEN. God had SPECIFIED. He was NOT silent." Amen, amen!!! I wonder who "succeeded in proving their [his] own ignorance and inability when it comes to sound biblical exegesis." Last Sunday, August 3rd, I visited a congregation in Texas. A member of that congregation approached me and said, "Darrell you have so much more patience than I do." He had read the first two affirmatives and negatives in this debate and made the point that he just

did not have the patience to deal with the double talking Al Maxey. I guess that he just cannot understand that Maxey is a wonderfully loving person, especially when ridiculing and mocking those who do not agree with his agree to disagree doctrine.

The Case for Understanding the New Testament

There are many like Maxey who believe that the Bible cannot be correctly interpreted. They say that the best men can do is to agree to disagree about Biblical interpretations. Others suggest that interpreters can make the Bible mean whatever they want it to mean. Skeptics suggest that the Bible offers nothing of value to men because there are so many different interpretations of it.

God Expects Men to Learn the Truth

To Timothy Paul wrote, “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). From a study of this verse it is clear that Paul’s instruction to rightly divide the word of truth implies that the Bible can be interpreted correctly. The word translated study means “to be diligent, earnest, or eager.” When this word is used with an infinitive as it is here it means “make every effort to do one’s best, to be eager” (Zodhiates, 1993). The implication is that men can overcome all obstacles that are placed in the way of proper interpretation of the Bible. The word ashamed implies that men can correctly interpret the Bible.

Jesus’ Example

There can be no doubt that God expects men to imitate Jesus. Paul wrote, “Be ye followers of me, even as I also *am* of Christ” (1 Cor. 11:1). The Greek word translated *followers* means “to imitate” (Zodhiates, 1993). How did Jesus our example approach Scripture?

It is interesting that today it is often said that the Bible is non-scientific and cannot be used to discuss matters of science. This approach to the Bible has contributed to allusion that the

Bible cannot be understood by men. However, it is evident that Jesus understood the creation account of Adam and Eve (Mat. 13:35; 25:34, Mark 10:6), Noah's Ark and the flood (Mat. 24:38-39; Luke 17:26-27), Jonah and the whale (Mat. 12:39-41), Sodom and Gomorrah (Matthew 10:15), and the account of Lot and his wife (Luke 17:28-29) as literal events, regardless of what science suggests is possible. Those who suggest that the aforementioned events are allegories, or have meanings which are to be understood beyond the literal sense that was understood and taught by Jesus, will never be able to overcome the obstacle of modern science. Jesus was the agent through whom the creation took place (John 1:1-3) and Moses was the inspired penman who wrote about the creation, flood, and Sodom and Gomorrah. Jesus said of Moses' writings, "But if ye believe not his writings, how shall ye believe my words?" (John 5:47). If Jesus Word cannot be trusted on these matters, then it cannot be trusted at all.

Jesus affirmed the Bible's Divine inspiration (Mat. 22:43), its indestructibility (Mat. 5:17-18), its infallibility (John 10:35), its final authority (Mat. 4:4,7,10), its historicity (Mat. 12:40; 24:37), its factual inerrancy (Mat. 22:29-32), and its spiritual clarity (Luke 24:25). Moreover, He emphasized the importance of each word of Scripture: "And it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). There were times when Jesus based His argumentation on a single expression of the Biblical text (Mat. 22:32, 43-45; John 10:34).

The Responsibility of the Church

Just as Jesus respected and honored the Bible as the authoritative Word of God, so must the church. To Timothy Paul also noted that the church is "the pillar and ground of the truth" (1 Tim. 3:15). The church is not to make its own truth it is to support the truth, just as Jesus supported the truth of the Old Testament writings. Therefore, like Timothy the church today must see to it that "no other doctrine" is taught among us (1 Tim. 1:3). The doctrine

that is to be supported by the church is called the “glorious gospel of the blessed God” (1 Tim. 1:11). Jesus sent Paul to preach the gospel (1 Cor. 1:17), which he did by preaching the faith (Gal. 1:23). This is the faith in which God expects His people to be united (Eph. 4:13). In fact, Christians who fail to continue in the faith will be lost (Col. 1:23). God expects men to understand the Bible alike and to follow it as the reliable guide that it is.

Jude said that the faith “was once for all delivered to the saints” (Jude 1:3, EMTV). We have all of the truth that God intended for us to have. Jude also said that this is the faith for which the church must earnestly contend (v. 3). This is the case because the church is the pillar and ground of the truth. The reason for the command in Jude 1:3 is stated in verse 4: “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 lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” Notice that people who deny that the Bible is truth, and truth which is to be expressly followed by men, turn the grace of God into lasciviousness. They say that the Bible is not a Book of law; thus, they engage in sin while claiming that they are covered by the grace of God. Al Maxey is the classic example of the ungodly noted in Jude 1:4.

The fact of the matter is that there will always be those who turn away from the faith (1 Tim. 4:1; 6:21). Those who preach the Word must preach it faithfully at all times (2 Tim. 4:2), knowing that not all men will enjoy hearing the truth. The church must continue to contend for the faith and see to it that only the faith is taught among us, which means that God expects men to correctly interpret and understand His Word.

Conclusion

The fact of the matter remains. The New Testament is the pattern for salvation and fellowship. Without the New Testament men cannot come to the Christ. Thus far in this debate it has been

proved that the New Testament is the divine pattern for salvation and fellowship. It is the apostles' doctrine and the form of sound words (Acts 2:42; 2 Tim. 1:13), and it is given for our obedience (Rom. 1:5). It is the gospel of Christ and it is also called the commandments of Christ (Rom. 1:16; Mat. 28:19). (By the way, I really did not need Al for this debate. If I had known that Al was going to try to redirect the readers of this debate to his *Reflections* archives, I could have taken his statements directly from his archives and refuted them.) The Bible is the Word of God and without followings its teachings men cannot be saved.

Postscript

One other matter needs to be addressed before this segment of the debate is completed. Maxey mentioned Daniel Coe's statement which was posted on the ContendingFTF discussion list. What Maxey said was true, Daniel said what Al claimed. What Al did not tell you is that Daniel Coe followed up his post with the following:

Re: Jesus and Legalism

Dear List,

I think it well to add the following [sic] comments to this post. I hope this clairfies [sic] my position on these matters.

Jesus did condemn the Pharasees (Matt. 23: 13, 14, 15, 23, 25, 26, 27, 29; Luke 7:30; 11:42, 43, 44). However, in Matt. 23: 1ff) Jesus told is [sic] disciples to do as the Pharisees taught them to do when they (the Pharisees) sat "in Moses seat". This was one way our Lord had of pointing out to his disciples what we also need to hear and obey today---that when the Pharisees are teaching the Law of Moses, follow their teaching, "but", Jesus

went ahead to say, “do not after their works: for they say, and do not.”

Again, this was not only Jesus’s [sic] teaching his disciples of almost 2,000 years ago with regard to the Pharisees, but also what the Lord’s people need today when it comes to those who teach the truth but do not live according to it (Coe, Re: Jesus and Legalism).

Daniel Coe

A man as well educated as Al Maxey knows better than to separate a statement from its context, or does he?

Additional Reader Responses

From Virginia:

Good points! It will be interesting to see how he’ll respond. What’s especially intriguing me in his position are: 1) is self-contradiction in his own writings in which he appeals to Bible authority to establish that we must not appeal to Bible authority; 2) his use of the phrase “the New Testament” in his writings elsewhere to refer to the 27 books, but these are not “the New Testament” as per his position in this debate; and 3) how he claims to follow Christ as THE pattern, and yet there is not one thing that he could tell you about what Christ did, taught, etc. (aside from the facts that He lived and died, as evidenced by Tacitus, Suetonius, et al.) without the inspired Record of the Bible!

The following comments were emailed to be by a brother in Christ in Florida who read an email that Al sent me with comments from his readers, one of whom was John Arnold a leader

**at the newly formed and enlightened Appala-
chain [sic] Church of Christ:**

“It is interesting that he would tell you that John Arnold is still corresponding with him. Just continues to show the tri-cities area preachers are in total fellowship with Maxey and those of his ilk.”

From a preacher in Virginia:

Darrell,

Al clearly is trying to poison the wells and silence critics on his own board. That’s simply further proof of the moral bankruptcy of his ideas. It is so sad to see folks who profess to be Christians and lovers of the Word of God “who cannot reason beyond the end of their noses,” as a history teacher of mine used to describe liberals in his day.

Another Preacher wrote:

Darrell,

I find it most interesting that Al Maxey is approaching this debate based on the assumption that he is some kind of an “expert” on the New Testament. In fact, the very title and propositions of debate demonstrate this. “Is the NEW TESTAMENT God’s Divine Pattern” implies that one knows something about the New Testament in order to be able to sign to participate in such a debate. Maxey has further agreed to affirm a proposition that pertains to what the “New Covenant writings contain”, thus he implies he is an expert in that subject as well.

What stands out in Al’s second “rebutal” is that he likes to rely on many things that have nothing to do with the very things he is claiming exper-

tise in. In answering Darrells [sic] question on Baptism (#1), he talks about “revelatory light” and “available light”, of which, he alleges, men must have in order to be judged on the baptism standard, yet the New Testament neither contains this terminology nor teaches this in principle. In answering question #4 regarding salvation in the Baptist church, Al replies “true”, yet cannot provide one passage of scripture that demonstrates there is even a “Baptist church” in the Bible or that there is salvation in such an institute. Then, in dealing with your answers to his questions, he begins with a definition of worship that is foreign to the use of the word in the Bible. He says, “One of the best definitions of “worship” that I have heard is: “Worship is the expression of the devotion of one’s heart.” The Bible word most often translated “worship” is defined as “to kiss toward”, and every example of the act being performed in the scriptures is an action that has divine sanction. It has little to do with an “expression of devotion”, though such may very well illustrate the Bible term when one considers “in spirit” (John 4:24). The real question is, “Why can’t Al use Bible definitions?”, especially since he purports himself to be an “expert”.

In his take on 1 Cor. 1:10, there is a further implication that we cannot understand the meaning of a few simple words. Al suggests to other that they need to, subjectively, “discover the meaning”. Such is postmodernism gone to seed! It is merely subjectiveness which removes any kind of standard at all. It is really true that one cannot understand the meaning of “speak the same thing”? According to

Al this means different things to different people. What value is the written word, then? Further, Al, once again, puts his hopes and reliance on extra-Biblical material (denominational material, at that) to tell him what he should believe in the passage (The Pulpit Commentary). Is Al unable to read?

In dealing with Silence or Specificity, Al further hangs himself. He has already said that instrumental music is NOT sin, yet suggests that Heb. 7:14 can only be understood in the light of what God SAID about the priesthood. Al forgets that God has already SAID about music as well. If it applies to Heb. 7:14, it applies to Col. 3:16 as well.

This kind of thinking on Al's part goes on throughout the "rebutal". Further, he still has not answered your questions with regard to which parts of the Bible we are accountable to. I guess is you don't specify, you can make it up as you go along.

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The Broking—Maxey Debate

Patternism

Third Rebuttal to the First Proposition

Al Maxey

August 12, 2008

Introductory Matters

As with any public debate or dialogue on a topic of great magnitude which disciples around the world are following closely (and our fellowship with one another in the *One Body*, those attitudes and actions that tend to divide us into warring factions, and our eternal salvation *are indeed* of great magnitude), there will be some peripheral matters arising on occasion that simply need to be dealt with (and sometimes in public) as a matter of clarification so as to provide the reader with some degree of perspective for the issue at hand. Most public, published, formal debates have established *rules* that are negotiated and agreed to by the principals prior to the beginning of the oral or written exchange. This was true in the case of the present debate between Darrell and me. Over a period of time, the rules originally suggested by David Brown (the editor and publisher of *Contending for the Faith* magazine) were narrowed down to just a few, each of which was logical and none of which were oppressive in nature. What I find more than just a little interesting, and even *relevant* to the topic of this current debate (which relevance I *will* be demonstrating, so please be patient), is that Darrell has, thus far in our debate, violated every one of these previously agreed to rules for this engagement. Again, please bear with me; there *is* a point to this ... and a very *important*

one. I think you may be surprised, and hopefully *pleasantly* so, with where I'm going with this.

In an email to me dated Friday, June 13, 2008 (with a copy to Darrell Broking, John West and Daniel Denham, and with the body of the email later posted to the *ContendingFTF* Internet list — message #11,629), David Brown stated: “Two weeks between each affirmative and negative post will be allowed before a post is made. This amount of time will allow for any unforeseen circumstances to be taken care of without putting each disputant in a bind regarding other work they may need to do.” I sent David an email (same date, with copies to the same men) saying, in part, “I also appreciate the mandating of time restraints on how long one may go between responses. I've had opponents in debates go MONTHS between my posts and theirs, and this, frankly, was done intentionally. Thus, I appreciate you addressing this matter and I agree with the time you allotted.” Darrell also agreed with this regulation of time between our postings, for on Thursday, June 19, 2008 he wrote to the *ContendingFTF* Internet list: “The following debate will begin today ... Each post must take place within a two week period of the post to which it corresponds. The debate begins today so my first affirmative will be posted by July 3rd” [message #11,632]. True to his word, Darrell's first affirmative was posted exactly two weeks to the day later — Thursday, July 3, 2008. I posted my first rebuttal six days later [Wednesday, July 9], he posted his second affirmative thirteen days later [Tuesday, July 22], and I posted my second rebuttal three days later [Friday, July 25], which meant that his third affirmative was due no later than Friday, August 8.

I waited throughout the day on Friday for Darrell Broking's third affirmative, and I did so with some degree of anticipation, for I was rather curious as to *how* (and even *if*) he would respond to some of my questions and challenges. His post didn't appear during the day. Later that evening I officiated at a wedding at our church building and then attended the reception following. When I got back home, it still hadn't appeared. I stay up pretty late, so

checked my mail one last time just before midnight ... it wasn't there. The next morning I discovered he had posted his third affirmative to the *ContendingFTF* site (message #11,644] on Saturday, August 9 at 1:03 a.m. Okay, you are correct — it was just an hour and three minutes. So, what's the big deal? Who cares? Well, to be honest, it was *not* a “big deal” with me. If he had taken another couple of days, it would not have mattered to me (although I think if either of us *needs* extra time, then we ought to inform the other just as a matter of common courtesy). Human need supersedes law; that is a principle most people recognize. However (and *here* is my point), if one insists upon living by law, then there is no such thing as “almost” or “close.” One either *keeps* law or one does *not*. Whether you violate “law” by an hour and three minutes, or by six months, *either* is a violation. *THIS* is the point here, of which the “hour and three minutes” is simply an illustration. Please, *please* do NOT misunderstand what I'm saying here. I couldn't care less about Darrell breaking this rule. But, it *does* illustrate a *critical point* that is being made in this debate. If we are under the type of *legalistic patternism* being promoted by Darrell and those in his camp, then such “infinitesimal, trivial details” *do* matter, and they matter a *lot*. I have been told that if a person dies after being plunged beneath the waters of the baptistery, but before his/her nose breaks the surface of the water, that person will go to hell. It is *this mindset* that I seek to confront within this debate. If I were to make a big deal of an hour and three minutes, then I would be no better than the person condemning a man who died on the steps of the baptistery, or whose nose had not yet broken the surface of the water.

- The New Testament writings ARE the pattern, or legalistic code, by which we must regulate our lives or we are LOST. Every single word of it. Or, so says Darrell Broking. There is little wiggle room in such a legalistic perspective. That is why Darrell is so quick to condemn things as SIN that even the Scriptures themselves do not. ANY deviation from the pattern is SIN. *Period*. An hour and three minutes is

a *deviation* from the “code of *law*.” Based upon Darrell’s theological perspective, he should stand condemned for this. However, here’s where Darrell and I differ dramatically; here’s where this all becomes *relevant* to our topic in this debate. In a dispensation of GRACE, rather than one of LAW, there is room for allowing such deviations. There is no wiggle room under LAW (if enforced to the letter, with no exceptions), but such is not true under GRACE. I have no problem with Darrell transgressing this rule, for I chose to assume the best of him, and simply felt he must have had some legitimate pressing need that kept him from meeting the deadline. Under GRACE, you see, I can assume the *best* of another, even one who technically has committed some “transgression.” Under GRACE *exceptions* to rules of law *are permissible*. David, for example, “entered the house of God, and they ate the consecrated bread, which was *not lawful* for him to eat, nor for those with him, but for the priests alone. ... But,” says our Lord Jesus, “if you had known what this means, ‘I desire compassion, and not sacrifice,’ you would not have condemned the *innocent*” [Matt. 12:4, 7]. I trust Darrell and the readers will keep this in mind as we progress deeper into this dialogue on what constitutes *God’s* pattern.

As for the other “transgressions” of the debate “laws,” they are equally trivial ... *in my personal view* anyway, which is why I have never said anything about them, and have only done so here for the purpose of making the above point about the very mindset behind Darrell’s position in this entire debate. One of these laws is — “The disputants will not post directly to the **ContendingFTF** list. They must forward their posts to David P. Brown, list owner. If he is unavailable, the disputants will send their posts to one of the other moderators. If one of the moderators or the list owner is a disputant in a debate, one of the other moderators will receive the debate posts from the appropriate disputant and post it to the list.” In point of fact, Darrell has *not* done this, but has sent his own

posts *directly* to the list, whereas I (good legalistic patternist that I am) have sent mine to David and the other owners and moderators (as directed), and *they* have posted them. Another “law” is the following: “The moderators will not comment regarding the debate without first consulting with each other, and then it would need to be concerning a point of order. If such is necessary, the disputants will be notified and/or consulted regarding the matter.” In point of fact, both Darrell [message #11,642 on July 31] and another of the owners/moderators, **Daniel Denham** [message #11,643, same date] have posted their personal views to the list in direct violation of this rule (while all other members of the list are forbidden to post a single word until the debate has ended). Indeed, Darrell quotes Daniel’s post in his third affirmative: “Darrell, Al clearly is trying to poison the wells and silence critics on his own board. That’s simply further proof of the moral bankruptcy of his ideas. It is so sad to see folks who profess to be Christians and lovers of the Word of God ‘who cannot reason beyond the end of their noses,’ as a history teacher of mine used to describe liberals in his day.” Hardly a “point of order” pertaining to the debate itself, and I (as one of the “disputants”) was most certainly neither “notified” nor “consulted” regarding this post, as per the requirements of the aforementioned directive.

- Nevertheless, I take no personal offense over these violations, and leave that to David Brown to sort out, should he decide to take any interest in doing so (which, thus far, he has not). I, for my part, will continue to abide by the rules laid down. With all this said, however, what I would genuinely hope to stress to the readers is that such “transgressions” of “regulatory law” with respect to this present debate really only go to evidence a particular legalistic mindset that is extremely quick to impose law upon others, but not as quick to abide by it. There is a sad inconsistency here that dates all the way back to the time of Jesus (and before), and He calls down the legalists of His day for this same flaw in character. “For they bind heavy

burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" [Matt. 23:4, KJV]. Paul asked the question (and it is very, very relevant to our debate), "You who boast in law, through your breaking the law, do you dishonor God?" [Rom. 2:23]. Excellent question!!

With regard to this present debate, as Darrell noted, he placed a challenge on the **ContendingFTF** list in which he wanted to debate an "anti-patternist" (which I know he *perceived* me to be). I wrote indicating I thought it strange he would want yet *another* debate with me (we'd had one previously — [Click Here](#) — from April to December, 2000 on the topic of my book on MDR), and yet he *did* seem to want one with me, this time on the doctrine of patternism in the church, and so I indicated that I would be willing to oblige him. Darrell seems to want to leave the impression with the readers that I did not at that time believe there is any kind of clear "pattern" to which men are amenable, and that I have therefore recently changed my position on this (as he himself radically changed *his*, as I demonstrated). Had Darrell bothered to inform the readers of the subsequent email exchange between us, however (with copies to David Brown, Daniel Denham and John West), the reader would quickly see this was a misrepresentation. On June 15, in an email to David, John, Daniel and me, he wrote proposing the following announcement to the **ContendingFTF** list: "Al Maxey and I will debate the subject of 'Patternism.' Al takes the position that there is not a New Testament pattern to which men must conform or be lost, and I hold the opposite view. This is the issue that we will debate." I wrote them less than an hour later to clear up this confusion. I wrote, "I will indeed oppose the view that the NT is a divine pattern. I will NOT oppose that a specific divine pattern may be perceived therein. ... Thus, I urge Darrell to more precisely state his proposition to reflect this theological divide." Darrell Broking wrote back just a few minutes afterward: "Al, if I were to affirm that the New Testament is a divine pattern, would you affirm that the New Testament contains only a

few matters that can be considered a divine pattern, or something to that effect?" I then immediately responded, "That would be more in keeping with my own personal convictions." Thereafter we soon arrived at the two propositions as currently stated. Therefore, although I did indeed state I would "oblige" Darrell with a debate on patternism, I did *not* in so doing acknowledge that I didn't believe in ANY form of pattern. Quite the contrary, as the above emails demonstrate. Thus, *my* position has *not* changed in recent days (as has Darrell's). It has remained constant over the years.

Just one more observation for the sake of clarification, and then I'll leave these peripheral matters behind us (and I shall not bring them up again). Darrell has posted a number of letters from readers *within the body* of his latest affirmative. I can understand Darrell's perceived need to do this. In my *Reflections* (which have been mailed out weekly to a list of subscribers for almost six years now) I have a section where I provide "Readers' Reflections" pertaining to my articles, and to anything else that may be on their minds. It is *their* "sounding board;" a place where they can "think out loud," yet without fear of being persecuted by those who might like to destroy them (thus the need for *anonymity*). Needless to say, some have responded to the debate that Darrell and I are having, which is perfectly acceptable within the established parameters of that specific forum. The Internet group *ContendingFTF* has established a very different format — at the end of the debate, everyone on that group will have a week to post anything they want with regard to the completed debate. I anticipate there will be a *flood* of posts, with the majority less than flattering toward my position. That's to be expected, though, just as it is to be expected that *my* readers will, for the most part, favor *my* view. I get a lot of positive feedback, and little negative; the same is true with respect to those who write to Darrell. David Brown and Darrell Broking are both subscribers to my *Reflections*, and thus they read these responses. I don't mind sharing them with them, and believe that knowing how the "other side" feels can be helpful in formulating one's own thoughts in a debate. That is why I sincerely *appreciate*

Darrell sharing with me the thoughts of those who write to him. Indeed, I would love it if he would send me *more* of these emails (and, no, he doesn't even need to let me know who they are or where they're from). Hearing their views helps me to identify my weak points, and they help me know where I need to perhaps give more attention in my arguments. I don't think the body of one's affirmative or rebuttal is really *the place* for a "Readers' Response" section, but I certainly don't think it inappropriate to *quote* from such responses if such is helpful in *promoting* a point in either the affirmative or rebuttal. Thus, again, I appreciate Darrell sharing these responses with us. They *are* helpful, although we should probably *both* be careful of seeking to flood our respective affirmatives and rebuttals with countless posts from others. I have *refrained* from doing this in my posts to this debate, and shall *continue* in that resolve.

Answers to Darrell's T/F Questions

1. Jesus is the Pattern for salvation and fellowship. True or False? — I would declare Jesus to be the *basis* for salvation and fellowship. That might be a better term than "Pattern." Jesus is clearly our pattern for a great many things, no question, including many of the attitudes and actions within our daily lives. I doubt that *either* of us would characterize Him as the "pattern" for *repentance*, however (which we would both most certainly declare to be essential for salvation). Jesus was sinless, thus had no need to repent. Therefore, He can't *personally* be a "pattern" for repentance. He Himself also can't "pattern" immersion unto a washing away of sins, since His own immersion was for a different purpose. Nevertheless, faith in Him and obedience to Him (as responses to His grace) are *the basis* of our salvation [Eph. 2:8; Heb. 5:9], just as a relationship with Him is *the basis* of our fellowship with one another [1 Cor. 1:9; 1 John 1:1-3]. I've the same problem *here* as I do with declaring *every word* of the NT writings to

be “the pattern.” *Each* is revelatory in its own way. The inspired OT and NT writings bear witness of the Lord Jesus [John 5:39; 2 Tim. 3:15], Jesus bears witness of the Father [John 14:7ff], and in *both* we perceive aspects of God’s *expectations* for His children. However, Jesus is *not* our “Pattern” in an *absolute* sense. There are things He did that we don’t do; there are experiences we have, that He didn’t have. Therefore, we must be careful about making *unqualified* statements that take on the appearance of *absolutes*, as Darrell has done in this first statement.

2. To be saved one must be in Christ. True or False? — To be saved, one must be in a right relationship with GOD. God has revealed Himself throughout the history of mankind in many ways, but clearly His most perfect revelation of Himself, and of His will for mankind, is through His Son. “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son” [Heb. 1:1-2]. The sacrifice of Jesus also provides the remedy for the sins of mankind. As John said, “Behold, the Lamb of God who takes away the sin of the world” [John 1:29]. SIN was dealt with, *once for ALL*, in the offering of that perfect Lamb. Through that shed blood our Father is now justified in accepting whomever He wills. As Peter would declare well after Pentecost, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to Him” [Acts 10:34-35]. Yes, that may include one whose only “available light” is from that which God has made [Rom. 1:20]. In Rom. 2:14-16 we find that “God will judge the secrets of men through Jesus Christ,” and this includes men who had no knowledge of this greater revelatory Light, but who perceived the nature of the Father through what had been created, and who sought to the best of their ability to live according to that available light. They will be judged as worthy because of what Jesus Christ accomplished

for all mankind at the cross. Are they “in Christ”? Well, if His blood covers them, then in that sense one can say that they ARE, although clearly they are lacking in so many of the wondrous blessings that are associated with that greater understanding of what God has done for them through His Son, and the joys of association with His people here on earth.

Thus, we should all seek to share this Light with as many as possible, as it truly enriches their lives this side of the grave.

3. Baptism is the only way specified in the Bible to get into Christ. True or False? — Sadly, I fear this question, as well as the two that follow, reflect a rather legalistic perspective of the place of immersion in the *process* of acceptance by those who have heard the gospel message. I say “process” because I do not believe coming into relationship with Christ is something one can pinpoint to a specific split-second in time (see: **Reflections #348** — *The Split-Second of Salvation*). Over the years many within our faith-heritage have emphasized baptism as THE moment of salvation. Indeed, some become so *legalistic* as to specify it is when the nose breaks the surface of the water on the way up! I believe this completely misses the point of the biblical teaching ... and, indeed, it’s a misrepresentation of biblical teaching. Is baptism the ONLY way specified in the Bible to get into Christ? NO, it is not. However, it IS part of the *process* of acceptance of Christ that unites one with Him. Is one who is united with the Lord saved? Is one who is saved united with the Lord? Clearly, we would all answer in the affirmative. What then places one into a saved state? What then places one into Him? “Whosoever will call upon the name of the Lord will be saved” [Rom. 10:13]. “With the mouth he confesses, resulting in salvation” [Rom. 10:10]. “For by grace you have been saved through faith” [Eph. 2:8]. Yes, there is indeed a *process* whereby one who has been exposed to this greater light of the gospel must embrace that proffered union with the Son. Is baptism the ONLY way specified to achieve this? No. But, it *is* a part of that process.

It is an evidence/demonstration of faith. Those with whom the good news has been shared must *not* refuse it; the consequences of being exposed to this light and *rejecting* it are severe [2 Thess. 1:8]. So again, *part* of that process of acceptance is baptism, but it is clearly not the *only* step specified.

4. There are different ways to get into Christ. True or False? — **True**, as qualified above in #2 and #3.
5. Baptism is into the church of Christ. True or False? — This depends to a rather large degree upon what one *means* by the phrase “church of Christ.” If one has in mind the universal *One Body* which is composed of ALL the saved the world over, then immersion is certainly part of that *process* that leads to one’s union with Jesus, who then numbers together those who are saved. If Darrell means the branch of the *Stone-Campbell Movement* known as the “Churches of Christ” (and one would have to wonder just which faction of this movement he had in view), then the answer is clearly “False.” Those who have heard the good news, and who are willing to demonstrate their faith as specified by the Lord within His inspired writings, are all immersed by one Spirit into one body [1 Cor. 12:13 — see: **Reflections #353 — Immersed By One Spirit**]. In this *spiritual* sense, then, the answer is “True.”
6. Colossians 3:17 teaches that humans must have Jesus’ authority for all that they do. True or False? — Once again, such a question by Darrell Broking seems to reflect a woeful misunderstanding of the authorial intent of the text. I would refer Darrell, and any reader interested, to my in-depth exegesis of this verse in **Reflections #325 — An Attitude of Gratitude**. Note the following quote from that article — The particular phrase in Col. 3:17 with which the legalists are enamored is — “in the name of the Lord Jesus.” This phrase, when linked with the preceding statement — “whatever you do in word or deed” — makes their hearts palpitate with excitement, for they see it as an endorsement of LAW governing our every

action. When this is combined with a belief that the passage before us has a “worship service” in view, these legalistic patternists are practically on cloud nine! They now have their “proof-text” for the establishment of LAW regulating everything that’s said or done inside our church buildings on Sunday mornings from nine ‘til noon! And rest assured: they will indeed seek to *legislate, limit* and *lord* it over *everything* that takes place inside that building during those “worship services.” And if the inspired Scriptures never actually mention some of their limiting laws ... no problem! They have the assumptions and deductions *of men* drawn from the silence *of God* to fall back upon (their infamous “law of silence”). And as for those “innovations” which they themselves might choose to include in said “worship service,” they can always appeal to the equally appealing “law of expediency” [see: **Reflections #261** — ***The Law of Expediency: A Reflective Examination of Legalistic Patternism’s Loophole***]. This particular law, of course, only applies to *their* innovative preferences, *not* to those of *others* with whom they differ. So, Darrell, my answer to this question is ***False***.

- By the way, Darrell doesn’t seem to care for my practice of providing *links* to various articles I’ve previously written on topics or passages *pertinent* to our discussion. He wrote, “I really did not need AI for this debate. If I had known that AI was going to try to redirect the readers of this debate to his *Reflections* archives, I could have taken his statements directly from his archives and refuted them.” There is a rather *rational* and *logical* reason for my practice, however. In the above four referenced *Reflections* articles, for example, there is a combined total of 14,422 words. That’s a *lot* of information. I doubt Darrell or the readers would appreciate that extra verbiage within the body of this present rebuttal. And yet, that information *is* vital to my arguments (and it is information that I myself have written, and that expresses my own studied views). Therefore, out of consideration for Darrell and the readers, and yet with

a desire to provide both with the information necessary to render fair judgment on my views, I have chosen to provide these links so that those readers truly interested may have full access to my thinking on these various matters. By the way, just for the record, the Spring Church of Christ web site, where **David Brown** preaches, which is also placing this debate on their home page, has *refused* to activate my links in my posts, thus depriving their readers of this additional information. I have contacted them and requested that they activate these links, but thus far they have refused. One has to wonder *why*.

Darrell's Answers to my T/F Questions

I found it *fascinating*, although not at all *unexpected*, that Darrell answered “True” to my first two statements. Indeed, he *had to* in order to remain consistent with a theological premise that **every single word** of the New Covenant documents has bearing upon our fellowship with one another in the *One Body* and our ultimate salvation. Most reasoning disciples are aware that such a premise cannot even remotely be sustained in the face of even a casual challenge, and yet Darrell persists in promoting it. The two statements which Darrell declared to be “True” are: (1) The apostle Paul wrote, “See with what large letters I am writing to you with my own hand” [Gal. 6:11], which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation, and (2) The apostle Paul wrote, “When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments” [2 Tim. 4:13], which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. Darrell Broking has declared that the size of Paul’s handwriting, and his comment upon the fact, is a *salvation issue*. He’s further declared that Paul’s request of Timothy for a cloak, books and parchments is also a *salvation issue*. What Darrell has NOT provided us with is any explanation as to *why* or *how* this bold asser-

tion of his should be perceived by us as valid. I hereby challenge Darrell to explain to us exactly in what way these two statements are “an integral part of the divine pattern pertaining to one’s eternal salvation.” We shall await his detailed response in his next, and final, affirmative.

- Just by way of a reminder, here is Darrell’s response to one of my previous T/F questions: “Every single word of the original 27 New Covenant documents is part of the divine pattern that must be followed if one would enjoy fellowship and/or receive salvation. True or False? **True**” [Broking’s 2nd Affirmative, July 22]. Darrell has further declared, within this aforementioned affirmative, that the NT (these 27 books) “is the revelation of God’s will for man, every word of it!!” And, in case the readers have forgotten it, here again is the very first proposition of this debate which Darrell Broking has affirmed: “The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.” Thus, my statements pertaining to the apostle Paul’s large letters, cloaks and parchments are hardly trivial. Indeed, they go to the very *heart* of Darrell’s premise. If Darrell’s assertion is *true*, then Paul’s large letters, cloaks and parchments have *direct bearing* upon our own salvation, and we had best determine *in what way* lest we all be cast into hell for some transgression of this “divine pattern which **MUST** be followed for both fellowship and salvation.” By the way, Darrell, what size font would you suggest as being sufficient for salvation?

It may come as a surprise to Darrell, but I am somewhat in sympathy with him regarding his view of transporting the elements of the Lord’s Supper to persons who may have missed the corporate communion during our Sunday morning assembly, although my rationale is different from his. In response to my third T/F statement, Darrell declared that if a disciple takes the bread and wine Sunday afternoon to one who missed the assembly Sun-

day morning, and if that disciple should *partake* of these elements *again* along with the disciple who missed, this would constitute a violation of the “pattern,” and would thus be a SIN. I personally would not call it a “sin,” for the simple reason that GOD has not. There is not a single hint anywhere in the NT writings that such a practice would constitute “sin.” In fact, when I was doing prison ministry about 20 years ago, I would conduct *four* services on a Sunday at four separate facilities at the *Penitentiary of New Mexico*, and we would offer the Lord’s Supper at each service ... and I would partake with these brethren at each of the four assemblies. I fail to see how remembering my Lord’s sacrifice via these elements *once* on Sunday *pleases* God, but if I remember that sacrifice via these elements *more* than that, He will *cast me into hell*. I can just picture my Father livid with rage on the day of judgment over the fact I *dared* to remember Jesus *more than once* on the Lord’s Day. That’s just plain *ridiculous*, and, further, to characterize our God in such a way borders on blasphemy, in my view.

No, I have no problem with partaking of these elements more than once. It seems to me this in no way violates the directive of Jesus, who said: “As often as.” The problem that *I* have with the practice of transporting the elements to those who were unable to meet with the saints that morning, is that this practice has a tendency to promote a *sacramental* view of this memorial meal. We must get our “weekly wafer and wine” so as to be acceptable to our God, and if we miss the assembly where it is offered then we had better find someone to *bring us some*, lest we be “found wanting” in His sight. This makes far more of these elements than was ever intended. I have dealt with the rise of this sacramental view in **Reflections #114 — A Brief Historical Overview of the Lord’s Supper**, and I’ve dealt with the issue of transporting the elements to a missing member in **Reflections #196 — The Second Serving Controversy: Sins of Sunday Night Lord’s Supper and Crimes of Carried Communion**. Again, I would not go so far as to characterize such practices SIN, but I personally would not be in the least upset to see both traditions abolished. Nevertheless, this is strictly

my own personal perspective on the matter, and, as such, it must never be allowed to rise to the level of imposed law. It is *not* a salvation or fellowship matter. *God* did not legislate in this matter, thus neither may *I*. This is where Darrell and I are very much different.

- I'm curious as to whether the congregation where Darrell serves as a minister and elder offers the Lord's Supper during the evening assembly for those who missed the morning assembly. Do you, Darrell? If you *do*, perhaps you could show us the specific passage in the "pattern" (the NT writings) that *authorizes* serving the elements to only a select few at a second (evening) assembly. In fact, perhaps you could show where a second assembly is even authorized. If it is a sin to partake of the elements twice, is it a sin to *assemble* twice? Darrell, come to think of it, doesn't the "pattern" (the NT writings) show the early church meeting in the *evening*? Where do we ever find a *morning* assembly of the saints for the purpose of observing the Lord's Supper? I cannot think of a single "pattern" for such, can you? Isn't *every* single example within this "pattern" (the NT writings) in the *evening*? Therefore, can we declare a *morning* assembly to observe the Lord's Supper a *violation* of the "pattern"? If not, why not? I would truly like to hear your answer to this, Darrell. And just what allows men to pick and choose which particulars of the "pattern" we will impose? And who gets to do the picking and choosing?

By responding "False" to my fourth statement, Darrell has demonstrated that he correctly understands our Lord's comment ("as often as") *not* to be regulatory with respect to *frequency* of observance of the Lord's Supper. He and I *agree* that this command of the Son of God does *not* mean "Sunday *only*," nor does it mean "every Sunday." *Whenever* we observe it ... *as often as* we observe it ... we are to do so in memory of Him. I also appreciate Darrell's "False" response to my fifth statement, by which he *further* agreed

with me that no inference drawn by fallible men from biblical *examples* may be given greater bearing in the determination of “the pattern” than a command uttered by Jesus Himself. Thus, if Jesus commanded “as often as,” and Acts 20:7 shows a singular example of Troas assembling on a particular day for this observance, the latter example (and any inferences we may draw with respect to such) does *not* have the weight to forever restrict or regulate all future observances of the Lord’s Supper. “As often as” still *trumps* “on the first day of the week.” And yet, although Darrell, by his responses, gives lip-service to this principle, in actual practice he denies it. Notice how Darrell responds to this statement of mine: “Observing the Lord’s Supper on any day other than Sunday is a sin. True or False? **True**” [2nd Affirmative, July 22]. And by what authority does Darrell declare such to be SIN? You guessed it: inferences drawn by fallible men from a single example, which is then given *greater bearing* on establishing “the pattern” than the very words of the Son of God Himself. Or, to quote from one of Darrell’s own readers: “Oh consistency, thou art indeed a jewel! In this case it’s also 24-carat gold-encased!” How can Darrell possibly characterize such as SIN, given the following? — “If men are fallible, then their inferences may be also. True or False? — **True.**” He *admits* that these inferences drawn from examples have the potential to be *erroneous*, for those doing the inferring are *fallible*. Yet he still gives them greater weight in establishing this “pattern” than a direct command by Jesus Himself. **Wow!!**

Examining Darrell’s 3rd Affirmative

Darrell Broking stated early in his third affirmative, “I too am praying for Al’s defeat.” I guess I have a somewhat different perspective on this. I am *not* praying for Darrell’s “defeat.” Rather, I’m praying that God will open his eyes so that he might better perceive the joys of freedom in Christ Jesus from the bondage of legalistic patternism. I don’t want to *defeat* Darrell, I want to *enlighten* Darrell. If my goal is to *defeat* him, then *I* am already

the loser!! This exchange isn't about me, nor is it about Darrell. It is about Truth. He and I each have differing perspectives of what constitutes that Truth, and we are both representative of a great many others out there who *share* our *respective* convictions. These differing perspectives have, sadly, been the source of much *separation* of spiritual siblings in the Family of God. Seeking to *defeat* one another will only solidify and perpetuate those walls that divide us. However, bold, yet respectful, dialogue may, with the help of God's Spirit in both our hearts, serve to chip away at those walls so that we may all draw nearer to that day when our Lord's prayer for oneness in the Body [John 17] might at long last come to be realized ... at least to a greater extent than it has been previously.

Darrell seems somewhat perplexed, and not a little frustrated, that I have yet to state what I perceive to be the essentials contained in God's inspired Word relating to both *fellowship* and *salvation*. He wrote, "I ... attempted once again to get him to deal with the importance and place of God's Word in the scheme of salvation and fellowship, which has yet to happen in this debate." This statement was made in the first paragraph. In the *last* paragraph (which is a quote from a preacher who had written to Darrell), one reads, "he still has not answered your questions with regard to which parts of the Bible we are accountable to." Darrell and this preacher whom he quotes seem to have forgotten that this debate consists of two parts. In the first part, Darrell is to affirm his own perspective, and I am to seek to provide a rebuttal. That is what I have attempted to do. In the second half of this debate, I will indeed affirm that God's Word *contains* particulars of a pattern pertaining to our fellowship and salvation, and I will seek to specify exactly what they are. I have yet to do so in this debate *because we have not yet entered the second half where I take the affirmative stand*. Thus, I would urge Darrell to try and be patient, concentrating his efforts on seeking to prove his *own* proposition, which thus far he has not come close to doing, in my view. In his "Conclusion" Darrell asserts, "Thus far in this debate it has been proved that the New Testament is the divine pattern for salvation

and fellowship.” Proved to *whom*? Certainly not to *me*, nor anyone with whom I’ve conversed about this debate thus far.

Darrell reads Jude 3-4 and somehow extrapolates “the Bible” from this passage. I suppose he equates these 27 NT documents (which, by the way, had not at that time been completed) with “the faith” which had been delivered (aorist tense) to the saints. He wrote, “Notice that people who deny that the Bible is truth, and truth which is to be expressly followed by men, turn the grace of God into lasciviousness. They say that the Bible is not a book of law; thus, they engage in sin while claiming that they are covered by the grace of God. Al Maxey is the classic example of the ungodly noted in Jude 4.” I deny that the Bible (and the NT documents specifically) is a Law Book, and therefore the following verse describes me: “For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ” [Jude 4]. It appears that denying Darrell’s position is the same as denying “our only Master and Lord, Jesus Christ.” Failing to perceive the Bible as LAW turns GRACE into licentiousness. Darrell almost had me worried there for a moment ... until I went back and read *Galatians*.

- After reading Darrell Broking’s third affirmative, and especially the above remarks about Al Maxey being “the classic example of the ungodly noted in Jude 4,” a reader from Oklahoma wrote, “It appears that Darrell does what *most* legalists do: just because you don’t see things the way *he* does, you therefore don’t believe the Bible. And because you believe that there are *some* people who can be saved without baptism, you *therefore* believe that baptism is not important or necessary. But the most *startling* thing he said was when he stated that what you believe would “lead to lasciviousness.” *Anybody* who’s read your *Reflections* KNOWS that these statements by him do not even

remotely represent your views, and I really hope that you will *forcefully correct* his many misrepresentations.”

Darrell wrote, “When asked about the Bible’s infallibility Maxey agreed that it is, but only in as much as it agrees with modern scientific theories.” Actually, that’s *not* what I stated. What I actually wrote was — “We must keep in mind that the Bible is first and foremost a *theological* work, rather than a *scientific* work. Therefore, by way of example, we might have statements that give the *appearance* of being false, when the reality may be more a matter of interpretation and perspective. The Bible speaks of the heavens and the earth, and all that is within them, being created in just ‘six days.’ This might cause a problem with some until they realize that our Lord is most likely emphasizing more that our universe had a *Source* (God), and that the precise *mechanics* of that process of creation are *expressed figuratively*. Thus, I don’t have a problem with a statement of ‘six days’ *and* the belief, scientifically, that it was most likely billions of years. *The two are not inconsistent*, since we must take the biblical account to be much more theological (and figurative) than scientific (and literal).” The infallibility of the Scriptures has absolutely nothing to do with any degree of agreement or disagreement with modern scientific theory. The Scriptures do not purport to be a *scientific* journal; rather, they’re a *spiritual* revelation. Darrell, once again, has failed to perceive my intent, and in so doing has misrepresented my beliefs.

I find myself somewhat perplexed by Darrell’s view of precisely *when* mankind first appeared upon this planet. He stated, “Jesus was the agent through whom the creation took place. He placed humans on the earth at the beginning by discussing the marital arrangement of Adam and Eve and placing this event at the beginning (Matt. 19:5-9).” I would love to hear a little more clarification as to what Darrell thinks this phrase “from the beginning” (Matt. 19:4, 8) *actually means*. He quotes Romans 1:20, which speaks of the invisible qualities of our God, which can be perceived within that which He has created from the beginning, and then he writes, “For those invisible things to be seen and understood from the

‘creation of the world,’ humans had to have been there at the beginning of the creation.” Can Darrell actually be suggesting what this statement *appears* to suggest? The way *my* Bible reads, man was not created until the creation of the heavens and earth *had been completed*. Darrell, however, places mankind “there *at the beginning of the creation*.” Either Darrell is correct, or Genesis is ... but they can’t *both* be. Perhaps Darrell will enlighten us.

“When questioned about the possibility of salvation within denominationalism, Maxey responded in the affirmative and then taught that it is possible to be in Christ and in the Baptist denomination at the same time.” Yes, Darrell, just as it is equally possible to be in Christ and in the *Church of Christ* denomination at the same time. Association with various faith-heritages is not what saves us, nor what necessarily condemns us. Our salvation is in a *Person*, not a *Party*. Darrell continued, “Maxey repeatedly affirmed that salvation is in Christ, which the Bible teaches.” *Amen*. He then wrote, “The difference between what Maxey and the Bible teach is that the Bible teaches that to be in Christ is to be in the church of Christ, not any denomination.” I would agree completely, and that last phrase would also include the “Church of Christ” denomination, just as it would any other named group found within the Yellow Pages. When we are “in Christ Jesus” (i.e., in union with Him through relationship with Him), He numbers us together with all others who are also “in Him.” This vast, universal family of redeemed ones is the *One Body* of Jesus Christ; the Family of God. It can *never* be equated with ANY particular movement or group or sect or faction thereof ... and that includes our *own*. Yes, disciples the world over may have differing *associations* that may be identified by differing traditional tenets and preferences, but these are merely *folds* within the one *flock*. We are One Flock, and yet may find ourselves in differing folds. Yet, we are under one Shepherd. When we are His *sheep*, we are in His *flock*, although we may find ourselves in different *folds*. May I suggest a careful reading of **Reflections #19** — *The One Body of Christ: Family or Faction?* and

Reflections #57 — *One Flock, Many Folds: Reflections on John 10:16.*

Darrell declared, “Maxey and me [sic] are miles apart on the subject of baptism. Baptism is the point at which an alien sinner finds forgiveness and enters salvation. Maxey, on the other hand, believes in salvation before baptism for the remission of sins. That makes as much sense as saying that salvation existed before Jesus died on the cross for our sins.” Hmmm. Darrell, was Elijah saved? Was Moses saved? When they both appeared with Jesus at the transfiguration, were they at that time *lost*? When God poured forth His Holy Spirit upon Cornelius prior to his baptism, and he was speaking with tongues and exalting God, was he *lost* at that moment in time? When Priscilla and Aquila pulled Apollos aside in Ephesus, was he at that moment in time *lost*? Darrell, I honestly do not believe *either* of your statements above will hold water theologically. Darrell stated, “Before baptism all people in need of salvation are still ‘doing evil’ and therefore do not have the approval of God to worship Him.” Would this include Cornelius?!! A man who had received the outpouring of the Holy Spirit, who was speaking in tongues, and who was “exalting God”? Was this *worship*, Darrell? Or, was this man still “doing evil”? Was Apollos “doing evil,” Darrell?! I guess Acts 10 & 18 read a lot differently in *your* Bible than *mine*. Darrell, please *specify* the “evil” these two men were “doing.”

Darrell Broking, to my *utter amazement*, wrote, “The fact of the matter is that Darrell Broking acknowledges that First Corinthians 16:1-2 is absolutely binding for each and every Lord’s Day worship assembly.” *Very* interesting!! Are you still waiting for Paul to arrive so these collections may cease?! And, by the way, just how *does* that phrase in verse 2 pertain to the pattern affecting one’s eternal salvation? Do you take a special contribution each week for relief of brethren in Judea? Who have you appointed in your congregation to accompany Paul back to Judea with this collection? By the way, do *not* spend any of it on your salary or the upkeep of the building!! It is to be laid aside for this other specific

purpose, and it is to be kept apart until Paul arrives. Darrell, please enlighten us as to how 1 Cor. 16:1-2 “is absolutely binding for each and every Lord’s Day worship assembly.” We eagerly await your *eisegesis*.

Sunday ONLY Observance?

Darrell made this observation within his third affirmative: “What the church does not have is one word of Scripture allowing the church to observe the Lord’s Supper any day other than the Lord’s Day.” I believe Darrell is wrong about this. Please carefully and prayerfully examine the following information, which is a brief portion of my study in **Reflections #30** — *The Lord’s Supper: Focusing on Frequency*. There has been much scholarly debate throughout the history of Christendom as to how best to interpret the historical references in Acts 2. On the day of Pentecost, after 3000 precious souls were added to the Lord Jesus Christ, Acts 2:42 declares, “they were *continually* devoting themselves to (or: “they *continued steadfastly* in” — *KJV*) the apostles’ teaching and to fellowship, *to the breaking of bread* and to prayer.” It is almost *unanimously agreed* among biblical scholars that this is a reference to the observance of the Lord’s Supper. Therefore, most of us regard this as an obvious reference to the *regular* observance of the Lord’s Supper by the disciples in Jerusalem. They “continually devoted themselves” to it.

From the context of the chapter we know the *regularity* of their meetings at this time was *daily*. The legalists promoting their restrictive tradition will declare that all the other items in verse 42 (teaching, prayer, fellowship) were experienced *daily*, but then they’ll insist that the Lord’s Supper *was not*. “Regularity” meant *weekly* in this one case, whereas the steadfastness of the others was *daily*. Is there anything in the context that even remotely suggests this interpretation? Of course not. This is a case of *eisegesis*, not *exegetis*.

From the very beginning of the church's formation, this memorial feast was considered to be one of the key elements of their spiritual life and worship. Nevertheless, Acts 2:42 itself really does not speak to the particulars of frequency. It merely points out that the observance was *regular*, *steadfast*, or *continual*. Dr. Thomas B. Warren observed, "The 'breaking of bread' in this passage no doubt refers to the Lord's Supper. But what does that prove? It doesn't tell you *when* (or *how often*) they did it. One can do a thing 'steadfastly' and do it every ten years!" (*The Spiritual Sword*, July, 1982, p. 4). Or, a person could also do it *every day*. The verse simply does not specify.

A possible reference to frequency and methodology might very well be found in Acts 2:46. "And *day by day* continuing with one mind in the temple, and *breaking bread* from house to house, they were taking their meals together with gladness and sincerity of heart." The phrase "breaking bread," which is found in verse 46, "is problematic" (Dr. Anthony Lee Ash, *The Living Word Commentary: The Acts of the Apostles*, vol. 1, p. 59). Some biblical scholars feel the phrase "**breaking bread**" [**Reflections #168 — Breaking Bread: Meal or Memorial?**], when used in *this* verse, refers only to a *common meal* shared among the early disciples. Others attach a spiritual significance to this meal, but feel that it might be similar to the Jewish *Chaburah* = a coming together of like-minded believers during which a fellowship meal was shared. Others feel just as strongly that it is a reference to the Lord's Supper (as in the similar phrase just four verses earlier). Many scholars view it as a common meal, and yet they hasten to point out that the Supper of our Lord was frequently celebrated (at least in the early years) in connection with just such a meal. Therefore, even if this *was* a reference to a meal shared in homes, that doesn't necessarily exclude the Lord's Supper, which for many, many years was associated with an *Agape* meal.

- "Day by day, then, in the weeks that followed the first Christian Pentecost, the believers met regularly in the temple precincts for public worship and public witness,

while they took their fellowship meals in each other's homes and 'broke the bread' in accordance with their Master's ordinance" (Dr. F. F. Bruce, *Commentary on the Book of Acts*, p. 81). Many scholars feel that this might very well "refer to observing the Lord's Supper in private residences" (*The People's New Testament with Notes*, vol. 1, p. 425). If indeed this *is* an example of the Lord's Supper being observed by the early church in Jerusalem, and I think it very likely, then there is evidence that it was observed, at least in this locale at this time, on a *daily* basis.

- "During the *apostolic period* the Eucharist was celebrated *daily* in connection with a simple meal of brotherly love (the *Agape*), in which the Christians, in communion with their common Redeemer, forgot all distinctions of rank, wealth, and culture, and instead felt themselves to be members of *one family* of God" (Philip Schaff, *History of the Christian Church — Apostolic Christianity*, vol. 1, p. 473).

For many centuries, and in many different parts of the world, the Lord's Supper continued to be celebrated with great frequency and great thanksgiving. "In many places and by many Christians it was celebrated even *daily*, after apostolic precedent, and according to the very common mystical interpretation of the 4th petition of the Lord's prayer — 'Give us *this day* our *daily bread*'" (Philip Schaff, *History of the Christian Church — Ante-Nicene Christianity*, vol. 2, p. 236). **Cyprian**, a church leader in Carthage, North Africa, who was beheaded for his faith in 258 A.D. during the bloody persecution of Emperor Valerian, spoke in his writings of the "*daily sacrifice*" of the Lord's Supper. So also did **Ambrose** (d. 397 A.D.), who was one of the most distinguished of the 4th century *Church Fathers*, and a leader of the church in Italy.

Chrysostom (345-407 A.D.), the most popular and celebrated of the Greek *Church Fathers*, complained of the small number of people who showed up for the "*daily sacrifice*" of the Lord's Supper. **Augustine** (354-430 A.D.), who lived at Hippo, North Africa,

and who became one of the most influential leaders of the Western Church, indicated that the observance of the Lord's Supper *varied* from place to place. In the early years of the church there was *no set pattern*; some observed it daily, some weekly, some at other times. **Basil** (d. 379 A.D.), one of the most respected church leaders in Asia Minor, declared, "We commune *four times in the week*, on the Lord's Day, the fourth day, the preparation day, and the Sabbath."

These few references (and a great many more could be cited) indicate sufficiently that in the early years of the church's existence the *frequency* of observance was varied, and it was not considered a point of contention. Never were such diverse practices made into tests of fellowship or conditions of salvation. It was not until very much later in history that a *specific time* was ordained by various legalistic groups as being the *only* acceptable time during which disciples could observe the Lord's Supper, and thus the *preferences* of these dogmatists were made *precepts* to be bound upon all humanity as tests of faith and conditions of salvation. The doctrine of *Sunday ONLY* observance is derived from *deductions* made from a *singular text* by those who perceive the New Covenant writings as being a *Law Book* filled with *proof texts*. "And on the first day of the week, when we were gathered together to break bread..." (Acts 20:7). Well, there you have it. Based on these few words an entire theology has been built. It doesn't take a rocket scientist to perceive that numerous *assumptions* must be made for one to arrive at the position that this passage *commands* Sunday *only*, and *every* Sunday, observance of the Lord's Supper [see: **Reflections #173** — *The Great Time Debate: Were the Events in Acts 20:7-12 Reckoned in Jewish or Roman Time?*]. And please bear in mind that Darrell has acknowledged that the statement of the Son of God Himself with respect to frequency of the meal He Himself established does NOT indicate a Sunday *only* and *every* Sunday pattern. And also bear in mind that Darrell has admitted that inferences drawn from a singular example do NOT have the weight to forever limit or restrict by legislation the words of Jesus Himself on the

matter. And *then* keep in mind that Darrell Broking *still* declares that *deviation* from a Sunday *only*, and an *every* Sunday, and even a *once only* on Sunday “pattern” is SIN ... something *never* so characterized anywhere in Scripture.

Nothing is said anywhere in this passage about the practice of Troas either *before* or *after* this particular weekend. Was the first day of the week the *ONLY* day these disciples observed the Lord’s Supper? We don’t know. Did they observe it *every* first day of the week without fail? We don’t know. Was this the practice in every other congregation on the face of the earth at this time? We don’t know from the biblical text, although history reveals it *was not*. But there is even more that needs to be considered here. *Where*, within the NT writings, does it state that the way Troas observed the Lord’s Supper with regard to the matter of frequency (assuming we even truly *know* conclusively the exact nature of their regular practice) is the way *ALL* disciples the world over *MUST* observe the Lord’s Supper until the end of time? Where does it ever state in the sacred Scriptures that our salvation today, and even our fellowship with one another, is dependent upon each of *US* observing this memorial feast *in exactly the same manner* as *THEY* did in ancient Troas? In other words, is the singular example of Troas forever binding upon all disciples the world over until the end of time? If the answer is “yes,” then where in Scripture is such a demand ever specifically stated by our Lord? Would Darrell please provide us with this passage!!

Let me ask an even *deeper* hermeneutical question (one the legalists have *never* yet been able to answer for me) — Can a singular *example* override or restrict a *command* given by Jesus Christ and repeated by an inspired apostle? In other words, which bears more weight — a *command* of our Lord or an *example* of mere men (about which many assumptions must be made)? Which has more authority — a *precept* of deity or a *practice* of men? Well, as previously noted, Darrell has admitted that it is the former. However, as we have seen, in *practice* he embraces the latter. Oh, for a *consistent* ultra-conservative!

What a great many rigid religionists have seemingly forgotten in their desperate quest to bind their practice upon others is that Jesus has already spoken to the matter of frequency with regard to the observance of the Lord's Supper. We do not *have* to resort to *examples* for our authority, for the authority lies in the words of the Master Himself. Further, a singular example does *NOT* have the power to forever override, restrict, limit and regulate a direct command of the Lord Jesus Christ. In 1 Corinthians 11:25-26 Jesus issues the *command*, "Do this!" He then tells us the *purpose* and *significance* of the observance — it is in remembrance of Him. And, of course, Paul elaborates on the spiritual significance in other passages, as well. Then, with regard to frequency, the Savior declared, "**As often as**" you do it. Paul then *repeats* that same phrase — "For **as often as** you eat this bread and drink the cup, you proclaim the Lord's death until He comes." ***The matter of frequency has forever been addressed in the phrase "as often as."***

"As often as" is the Greek relative adverb "*hosakis*," and it "is only used with the notion of *indefinite* repetition" (Dr. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 973). Other than the 1 Cor. 11:25-26 passage, this particular word is used only one other time in all the New Covenant writings. This other occurrence is in Rev. 11:6 where the "two witnesses" are said to have the power to perform certain actions "*as often as they desire.*" The passage in Revelation not only leaves the action within the realm of that which is *indefinite* with regard to frequency, but actually leaves the matter of *determination of specific practice* in the hands of those performing the action — "*as often as they desire.*" Thus, neither Jesus, nor any of the NT writers, directly regulate or restrict the observance of the Lord's Supper with respect to time or frequency. It is left completely within the realm of "*whenever*," and within the hands of those observing it.

The relative adverb "*hosakis*," translated "whenever" or "as often as," is *nonspecific* with regard to time. Daily, weekly, monthly

are ALL equally in accord with the statement by both Jesus and Paul. Again, we must raise the vital hermeneutical question — Which has the greater weight when it comes to determining our own practice today with regard to frequency of observance of the Lord’s Supper? A *specific command* or *declaration* of Jesus Christ, which is then repeated by an inspired apostle? Or a *singular example* about which “fallible men” have made countless *assumptions*? Unto *which* of these will we give “authority” to determine our practice?

Was the practice of the disciples in the city of Troas, as best we understand it, in accord with the teaching of Jesus and Paul? Of course it was! Even if the disciples in Troas *did* in fact observe the Lord’s Supper *every* first day of the week, and *only* on the first day of the week, that would still be in complete compliance with the directive of Jesus and the apostle Paul — “*as often as*” you do it. “*Whenever*” you do it. However, a *daily* observance would also be in full compliance. So also would a *monthly* observance, or a *bi-weekly* observance. ALL would fall under the gracious umbrella of “as often as.” True, the latter examples given would *not* be according to the **pattern** of Troas (as far as we truly perceive that pattern, which isn’t far), but they *would* be according to the **precept** of Jesus and Paul. Thus, again, the question — to which do we give preference in the establishment of practice — *precept* or *pattern*? Unto which will we bow in submission — the direction of the Lord or the practice of a group of disciples in a single city on a single weekend?

In this particular case, when we have *both* — a precept from the Lord and an observed practice of a group of disciples — it is my conviction that one must give the weight of authority to what *Jesus decreed* above what a handful of *disciples did*. In the absence of any passage of Scripture which declares that a practice of *MEN* overrules, redefines, limits, restricts, and regulates a precept of the *MESSIAH*, I must regard the practice of men as more *narrative* in nature than *normative*. In other words, Acts 20:7 gives us some limited, and admittedly subjective, historical insight into

the practice of the church at Troas at that point in its history, but it in no way is our *authority* for overriding, limiting, restricting, or regulating a command of Christ Jesus so as to establish a new “forever LAW” for all peoples on the planet until the end of time. I have found NO teaching of my God in Scripture which gives such power and authority to a singular example in the face of two clear declarations (one from deity, one from an apostle) to the contrary.

Additional Observations

Darrell declared, “There are many like Maxey who believe that the Bible cannot be correctly interpreted.” Again, that is a rather misleading statement, and does not fully convey the truth of my convictions. Are there passages within the 66 inspired OT and NT documents that are *difficult* for us to interpret? Of course there are. My guess is that there are no two people within Darrell’s own congregation who agree 100% on every sentence of every verse in the Bible. They very likely *differ* in their interpretations ... as we *all* do on various matters (some important, some less so). Some passages have been debated for centuries, and there are not a few where scholars have proffered *dozens* of possible interpretations. This is not the fault of the inspired writings, nor of eternal Truth ... it simply reflects that both are being approached by “fallible men” who tend to make “fallible inferences” and interpretations. Will any one person or any one group ever be able to assert they have “correctly interpreted” every word, phrase, sentence and verse in Scripture? Of course not. Does this mean Scripture CAN’T be correctly interpreted? No. It CAN be, but due to our own fallibility, it *hasn’t* been. It was the same with keeping the Mosaic Law. COULD it be kept perfectly in every single respect throughout one’s earthly life? Yes, it COULD be. But, did any man ever do so? Well, only one — Jesus! We find this exact same problem when we who are *finite* seek to perfectly comprehend the revelation of the *Infinite*. Some do indeed come closer than others, but no one will

ever do so 100% ... not even Darrell Broking (which I believe he has already demonstrated to us in this debate quite convincingly).

Darrell stated, “Eating meats sacrificed to idols created a problem for the early church, but God did not command the church not to eat meat sacrificed to idols.” Apparently Darrell has forgotten about the ruling of the Holy Spirit through the Jerusalem Council — “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well” [Acts 15:28-29]. By the way, Darrell, have you ever eaten meat from an animal that was *strangled*?! This is part of the “pattern,” my friend!! A pattern that directly impacts our very salvation (or so you have declared). Can I have *fellowship* with you if you have eaten strangled meat? Do you even *know* if you have? You might want to do some checking; it would be a shame to be cast headlong into hell one day over inadvertently eating a drumstick from a chicken that had been strangled. Every word of the NT writings is part of that binding pattern impacting salvation, you know!! Do you like your steak rare, Darrell? Medium? I would start ordering *well-done* in the future, if I was you!! Eating blood violates the pattern, you know!! Perhaps we should start checking our brethren’s steaks in the future to determine if we can have further fellowship with them!! “Stake not thy life upon a steak!” [2 Pattern 3:23].

Darrell wrote, “Come on Al, the Bible says to *sing* psalms, hymns, and spiritual songs. That is what God said.” Well, once again Darrell has shown us that he really *doesn’t* know what Scripture actually states. Eph. 5:19 reads, “**speaking** to one another in psalms and hymns and spiritual songs.” Col. 3:16 reads, “**teaching** and **admonishing** one another with psalms and hymns and spiritual songs.” The word “sing” is not actually used in these two phrases, although it is true that singing may be *implied* within them. However, one could just as easily speak to, teach and admonish one’s brethren (either in or out of an assembly, and it

should be noted that *neither* of these passages is referring to a formal “worship assembly”) by simply *reading* the words of a hymn to them, which sometimes a congregation will do, and such would *not* violate the teaching of these two phrases. And as far as any aids or accompaniment to said speaking, teaching and/or admonishing, there is nothing specified either for or against, thus leaving the matter in the realm of responsible *personal judgment*. The words “singing” and “psalming” (making melody) don’t appear until the *second* phrase in each passage: “singing and making melody with your heart to the Lord” [Eph. 5:19], and “singing with thankfulness in your hearts to God” [Col. 3:16]. Notice that when it comes to the use of the word “singing,” the audience is THE LORD, it is *not* one’s fellow disciples, and the singing takes place IN THE HEART, and thus does not even have to be *audible*. There are two audiences in these two passages: God and “one another.” The former “hears” our hearts, the latter is moved by that which is audible. If there may be aids or accompaniments that help facilitate our speaking to, teaching and admonishing one another, then by all means employ them, as long as our brethren are being presented with the message of Truth and our God is being glorified and honored in the process. There is absolutely *nothing* in either passage that even remotely *hints* at divine displeasure over instrumental accompaniment. Such restrictive, limiting legislation is humanly devised, not divinely decreed.

Darrell said, “Maxey too has a ‘patternistic list’ and condemns those who do not agree with him.” I certainly have “a list” of personal opinions and perceptions and preferences, but I do NOT condemn those who differ with me regarding these. Indeed, I have been preaching, teaching and writing for many, many years that we must all ACCEPT one another, differing views and all. Darrell urged, “Maxey, if you don’t agree with me, and at the same time you want to honor your perception of Romans 14, then just love me anyway and don’t try to get me to violate my conscience.” This is indeed my intention, Darrell. I have no desire whatsoever to try and *impose* my personal convictions upon you against your will. I

will not declare you “bound for hell” because you choose to follow convictions that differ with mine. However, what I WILL oppose, and what I will oppose with every ounce of strength I possess, is the effort by others to BIND their own convictions upon the rest of humanity as though they were the will of God. That’s exactly what the legalistic patternists attempt to do. It’s THEIR way, or NO way. If you differ with them, you will “burn in hell,” and they don’t mind telling you so. Accepting each other as beloved brethren, embracing one another in full fellowship, acknowledging others as saved, even when we differ with them, is what Al Maxey teaches (and what I believe the Scriptures teach). Separating from others, condemning others, and declaring others to be hell-bound when they dare to differ with the *party pattern*, is what Darrell Broking teaches. The reader must decide which position is more in keeping with the spirit of our Lord Jesus Christ.

Questions for Darrell

1. *After* the Holy Spirit was poured out upon **Cornelius**, *during* the time he was “exalting God,” yet *before* he was baptized in water, this man was *unsaved*, separate from a relationship with God, and “doing evil” in the Lord’s sight. True or False?
2. If a penitent believer, having confessed Jesus as Lord, dies of a massive brain aneurysm as he is standing in the waters of the baptistery, and just two seconds *prior* to being immersed, he dies in a LOST condition. True or False?
3. Since every single example within the NT writings depicts the disciples observing the Lord’s Supper in the evening, and since even Jesus Himself instituted the Lord’s Supper in the evening, a *morning* observance is a violation of the NT pattern and is thus a sin. True or False?
4. In 1 Cor. 16:2 Paul mentions to the Corinthian brethren that when he arrives there he expects “no collections to be made.” This is a binding pattern upon the church for all time, and it

directly impacts both our fellowship in One Body and our eternal salvation. True or False?

5. If a disciple of Christ believes the “days of creation” to be figurative rather than literal, he has embraced false teaching and is eternally lost. True or False?
6. Darrell Broking has correctly interpreted every single word, phrase, sentence and passage in the entire Bible. True or False?

The Broking—Maxey Debate

Patternism

Broking's Fourth Affirmative

Introduction

This is my final affirmative in this debate. In this installment I am going to discuss how to use the pattern. I have discussed this to a point previously, but more fully develop it here. It could be developed further, but time constraints being what they are, this will have to suffice. The example used in part of the discussion is the Lord's Supper. Maxey's third negative is then discussed and the points that I have made thus far are further developed. In this affirmative I demonstrate that Al Maxey failed to do what he set out to do, that is to refute the point I am pressing in this debate, i.e., the New Testament is the pattern for salvation and fellowship.

It is not my desire at this point in the debate to respond to the most of what Al wrote in the first five pages of his third negative, other to say that I am sorry for posting my third affirmative after midnight. I also violated the agreement by posting Maxey's and my posts to the list. That was supposed to be done by David Brown. No excuse, I was wrong and for this I apologize. Daniel Denham's comments that posted on ContendingFTF were intended to go to my personal email address not the list. In regard to what was involved in working up precisely worded propositions, the readers of this debate can read what AL and I have written and that should suffice. I will say that from what Maxey wrote on those pages it is a clear indication that he does not have a clue what "patternists" believe and teach in regard to the good grace of God.

Questions for AI

1. Agunda, a member of an uncontacted tribe on the Brazil-Peru border, looks at an awesome waterfall and thereby believes in a creator or creators (he cannot be sure if there are one or more) and begins to search for the creator or creators. Agunda is saved. True or False.
2. As Agunda begins to walk away from the waterfall he slips and falls down the waterfall and is killed. Agunda was saved.
3. Magui was with Agunda at the waterfall. He too believed in God and began to search for God. After watching Agunda fall, Magui was captured by illegal loggers and consequently relocated in Valparaíso when he met Wilbur Pickering, who assisted Magui in his search for the creator or creators. Pickering Taught Magui about Christ and shared John 3:16 with him. Magui now believes that Jesus is the Son of God and that He died for his sins. Magui is saved. True or False.
4. After learning about Jesus from Pickering, Magui left Pickering's place of abode. As Magui approached the street he saw several chickens escaping from a cage which was on top of a bus. Magui was so intent which watching those chickens that he failed to yield to the bus and was subsequently killed. Magui was saved. True or False.
5. Yulelanda was with Agunda and Magui at the waterfall. She too believed that the beautiful waterfall was evidence that one or more creators exist. Yulelanda was Magui when he was captured. She too relocated in Valparaíso and was with Magui when he met Wilbur Pickering, who assisted Magui and Yulelanda their search for the creator or creators. Pickering also taught Yulelanda about Christ. Yulelanda narrowly escaped the bus that killed Magui. The bus driver feeling remorseful about killing Magui, asked Yulelanda what he could do for her. Yulelanda told the bus driver that she wanted to live in the United States. The bus driver arranged for Yulelanda to move in with his family in America. Yulelanda, still search-

ing for greater light, attended a gospel meeting at which she learned that in addition to believe that she needed to repent and be baptized for the remission of her sins. Yulelanda responded to the invitation and began to walk down the isle. As Yulelanda walked down the isle toward the baptistry she was saved. True or False.

6. On her way to the baptistry, Yulelanda had a heart attack and died. Yulelanda is saved. True or False.

How To Use The Pattern

In my second affirmative I referenced matters that were temporary and are permanent. I also discussed distinguishing between what is allowable and obligatory. Now in my final affirmation I want to develop this concept more completely to try to get Maxey and other anti-patternists to try to understand how to use the New Testament pattern. The Lord Jesus Christ must authorize all that is done in the spiritual affairs. The participation in any matter not authorized by Jesus is sin. The Bible states, “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col. 3:17). Thus far Maxey has not even attempted to deal with this argument. Maxey, by the nature of his teaching has to deny the teaching of Colossians 3:17. In fact, the person living in the remotest jungle, never possessing the Scriptures, can come to Christ according to Maxey’s pattern. Thus, a person does not really need to listen to the Christ to be saved and in fellowship with the redeemed. When Jesus was transfigured before the inner three, the Father declared, “This is my beloved Son, in whom I am well pleased; hear ye him” (Mat. 17:5). Again the Bible says that in these last days God has “spoken unto us by *his* Son” (Heb. 1:2). The Father’s Son can only be heard today through the words recorded in the inspired writings of the New Testament. The theory suggesting that some can be saved without the Word of Christ is completely out of harmony with the Word of God. The Word of God teaches that in Christian work

and worship Christians may only do that which is authorized by the New Testament. Additionally, those outside of the church may not participate in Christian works and worship with the approval of God.

Because Christians must have authority for all that they do in Christian work and worship, it necessarily follows that God gave humanity the ability to learn that which is authorized in His Word. Furthermore, it is possible for Christians to conform to the standard of work and worship provided in the New Testament. Paul wrote, “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). Corollary to Second Timothy is the fact that those who do not properly handle the Word of God will be unapproved of by God and ashamed before Him.

Opinions and Matters of Fact

One of major problems with Maxey’s pattern is that it views matters of obligation as matters of opinion. Romans 14 is used as a pattern to justify the denial of the pattern of the New Testament. In order to properly handle the Word of God, Bible students must learn to distinguish between matters of fact and matters of opinion.

In the account of the woman taken in adultery, John 8:3-11, Jesus stooped down and wrote with His finger in the ground (John 8:6). That Jesus wrote with His finger in the ground is a matter that can be known as fact. What Jesus wrote in the ground is unknowable. One might have an opinion on that matter, but that is all that he has an opinion. The teaching of Paul in Romans 14 regulates opinions. Men can agree to disagree in regard to opinions about what Jesus wrote on that occasion. I have often wondered if Jesus wrote, “Where is the man?” but that is just an opinion. Christians don’t have to agree with another’s opinion about what Jesus wrote in the ground to remain saved and in fellowship with the family of God.

Denial of factual material in the Bible is sin because the Bible is the Word of God. God said through His Word that Jesus stooped down and wrote in the ground. To say that Jesus did not stoop down and write in the ground is allege that God actually lied. Men cannot call God a liar and be saved in that condition. Christians do not have to agree on what Jesus wrote in the ground, but they must agree on the fact that He wrote something in the ground. Romans 14 does not allow one to hold to the position that Jesus did not write in the ground.

It is difficult to know if Maxey will agree with this line of reasoning, but many will. The example of Jesus writing in the ground is a rather simplistic argument. The reasoning is valid and in harmony with God's Word; therefore, when this reasoning is applied to other matters of Bible teaching the conclusions reached are valid. For example, the only way that one can know that God allows Christians to worship Him with psalms, hymns, and spiritual songs is by learning it from the Word of God. Every New Testament passage that discusses this act of New Testament worship informs the Bible student that Christians are to "sing" psalms, hymns, and spiritual songs in worship. The type of music specified in every one of these passages is stated as a matter of fact:

1. Matthew 26:30—after the institution of the Lord's Supper the disciples *sang*.
2. Romans 15:9—the prophet David saw the day when the Gentiles would acknowledge Christ and *sing* to his name.
3. First Corinthians 14:15—the church is to *sing* with the spirit and with the understanding.
4. Ephesians 5:19—the church speaks psalms, hymns, and spiritual songs, by *singing* and making melody to the Lord.
5. Colossians 3:16—while worshipping in song, the church is also teaching one another.
6. Hebrews 2:12—Paul also mention the Davidic prophecy and noted that this worship in song is in the midst of the church!
7. Hebrews 13:15—singing is fruit from the church's lips.

8. James 5:13—when brethren are joyful, the Bible says to sing psalms!

It is a matter of fact that God's Word specifies singing as the type of music he requires and allows in worship. That fact cannot be denied. Additionally, that fact cannot be relegated to the realm of opinion because God has spoken on it. Singing psalms, hymns, and spiritual songs in worship to God is a matter of Biblical fact. Singing is the only type of worship music about which one will read in the New Testament. If the knowable fact is singing, then playing stringed instruments, beating drums, and the use of any other instrument cannot be classified as opinion. Instead it is the denial of that which is knowable and factual. Mechanical instruments of music in worship do not parallel that which Jesus wrote in the ground! Singing is not one of many opinions about what is acceptable music in worship, it is the one and only stated fact about what God allows in worship.

Appealing to Romans 14 will not justify the use of mechanical instruments of music in worship, nor does Romans 14 authorize brethren to agree to disagree about the use of mechanical instruments of music in worship. God has spoken on that matter and the use of mechanical instruments of music in worship is unauthorized as Jesus serving as a priest on earth would have been (cf. Heb. 7:14). If all people would agree with the Biblical fact that God said to sing, and simply sing psalms, hymns, and spiritual songs, then there would they would not be divided on this issue.

Temporary and Permanent Matters

In order to handle God's Word properly, it is also necessary for men to distinguish between temporary and permanent matters. Not everything that was in place when Christianity began was designed to be a permanent fixture of Christianity. For example, before God's Word was in written form, it is in earthen vessels (2 Cor. 4:7). Once the need for the temporary was absolute, then it was done away with (1 Cor. 13:10). The gift of the Holy Spirit as

described in Acts 10:45 was not designed to be a permanent part of Christianity. As noted by the late Roy Deaver, “If I were to say to an individual: It is your responsibility to ‘desire earnestly spiritual gifts,’ and cite 1 Corinthians 14:1 as proof—I would be acting contrary to Bible teaching, even though this is the wording found in 1 Corinthians 14:1” (Deaver 23).¹ Additionally, the baptism of the Holy Spirit was a temporary matter. By the time Paul wrote the epistle to the Ephesians it is clear that the baptism of the Holy Spirit has fulfilled its temporary design. At that time there was only one baptism (Eph. 4:5), and that baptism was clearly water baptism (Eph. 5:26).

Circumstances and Conditions

Jesus washed the feet of His disciples before eating the Passover with them and said, “For I have given you an example, that ye should do as I have done to you” (John 13:15). Washing feet in Jesus’ day was important because people walked in sandals through dusty, muddy and manure-filled streets. Dirty, stinky feet were commonplace. The washing of feet was one of the degrading tasks of slaves. It must be remembered that on that occasion the disciples once again took up their argument about who would be greatest in the kingdom. It would be the low-life of the group who would stoop down and wash the feet of the others. So Jesus washed the feet of the disciples to try once again to teach them that the way up is down. By undertaking this degrading task of a slave Jesus demonstrated the fact that great leaders humbly serve others. The circumstance of this event was dirty feet and the condition was service. How does the Bible student know this? Notice that when Peter said, “Lord, not my feet only, but also *my* hands and *my* head,” Jesus replied, “He that is washed needeth not save to wash *his* feet” (John 13:9-10). From this it is obvious that Jesus was

¹I read Deaver’s article and used its framework for this section of my 4th affirmative. Roy Deaver was a great teacher in this regard. I am glad that he did not live long enough to learn of Maxey’s elation over Todd Deaver’s anti-patternism.

not institution feet washing as Christian duty or as an adjunct to the Lord's Supper. Many modern cultures do not have the problem dealing with dirty stinky feet under their noses at mealtime, and clean decent smelling feet don't need to be washed! Thus, dirty feet were the circumstance and the act of service was the condition being a true disciple of Christ. Thus, humble service is the example Jesus imparted to His disciples on that occasion. The lesson was and is, "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16).

Failure to understand this important facet of Biblical hermeneutics leads some to make unwarranted conclusions. For example, a false teacher suggested, "Of course, foot washing, which was *commanded* at the very same event where our Lord instituted the Lord's Supper, *doesn't count*. We can ignore that ... or "spiritualize" it." (Maxey, #330). Maxey either does not understand how to study the Bible or he assumes that his readers do not know the difference between circumstance and condition. He further stated, "Well, you begin to see the problem. *Consistency* is not one of the strong points of this method of interpretation" (ibid.). The problem is defiantly one of consistency. Maxey consistency uses the Bible as a pattern to deny that the Bible is a pattern. Thus, according to Maxey the day and frequency of the Lord's Supper is just as non-essential as washing stinky feet. Circumstances may allow various actions but they do not make those actions obligatory. However, conditions that are permanent are binding upon the church today.

Incidental and Essential

There are matters in Scripture that are essential and matters that are incidental. Please don't misunderstand the point that I am making here. I am not saying that there are parts of the Bible that are incidental. I am not using the word incidental, as an adjective to suggest that there are parts of the Bible that are in the Bible without intention. Unlike some, I believe that to live spiritually, man must live by every Word that proceeds out of the mouth of

God, and I mean *every Word!* I am using the term as a noun to mean items that are not particularized. For example, the church is commanded by the Christ to teach or make disciples of all nations (Mat. 28:18-20). The essential in this passage is teaching. Christians are to make disciples by teaching people to observe all things commanded by the Christ. While the anti-patternist does not like to acknowledge the concept of keeping commandments, remember that these are the Words of the Christ. Teaching is essential while the method of teaching is not. One might teach by sending the message out over the internet or by satellite television and still conform to the essential. How we get the commandments of Christ out to the world is incidental to the essential matter of getting that message out.

Examples

What is an example? *Merriam-Webster's On-Line Dictionary* gives the following definition for example: "One that serves as a pattern to be imitated or not to be imitated <a good *example*> <a bad *example*>" ("example"). Examples are binding. They reveal that which God has authorized in His Word, and they reveal that which God has not authorized. The late Thomas B. Warren Ph. D. wrote the book, *When Is An Example Binding*, among other reason to make the case that if it is an example it is binding. As the Bible is studied it is essential to examine accounts of action to determine when they are examples. Examples authorize behavior in which Christians may engage with God's approval and they can authorize behavior that must be done to have God's approval. Some examples are given to prohibit behavior (1 Cor. 10:6). In order to determine when an example details conditions and essentials the totality of what the Word of God teaches on that matter.

Inference

Examples can be determined through the process of inference. Regardless of what some men teach about inferring authority from

the Bible, inference is absolutely necessary to properly studying the Word of God. For instance, in my 2nd affirmative I wrote:

Notice Matthew 22:31-32: “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” This reference goes back to the burning bush (Exo. 3:6, 15) and was originally given years after the deaths of Abraham, Isaac, and Jacob. From the use of the present tense the Sadducees, fallible men, should have inferred from God’s silence that at death men are not annihilated and cease to exist.

If Maxey addressed this comment I am not aware of it. It is one of many Scriptures that make a powerful case for the need to make inferences from the Bible. If I denied the Bible doctrine of life after physical death and the Bible doctrine of eternal punishment in the lake of fire, then I too would ignore the inference noted by Jesus. One write suggest that in the intermediate state between death and judgment that men cease to exist: “When we die we are DEAD. The *whole* man, not just the so-called “physical part” of him while some immortal spirit being trapped within him flies off to even greater life than before” (Maxey, # 44). In regard to eternal damnation he wrote,

For the record, I will declare that, based on years of extensive, intensive study of the Scriptures on this matter, I believe the biblical view is that the second death is a *termination of life itself*. It is not only an everlasting separation from the *Giver* of life; it is also, and thereby, an everlasting separation from the *gift* of life itself. In the lake of fire the raised unredeemed will be ultimately and

completely destroyed, deprived of life, and will cease to be (Maxey, #79).

Furthermore he suggests:

The figure of “fire and brimstone” is used repeatedly in the OT Scriptures to represent *utter destruction*. It is *never* used to convey perpetual torture. Yes, those being destroyed utterly will experience *torment* as they are being consumed by the wrath of God. Suffering is a natural part of the process of destruction. However, there is nothing in these figures that suggests God *preserves* the wicked for the purpose of endlessly heaping upon them unimaginable tortures and torments. Yes, there is pain associated with death & destruction, but it is the latter that is the true punishment, not the former. “The wages of sin is *death*” (Romans 6:23). Paul did *not* say the wages of sin is *everlasting LIFE* in perpetual *torture* (Maxey #45).

Inference is necessary and important and God expects people to make inferences from the Biblical text. Inference is not the same as assumption. Assumption does not provide Biblical authority, but inferences do. Maxey confuses the two and when inferences oppose his doctrine he classifies them in the category that he should call assumption.

While these categories could be further developed what has been written will suffice to discuss the matter of handling aright the Word of God. In regard to the Lord’s Supper, what does the pattern teach? Is the day and frequency determined by the New Testament pattern? This question presupposes that one believes that it is essential to even observe the Lord’s Supper because by the very nature of Maxey’s anti-pattern pattern one cannot relegate the Lord’s Supper to an essential. Why that would make a “pattern.” Maxey assumed the following from my 3rd affirmative:

By responding “False” to my fourth statement, Darrell has demonstrated that he correctly understands our Lord’s comment (“as often as”) *not* to be regulatory with respect to *frequency* of observance of the Lord’s Supper. He and I *agree* that this command of the Son of God does not mean “Sunday *only*,” nor does it mean “*every* Sunday.” *Whenever* we observe it ... *as often as* we observe it ... we are to do so in memory of Him. I also appreciate Darrell’s “False” response to my fifth statement, by which he *further* agreed with me that no inference drawn by fallible men from biblical *examples* may be given greater bearing in the determination of “the pattern” than a command uttered by Jesus Himself.

Maxey is indeed the master of the kind of inference he detests, which is actually assumption. He did a lot of assuming when he wrote the aforementioned statement. I thought the question was, “When Jesus used the phrase “as often as” in connection with the observance of the Lord’s Supper, He really meant “Sunday *only*” and “*every* Sunday.” True or False?” Which has to be answered in the negative. I believe that Jesus meant exactly what He said. “As often as” means “as often as.” It does not mean “upon the first day of the week,” nor does not mean, “when ever you want”!

Maxey has a no pattern-pattern for the frequency of the Supper:

“As often as” is the Greek relative adverb “*hosakis*,” and it “is only used with the notion of *indefinite* repetition” (Dr. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 973). Other than the 1 Corinthians 11:25-26 passage, this word is used only one other time in the NT writings. This is in Revelation 11:6 where the “two witnesses” are said to

have the power to perform certain actions “*as often as they desire*.” The passage in Revelation not only leaves the action in the realm of that which is *indefinite* with regard to frequency, but actually leaves the matter of determination of specific practice in the hands of those performing the action — “as often as *they desire*.” Thus, neither Jesus, nor any of the NT writers, directly regulate or restrict the observance of the Lord’s Supper with respect to time or frequency. It is left completely in the realm of “*whenever*” (Maxey #30).

Take a look at Maxey’s eisegesis, i.e., the process of interpreting a text by introducing one’s own ideas into the text. First of all he quotes A. T. Robertson. Concerning the usage of this phrase in First Corinthians 11:25-26 Robertson correctly that *hosakis an pinete* is the “usual construction for general temporal clause of repetition” (1 Cor. 11:25). This clause is just that, a temporal clause of repetition. It does not mean, as alleged by Maxey, that the action is “left completely in the realm of ‘*whenever*.’” Zodhiates observed, “*There is no implication of urgency or frequency*. It rather means that each and every time you do so, no matter whether frequently or otherwise, the Lord’s table must be a reminder of Christ’s death until He comes back.” This is exactly what Paul meant when he used the phrase. Instead of implying that the action is completely left in the realm of whenever, there is no implication of frequency. Thus, the clause denotes repetition that is undefined in regard to frequency, which Maxey wrestles and twists to try to define the frequency as whenever you wish to observe it.

What about the Revelation passage? It needs to be observed that the Greek construction of the phrase in question in Revelation 11:6 is not identical to that of First Corinthians 11:25-26. In the Revelation passage the construction is that of an “indefinite temporal clause with *hosakis* and modal *ean* (= *an*) and the first aorist active subjunctive of *thelo*, “as often as they will” (Robert-

son, Rev. 11:6). The verb *thelo* actually means *to will*, which is why the Revelation passage means “as often as they will.”“ What all of this means is that the Revelation passage is not a commentary on the First Corinthians passage. The two witnesses in the Revelation passage have the authority to smite the earth with plagues whenever they will. According to the First Corinthians passage, worshippers are to remember the Lord and proclaim His death as often as they observe the Lord’s Supper. The passage does not even hint at, or may I say imply, the idea that worshippers are to remember the Lord and proclaim His death whenever they want to observe the Lord Supper, whether it be on a Monday or on a fun day at Silver Dollar City. Maxey then says, “‘as often as’ still trumps ‘on the first day of the week.’” Maxey butchered and twisted First Corinthians 11:25-26!

Bill Jackson provided the following Biblical exegesis, i.e., bringing the meaning out of the text, which is of tremendous benefit when it comes to actually defining the frequency question:

The Lord, in instituting the supper, stated that it would be observed in the kingdom (Matt. 26:29). He had in mind some frequency of observance, as seen in the statement “as oft as ye eat and drink” (1 Cor. 11:25-26). In Acts 20:7 we have the answer to the natural question that comes, “How often?” “Upon the first day of the week” is the answer! (193).

I agree with Maxey that Acts 20:7 is an example. As an example it is binding. Where we disagree is that Maxey claims, while he may not use the same wording, that Acts 20:7 is binding in that it may be done. I disagree and acknowledge that it is binding in that it specifies and defines the general temporal clauses of repetition of First Corinthians 11. How do we know this to be the case? How is it that we know that the reference to the first day of the week in Acts 20:7 is not circumstantial, incidental, or temporary for that matter? First of all, the circumstantial and incidental categories

are ruled out because the Bible informs us that the church had a regular assembly in which the Lord's Supper was observed. The assembly denoted in Acts 20:7 was primarily to "break bread," which is a reference to the observance of the Lord's Supper. The church at Corinth also observed this pattern. When Paul corrected their abuse of the manner in which they observed the Supper, he noted that they violated this purpose when he wrote, "When ye come together therefore into one place, *this* is not to eat the Lord's supper" (1 Cor. 11:20). The inference, not the assumption, is that they were to assemble for this purpose but they violated the pattern. Now then, when were the Corinthians assembling? Is it not obvious, unless you want to deny the pattern that they were assembling as the church on the first day of the week? Troas, the churches of Galatia, and the church at Corinth were all meeting on the first day of the week (1 Cor. 16:1-2). If we limit Paul to what he wrote, then we can understand that Paul taught this same doctrine to all of the churches (1 Cor. 4:17; 14:37; 2 Tim. 1:13). Furthermore, the scope of the First Corinthians epistle was not to the Corinthians alone but "all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

It is of particular interest to note that the passive participle of the Greek word *sunago* "gathered together" is used in Acts 20:7 and again in verse 8. In the passive voice this word means to "be gathered or brought together" (Bauer 782). The passive is used in Matthew 2:4 where king Herod gathered together the chief priests and scribes of the people. It was king Jesus through apostolic teaching who gathered the disciples together on the first day of the week. The disciples did not determine this first day of the week assembly it was predetermined by the Christ (cf. Mat. 18:18). This is why is it sin to forsake the assembling of ourselves together (Heb. 10:25). The Christ also determined that this was the place in which His Table was to be observed. Remember that what Paul and Timothy taught was, as noted by Fee, "in keeping with what is taught in the church universal, at least in the Pauline churches"

(189), which would not differ from a church not established through Paul's word (1 Cor. 14:37). Notice the following chart:

Passage Example When Why

Acts 20:7	Came together	1st day of the week	To break bread
1 Cor. 11:7	Ye come together		
1 Cor 11:18	in the church		
1 Cor. 11:20	in one place		To eat the Lord's Supper
1 Cor. 11:33-34	Ye come together		To eat
1 Cor. 16:1-2		Every first day of the week	Lay by in store
Heb. 10:25	Not to forsake the assembling of ourselves together		

Therefore, it is a matter of fact, not an opinion that the church met on the first day of the week and in that assembly they observed the Lord's Supper. This day of frequency was not incidental or circumstantial inasmuch as no other day is even alluded to in regard to the observance of the Lord's Supper. The first day of the week is essential to observing the Lord's Supper. Christians are to live by faith (Gal. 2:20), which faith comes by hearing God's Word (Rom. 10:17). By faith the Lord's Supper can be observed on the first day of the week in the assembly of the saints. By faith the Lord's Supper cannot be observed on any other day or in any other setting, such as Silver Dollar City, the hunter's convention, et al. The example of the frequency of the Lord's Supper is not temporary inasmuch as the Lord's Supper is to be observed "till he come" (1 Cor. 11:26). There is no authority in Scripture to observe the Lord's Supper on any other day of the week.

In regard to the contribution on the first day of the week Fee observed:

(1) The fact that Paul makes such a reference at all implies that there is some significance to their setting money aside on *this day* rather than, for example, “once a week.” (2) Although that significance may have been only a matter of when people were paid, it seems far more likely that it is a week reckoning with religious significance, especially since it reflects the Jewish tradition of counting days with reference to the Sabbath. (3) This language is well remembered in the Gospel traditions in relationship to the resurrection of Jesus from the dead. The fixed place of the terminology in those narratives implies that it had more than simply historical interest in the early church. This is verified further by Acts 20:7, which implies most strongly that Paul and the others waited in Troas until the “first day of the week” precisely because that is when the Christians gathered for the breaking of bread, that is, their meal in honor of the Lord.

All of this together, therefore, implies that this is the day when believers from a very early time gathered for their specifically Christian celebration of worship, which included the Lord’s Table (813-814).

The Greek phrase in First Corinthians 16:2, *kata mian sabbatou*, literally means “upon one of [the] sabbath” This is a Hebrew idiom meaning, “on the first day of every week” (Bauer 406). The frequency of this gathering is Scripturally understood to be on the first day of each week. The Jews of old were to “Remember the sabbath day, to keep it holy” (Exo. 20:8). How many Sabbath days were the Jews to remember and keep holy? Every Sabbath was to be holy, just as the every first day of the week is to be set aside for

the corporate worship of the church in which the Lord's Supper is to be observed.

Some who deny the aforementioned Biblically sound exegesis suggest that if such a pattern is to be followed, then the Lord's Supper must be taken in a third story room because this is where the disciples in Troas were meeting. Meeting in a third story room is circumstantial. The conditional place of the Lord's Supper, as noted in the table above, is the assembly of the saints. The physical place of the worship assembly is incidental to the command to worship as clearly demonstrated in the discussion between Jesus and the Samaritan woman at Jacob's well. Jesus told the woman, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John 4:21); which implies physical location as required under the Mosaic Law was not going to be part of the New Testament pattern.

Additional evidence to this point in fact is found in Acts 2. The apostles began teaching the New Testament pattern for worship from the beginning of the church's existence. Luke noted that the early church "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). I am going to assume from Maxey's writings that he will agree with me that Acts 2:42 discusses the worship of the church including the Lord's Supper:

From the very beginning of the church's formation, this memorial feast was considered to be one of the key elements of their spiritual life and worship. Nevertheless, Acts 2:42 itself really does not speak to the particulars of frequency. It merely points out that the observance was regular, steadfast, or continual. Dr. Thomas B. Warren observed, "The 'breaking of bread' in this passage no doubt refers to the Lord's Supper. But what does that prove? It doesn't tell you *when* (or *how often*) they did it. One can do a thing 'steadfastly'

and do it every ten years!” (*The Spiritual Sword*, July, 1982, p. 4). Or, one could also do it *daily*. The verse simply does not specify. (#30).

Maxey and I differ here on the point of frequency, which he suggests from the Acts passage can be daily. “A *possible* reference to frequency and methodology might be found in Acts 2:46. ‘And *day by day* continuing with one mind in the temple, and *breaking bread* from house to house, they were taking their meals together with gladness and sincerity of heart” (#30). Maxey’s argument is that the bread noted in verse 46 can refer to the Lord’s Supper. However, as demonstrated in the table above and the aforementioned argument, the designated place for observing the Lord’s Supper is in the assembly of the saints. The Bible says that the church came together in one place, which was distinguished from the house-to-house practice of eating meals together (1 Cor. 11:22). An additional key in Acts 2:46 is the phrase “did eat their meat,” which is conjoined with the bread in this verse. Barnes observed:

“**Did eat their meat** - Did partake of their food. The word “meat” with us is applied to “flesh.” In the Bible, and in Old English authors, it is applied to “provisions” of any kind. Here it means all kinds of sustenance; what nourished them - τροφής trophēs- and the use of this word proves that it does not refer to the Lord’s Supper; for that ordinance is nowhere represented as designed for an ordinary meal, or to nourish the body. Compare 1 Cor. 11:33-34. (Acts 2:46).

The bread reference in verse 46 is not identical to that of verse 42, which is a reference to the Lord’s Supper. The Lord designated the Supper to the kingdom, which came on the Lord’s Day noted in Acts 2. This would be the first day on which the church began to worship. There were at least 3,000 souls in the church at Jerusalem on that day. Where did those brethren meet to worship? From the

context of Scripture it is inferred that they met in one place, which obviously would not have been a third story loft somewhere. Therefore, the physical place whereat the brethren in Troas worshipped was circumstantial and incidental to the example, not an essential element of it. Understanding this about the first day of worship in the church's history completely eliminates any validity to the one-cup argument of the anti-multiple-cuppers, just as it eliminates any validity to the third loft argument of distraction of the anti-patternists.

The Red Herring

Now if we had an example of brethren meeting in multiple assemblies on the Lord's Day and observing the Lord's Supper in those assemblies, then we could do that too by faith. But we do not have any example to direct us in that regard; therefore, that practice is not in the name of Jesus and thereby it is unauthorized and sin. I too worked in a prison ministry for several years. We took the emblems to the inmates and made sure that they could observe the Lord's Supper in their assembly. On one occasion some of the inmates asked why we did not observe the Lord's Supper with them. They assumed that we did not want to interact with them. I told them exactly what I just wrote about the frequency of the Lord's Supper and they understood it clearly.

The second serving arguments used by my opponent in this debate are both red herring arguments of distraction. He takes the path of a side issue, which completely irrelevant to the real subject. If these issues can distract the readers of this debate, then the main argument may thus never be completed to a logical conclusion. In regard to offering the Supper on Sunday evenings to those unable to meet on Sunday morning, I see no difference in that and in taking the emblems to one who may have been overlooked in the initial serving, which I have seen happen on more than one occasion. The entire assembly did not retake the emblems on those occasions only the person or persons overlooked. Is there really

a difference between a few minutes and a few hours if we are still observing the pattern for the frequency of observing the Lord's Supper? No there is not.

I found it of interest to note that in Maxey's reflective piece, "The Lord's Supper Focusing on Frequency," that he actually used D. R. Dungan to try to bolster his non-essential pattern for the day and frequency of the Lord's Supper. Maxey wrote:

Dr. D. R. Dungan characterized this "conservative methodology" as one "bent upon retaining the opinions of the past, and preventing any further search for truth. It is pinning our faith to the sleeves of the fathers" (*Hermeneutics: The Science of Interpreting the Scriptures*, p. 65). When one is ready to stop all search for Truth, and to bind the world to the perceptions, preferences, and practices of one's religious forefathers, this approach to Scripture will find a place in biblical interpretation (#30).

Dungan was not discussing "conservative methodology" the way in which Maxey discusses it. Dungan was discussing the hierarchal method that is used in Catholicism. He was discussing a "conservatism to retain the opinions of the past, and prevent any further search for truth" (Dungan 65). This surprised me because Maxey is found of quoting the opinions of the past when they suit his cause. Maxey used the uninspired writings of men who lived years beyond the days of the apostles and who are known for their departures from the faith in an attempt to justify his whenever you wish argument. Just a few sentences beyond Dungan's quote used by Maxey are the following words: "Hence, in the use of this method, the Scriptures are not the guide of the faith and lives of the people, but rather, the priest, the bishop, the archbishop, the Pope, the Council. The question is not, What say the Scriptures? but, What saith the church? While, then, we would retain a proper respect for the opinions of good and great men, we can not as-

sent to this method of interpretation, as it sets the word of God at naught to make room for the traditions of men.” That is exactly what I try to do in my studies, learn exactly what the Scriptures say and follow them. If Christians would unite on what the Bible says and stay away from practices not found in the Bible, then we would not be having this debate.

A Review of Maxey’s Third Affirmative

Maxey’s True or False Answers

My first question to Maxey had to do with Jesus being the pattern. In Maxey’s first negative he wrote:

When I examine the Scriptures, I do not search for a *pattern* to impose, but rather for a *Person* to imitate. *HE* is my pattern. We sing a marvelous hymn (I wonder if Darrell sings this same hymn) written in 1885 by William A. Ogden titled “Where He Leads I’ll Follow.” There is a line in this hymn that sums it up for me: “HE the great example is, and *pattern* for me.”

Maxey wrote, “*HE* is my pattern,” therefore, I sought through this question to qualify a statement, “*HE* is my pattern,” which has the appearance of an *absolute*. I am glad that Jesus is a pattern for us to follow (1 Pet. 2:21; 1 Cor. 11:1). As noted in my third affirmative, Jesus respected the commandments of the Father and walked in them in obedience, as we should do today.

My second question to Al seemed to be straightforward and easy enough to answer from the Bible. “To be saved one must be in Christ. True or False?” In fact, Maxey used this Scriptural phrase to try to counter my argument that salvation is in the church. In his second negative Maxey wrote, “Salvation is not in a place; it is in a Person. ... Thank God for grace, and for the fact that our salvation depends on being IN HIM.” Later in his negative he wrote, “Nevertheless, I stand firmly behind my conviction that salvation

is in *Christ*, not the *church* of Christ.” When I asked this question Maxey would not answer it with as true or false. He revisited his discussion about available light and suggested that those who do not know God, but seek him through the creation itself are in Christ in some sense. He wrote, “Well, if His blood covers them, then in that sense one can say that they ARE, although clearly they are lacking in so many of the wondrous blessings that are associated with that greater understanding of what God has done for them through His Son, and the joys of association with His people here on earth.”

Question 3, “Baptism is the only way specified in the Bible to get into Christ,” was designed to help clarify exactly the point at which one is saved. Maxey did not like the question. He believes that it is *legalistic* to try to specify a point at which one is saved. Al said that baptism is not the only way specified in the Bible to get into Christ, which is false and damning error. Maxey did not tell us what other ways are mentioned in the Bible to get into Christ other than to say it is a process. The fact of the matter is that Maxey cannot use the Bible to specify any other way to get into Christ than through baptism. By faith we can say that baptism is the way into Christ (Rom. 6:3-4; Gal. 3:27). By faith no other way into Christ can be specified. Maxey’s alleged *light exposure* theory of accountability cannot be attested to by faith.

Maxey discussed a process, but he never defined that process. A process is a series of actions or operations conducting to an end. A process conducts to an end rather than each point in the process being an end point. A simplistic illustration of a process is that of baking a cake. A woman takes a cake mix and places the mix in a mixing bowl as directed. She then reads that she needs to add two eggs and a cup of milk as part of the cake baking process. After mixing all of the ingredients and placing them in a baking pan, she bakes them in an oven for 45 minutes at 350 degrees. At the end point of the process she has a cake. Each step in the process contributed to the cake, but the cake did not exist until it came out of the oven.

Maxey is suggesting that each step in the process takes one into Christ, which simply cannot be the case. Salvation is a process that has a beginning and an end point. One begins outside of Christ and then moves into Christ. What should concern us is what does the pattern teach? Exactly what does the pattern say about getting into Christ? In my third affirmative I made the following argument:

That makes as much sense as saying that salvation existed before Jesus died on the cross for our sins. Jesus said that his blood was shed for the remission of sins (Mat. 26:28). Through Peter Jesus said that baptism is for the remission of sins (Acts 2:38). There was either salvation before Jesus shed His blood, or there is no salvation before the point of baptism for the remission of sins, period.

Maxey made no effort to try to counter the force of this timeless truth from God's Word. Maxey completely ignored the argument of based on the grammatical connection between Acts 2:38 and Matthew 26:30. I hope that Maxey will actually attempt to answer this in his next negative post. He attempted to counter the argument by writing:

Hmmm. Darrell, was Elijah saved? Was Moses saved? When they both appeared with Jesus at the transfiguration, were they at that time *lost*? When God poured forth His Holy Spirit upon Cornelius prior to his baptism, and he was speaking with tongues and exalting God, was he *lost* at that moment in time? When Priscilla and Aquila pulled Apollos aside in Ephesus, was he at that moment in time *lost*?

Maxey, are you saying that at the Mount of Transfiguration Jesus' blood had already cleansed the sins of Moses and Elijah? How did that happen because Jesus had not at that time died for the sins of Moses and Elijah? Maxey, are you saying that Jesus'

blood is not necessary for salvation? This has to be your position. If you have Moses and Elijah forgiven at the Mount of Transfiguration, then Jesus did not need to die. The Bible says of the faithful who died before the church was established that “they without us should not be made perfect” (Heb. 11:40). This verse clearly demonstrates the fact that those who lived before the New Testament dispensation were not made perfect without us. Why? The answer is because their sins, just as our sins, are forgiven together by the same vicarious sacrifice of Jesus Christ. If the saints who lived before the death of Christ were saved before the blood was applied, then Jesus did not need to die for the sins of the world. He did not need to taste of “death for every man” (Heb. 2:9). The argument is, “There was either salvation before Jesus shed His blood, or there is no salvation before the point of baptism for the remission of sins, period.” Maxey, to be true to his teaching had to answer as he did and thereby declare that there was salvation before Jesus shed his blood.

When God instructed Adam and Eve about the tree of the knowledge of good and evil, He said, “thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). This is the reason that Jesus had to be the substitutionary sacrifice for all of humanity. Why didn’t God execute them at the moment that they ate the forbidden fruit? Because before they ate the forbidden fruit, God the Word had already made the decision to die for the sins of the world (cf. Rev. 13:8). The Greek word translated with the word “winked” in Acts 17:30 (KJV) is the participle *huperidon* which comes from compounding *huper* (over) and *eidon* (to see). Depending on the context the word can communicate different ideas. The word can mean “to see beyond, not to see, to overlook, et al.” Acts 17:30 explains why God did not kill Adam and Eve on the day that they sinned. God the Word had made the decision to substitute his life for theirs; therefore, God was able to look beyond the times of ignorance or the time between creation and the vicarious sacrifice of Jesus and wait for Jesus’ blood to be shed. That was a great act of mercy and grace, but at the end of

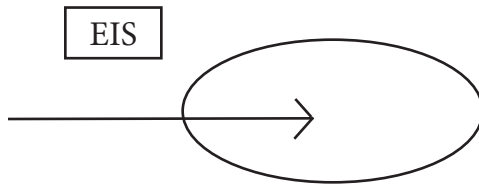
the day the truth remains, until the blood was shed there was no forgiveness of sins. Elijah and Moses had salvation in promise but it was not realized before Jesus substituted His life for theirs.

Maxey's Cornelius argument does not solve his dilemma either. Maxey's argument is predicated on the a priori assumption that the Holy Spirit was only give to men who were in a covenant relationship with God as their Father. If I am wrong on this point then I am sure that Maxey will set the record straight for us. Balaam's ass also spoke in tongues, was Balaam's ass saved (Num. 22:28)? Caiaphas, while conspiring to execute the sinless Son of God, prophesied (John 11:47-53). Was Caiaphas saved because he too spoke by the Holy Spirit? Cornelius and his house spoke in tongues because tongues were a sign to unbelievers (1 Cor. 14:22), and Peter and the other Jews with him did not believe that salvation was for the Gentiles. Yes, Cornelius was still in his sins while he spoke in tongues. The reason that Peter was sent to Cornelius was to preach words to him whereby he and all his house could be saved (Acts 11:15). Cornelius was taught about baptism and only when he accepted the terms of pardon by being baptized was he forgiven.

Does Maxey have a valid point about Apollos? Apollos only knew about the baptism of John; therefore, Maxey *inferred* that Apollos was not baptized in the name of Jesus. If this is Maxey's inference, then I agree with him. That being said, what does the Bible teach about the baptism of John? The Bible teaches that John's baptism commanded by God and that it was for the remission of sins (Mark 1:4). As already noted, remission of sins was only possible after the Jesus shed His blood and purchased the church. After Jesus purchased His church baptism and remission of sins were to be preached in His name (Mat. 28:18-20; Mark 16:15-16; Luke 24:47; et al.); therefore, when the church was established John's baptism was no longer valid (cf. Acts 19:4-5). What about those people who were baptized with John's baptism while it was still valid? When the remission of sins was realized, their sins were remitted. This is why the 3,000 baptized for the remis-

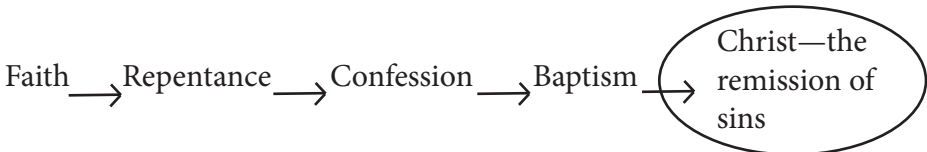
sion of sins at the beginning of the church age were “added *unto them*” (Acts 2:41). They were added to the group already baptized by John and forgiven when the church began. There is nothing in regard to Apollos that even remotely suggests that people living this side of the cross can be saved without being baptized for the remission of their sins!

Before discussion the steps that conduct one to the end point of being in Christ, consider the Greek preposition *eis*. This is the preposition used in Acts 2:38 and is translated with the word “for” in Acts 2:38 (KJV). *Eis* is not used in a causal sense in the New Testament. Baptism is not “because” of the remission of sins, it is for the purpose of the remission of sins. *Eis*, when used spatially indicates a directional transition toward, unto, or to, a thing. Sometimes when the spatial transition is directionally into a place is can be translated with the word “in” (Wallace 369). The spatial use of *eis* can be diagrammed as follows:



The Bible process, which is currently in force, conducting to the end point of salvation is as follows. First of all, one must hear God’s Word. The doctrine of *available light* has as much Biblical support as does the evolutionary doctrine of from the *goo* to the *zoo*. Faith comes by hearing God’s Word (Heb. 10:17), and without faith it is impossible to please Him (Heb. 11:6). It is of further interest to point out the fact that Hebrews 11:6 goes on to say “for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.” Thus, this process of coming to God begins with the Word entering the heart of one who is lost. Paul was discussing this process when he wrote, “with the heart man believeth unto righteousness; and with the mouth

confession is made unto salvation” (Rom. 10:10). In this verse the word “unto” translates the Greek preposition *eis*. When answering my third true/false question, Maxey quoted the second part of this verse from what looks like the New American Standard Bible. “For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” (Rom. 10:10 NASV). The translators of the NASV translated “*eis*” with the word “resulting,” which cannot be correct in this verse. Does belief with the heart result in righteousness, or does confession with the mouth result in salvation? Both statements cannot be true, so which is it? However, the King James Version correct translated *eis* with the word “unto.” Belief is “unto” or toward righteousness and confession is also “unto” or toward salvation. Believe and confession move one toward righteousness and salvation they are not end points resulting in salvation. Repentance is also “unto” the remission of sins as is baptism. The difference between belief, repentance, confession, and baptism, is that baptism is the step at which one moved from outside of Christ into Christ. This can be illustrated as follows:



From the beginning of the church, no one has entered Christ without following this plan. In fact, I wonder if a greater example of sincerity can be found than that of Saul of Tarsus, when he was in Damascus waiting to be told what to do (Acts 9:6). Saul was in deep remorse because he had become a believer in Jesus and knew that he was guilty of fighting against Him. After learning of Jesus’ true identity Saul confessed Him as Lord (Acts 9:6). Saul was a sincere, repentant believer in Jesus, but he was still in his sins. He was still lost. Saul was lost in his sins until he arose and was baptized to wash away his sins (Acts 22:16), which is by the way how one begins to call on the name of the Lord. “And now why tarriest

thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). Saul of Tarsus was still in his sins until the end point in the process at which time he washed away his sins in the watery grave of baptism.

Another way to demonstrate that it is possible to be forgiven of sins before being baptized for the remission of sins is by noting this fact that if the blood of bulls and goats could have taken away sins then the worshippers under the Old Law would have been purged from their sins (Heb. 10:2). Even though those worshippers were able to approach God in view of the coming sacrifice of Christ, they were still in their sins. They were still conscience of that fact. If they had been purged then they should have had “no more conscience of sins” (Heb. 10:2). Those worshippers could not have a clean conscience in regard to sins because the blood of bulls and of goats did not take care of their sins. Now then, where Peter tells us what Maxey will not accept, that is that “baptism doth also now save us” he explained that baptism is “the answer of a good conscience toward God” (1 Pet. 3:21). The conscience problem that existed before the shedding of Christ’s blood is answered when one responds to the gospel as an obedient believe in the waters of baptism. Furthermore, in the same sense that salvation from the Genesis flood was in the ark, salvation today is in the church!

Consider the following chart dealing with the major cases of conversion recorded in the book of Acts.

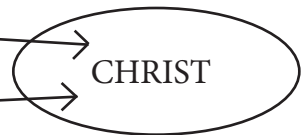
Reference	Hear	Believe	Repent	Confess	Baptized
Acts 2	X		X		X
Acts 8:12	X	X			X
Acts 8:13	X				X
Acts 8:35-40		X		X	X
Acts 9:18; 22:16	X				X
Acts 10	X	X			X
Acts 16:14-15	X				X
Acts 16:30-34		X			X
Acts 18:8	X	X			X
Acts 19:1-5	X	X			X

Every single Biblical example salvation after the church was established points to baptism. If one is determined to speak and live after the manner of the Scriptures, then he will not be so negligent as to leave baptism out of the plan. Baptism, according to the Word of God, is the only way to get into Christ. Maxey give us Bible for your teaching please.

Speaking Where the Bible Speaks

“Baptized into Jesus Christ” (Rom. 6:3).

“Baptized into Christ” (Gal. 3:27).



Maxey where is your Word from God on another way into Christ? _____

NO BIBLE!!!

The New Testament pattern declares that sin is transgression of the law, i.e., violation of the law. In order to violate the law, there must be a law in place. When a person violates God’s law that person enters sin and at that moment is in need of salvation. Naturally then, the New Testament pattern declares that salvation

is from sin (Mat. 1:21; 1 Tim. 1:15). The New Testament pattern teaches that the blood of Christ is the agent that cleanses sinners from their sins (Rev. 1:5). How is it that sinners contact the blood of Christ? Maxey cannot tell us the answer to that question. He says that there really is no specific point at which one can say that he is in Christ. I am glad that God's Word is much more specific than Maxey. The pattern teaches that one is freed from sin when he "obeys that form of doctrine" (Rom. 6:17). What exactly was it that the obedient noted in Romans 6:17 did to obey that form of doctrine? They were baptized into Christ (Rom. 6:3), which was the point at which the old man of sin was put to death and the forgiven sinner could begin serving Christ (Rom. 6:6). In this context the Bible says, "For he that is dead is freed from sin" (Rom. 6:7). Maxey's theology suggests that people who are still servants of sin are actually free from sin. Who can believe it? I was first exposed to the teaching advocated by Maxey and others back in the 1980s. At that time it was popular among that group to discuss something that many of us referred to the *umbrella of grace* theory. The way this was presented was that all who were baptized into Christ were under the umbrella of God's grace and love, and not under law. The natural growth process of this no law teaching was for it to develop to somehow get all "seekers" under that umbrella of grace. Maxey's teaching does that very thing. Maxey will not agree with God that baptism is the point in the salvation process at which one enters God's saving grace and the church purchased by the blood of Christ.

Maxey says that baptism is "an evidence/demonstration of faith." Notice the following statements that were compiled by William Brackenry for the Baptist History and Heritage Society:

Baptists believe that baptism is a rich symbol. By this we mean that baptism in itself does not convey salvation or transformation ... Baptists also believe that baptism is an important way of professing one's faith in Christ. Theologically,

as salvation is a gift of God, not through human achievement (Eph. 2:5, 8), and faith itself is a gift (Rom. 12:3), baptism is God's gift to the Church to allow the faithful a means of expressing their faith and gratitude for God's redemptive work.

Al Maxey's teaching is patterned after that of the Baptist denomination not the New Testament of Jesus Christ.

When asked refute what the Bible teaches in regard to Colossians 3:17, Maxey suggested that those interested read an article in his *Reflections* archive. Why not just try to offer a rebuttal? Instead of attempting to answer my argument from God's Word, Maxey just took the opportunity to mock those who believe in Bible authority as using Colossians 3:17 as a proof-text. One thing that is absolutely clear to many of the readers of this debate is that Maxey's main use for the Bible is to find proof-texts to try to prove that those who seek Bible authority for what they do are the legalistic descendants of the Pharisees. I do not know how many readers of this debate when to Maxey's reflective article. I went to his article of reference and read all of the verbiage contained therein and found nothing that even addresses the argument that has been presented in my affirmative arguments. In case you did not read all of that verbiage, allow me to make Maxey's argument for him. Maxey agrees that the phrase "in the name of the Lord" can be a statement of authority, but he does not believe that it does as used by Paul in Colossians 3:17. It is Maxey's position that doing all things in the name of the Lord (Col. 3:17) means that what ever you do, do it to the glory of the Lord with an attitude of thankfulness.

The Bible in fact teaches that all that we do is to be to the glory of God. Those who are outside of Christ fall short of God's glory because of sin (Rom. 3:23). One cannot sin to the glory of God, and as has been proven in this debate to be absolute truth, sin is violation of God's law. Contrary to anti-patternism, one cannot glorify God in Jesus' name with following Jesus' teaching. Paul also

presented the truth of the matter when he declared that the fruit of righteousness is unto the glory of God (Phi. 1:11). The fruit of righteousness is the result of practicing righteousness. Notice the phrase “fruits of righteousness” as it is used in Second Corinthians 9:10 where it refers to giving. Included in the fruit of righteousness is the fellowship of giving enjoyed by the brethren in Philippi. That which was begun in the Philippian brethren (1:6) produced fruit unto the praise and glory of God. Notice that the fruit mentioned in Philippians 1:11 is “by Jesus Christ.” The fruits of righteousness are by or provided by Jesus Christ (1:11). How does Jesus provide his people with the fruits of righteousness? This righteousness is the righteousness that proceeds from God, as is its source through Jesus Christ (Phi. 3:9). Men learn about this righteousness in the gospel (Rom. 1:16-17) and God declares them righteous when they obey His righteous standard. Righteousness is something we do (1 John 2:9; 3:7, 10). In this context John calls not doing righteousness sin, which is falling short of the glory of God (Rom. 3:23).

Paul also willed for God to establish the brethren in Thessalonica in “every good word and work” (2 The. 2:17). One should not be surprised at the fact that just prior to this statement Paul wrote, “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (2 The. 2:15). Holding to the inspired traditions of the gospel, which were taught by word of mouth, i.e., the New Testament before it was written as we now have it, or by inspired letter. How is it that Christians give glory to the Lord with an attitude of gratitude? The only way to do this is to see to it that we follow the inspired traditions of the gospel and work its righteousness. The fruit of doing right also results in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Gal. 5:22-23), all of which are not possible without glorifying the Lord as directed by His Word:

Living To The Glory of The Lord

Scripture	Action: Glorifying the Lord
Romans 3:23	Not by disobedience
Philippians 1:11	By doing righteousness
Colossians 3:17; Second Thessalonians 2:15-17	By directing words and works according to apostolic teaching, i. e., by doing all things in the name of Jesus

Where is the place specified for men to give Him glory?

Unto him be glory in the church by Christ Jesus ...
Ephesians 3:21.

Outside of the church, men are in sin and they come short of the glory of God! Romans 3:23

Maxey's Criticism of My Answers To His True/False Questions

Maxey ridiculed and mocked the way I respond to his questions and statements about all of the New Testament being the pattern. Maxey pressed his point by using Galatians 6:11 and Second Timothy 4:13 as examples of matters that are not integral to the Divine pattern of salvation and fellowship. First of all, the word integral means essential to completeness. Why is Galatians 6:11 essential to the completeness of the Divine pattern? For at least the following reasons: (1) It is part of God's inspired Word, which in one way or another is beneficial to mankind (2 Tim. 3:16-17). God gave the passage to us for a reason. (2) The passage is one of the manners in which Bible students can ascertain the authenticity of Paul's letter to the churches of Christ in Galatia. (3) Galatians 6:11 is an example of service, love, and compassion, without which no one can be saved, and as an example it is binding. It is evidence of

the love and service that a faithful man of God had for his brethren, a man who is a pattern for others to follow (1 Cor. 11:1). (4) Those who take a “Jehoiakim penknife” to Galatians 6:11 and tell God that the verse is not essential to the New Testament are not worthy of fellowship (cf. Deu. 4:2; Pro. 30:6; Rev. 22:18-19). (5) There may be other reasons (Deu. 29:29), which belong to God. I am not smarter than God; therefore, I will do what I can to learn from the passage and be His faithful follower.

What about Second Timothy 4:13? This verse an integral part of the New Testament for at least the following reasons. (1) It is part of God’s inspired Word, which in one way or another is beneficial to mankind (2 Tim. 3:16-17). God gave the passage to us for a reason. (2) It is an example and as such it is binding in some manner. The first part of the verse demonstrates how not to treat a brother. In addition to that, it is additional material teaching brethren about the degree of love and service that brethren should have for each other as Paul willingly suffered as he did for the cause of Christ. Second Timothy 4:13 implies that studying written material was important to Paul. Paul is indeed an example of one who learned as much as he could in his service to the Master. Additionally, some people like Robertson, Jammieson, Fausset, Brown, Gill, Barns, and many others believe that Paul’s reference may have been to Old and New Testament writings. What an example. An inspired man wanting his Bible to study! (3) Those who take a “Jehoiakim penknife” to Second Timothy 4:13 and tell God that the verse is not essential to the New Testament are not worthy of fellowship (cf. Deut. 4:2; Prov. 30:6; Rev. 22:18-19). (4) There may be other reasons (Deut. 29:29), which belong to God. I am not smarter than God; therefore, I will do what I can to learn from the passage and be His faithful follower.

The other points pressed by Maxey as he reviewed my answers to his questions were addressed in the section dealing with how to use the pattern.

What Purpose Are The Inspired Writings of The New Testament?

According to Maxey:

Darrell reads Jude 3-4 and somehow extrapolates “the Bible” from this passage. I suppose he equates these 27 NT documents (which, by the way, had not at that time been completed) with “the faith” which had been delivered (aorist tense) to the saints” (3rd Negative). “When Heb. 13:20 speaks of the “blood of the eternal covenant” which was shed by our Lord Jesus, was the author speaking of these 27 books (several of which had yet to be written)?” (1st Negative). “The principles and precepts of our new relationship with the Lord are written in the heart, not on tablets of stone. And when Jesus, at the last Passover celebration with His apostles, said, “This cup which is poured out for you is the new covenant in My blood” [Luke 22:20; cf. 1 Cor. 11:25], I think He had far more in mind than the precise wording of 27 as yet unwritten documents. (2nd Negative).

From reading Maxey’s remarks here and elsewhere, it is easy to see that Maxey does not regard the New Testament as something that is essential for men. In Maxey’s view the faith and the New Covenant were given before the writing of the New Testament; therefore, what is written is not essential to fellowship and salvation. Maxey is correct inasmuch as the faith and the New Covenant were delivered before the New Testament was written. This is not the point of contention. The point of contention is the place, purpose, and contents of the New Testament. As noted earlier, Second Thessalonians 2:15 equates the words spoken by inspired men with the words that they penned later. On the day of Pentecost men had the Old Testament writings and the inspired apostles; therefore, they had all of the Word of Truth. We have that Word of truth, i.e., the faith in our Bibles.

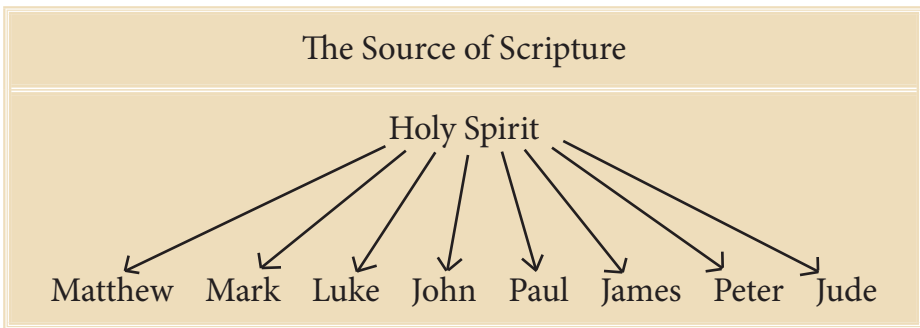
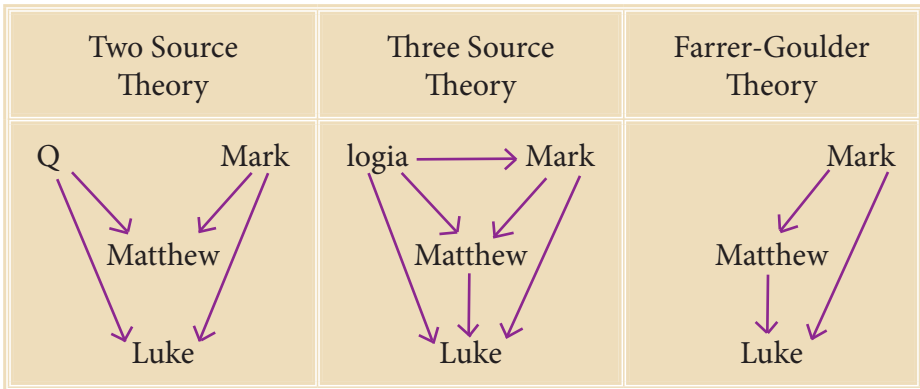
There is an attitude inherent in Maxey's writings that belittles the place and importance of God's Word. This is a strange affair because Maxey's view is that mankind does not even need the Word of God to be saved, but he has to use multiple proof-texts from God's Word to try to prove his case. Every item that Maxey mocks, ridicules, and so vehemently attacks in those who teach the New Testament pattern is accompanied by proof-texts from God's Word. Is it the case that God's Word is designed to attack the idea that God's Word is to be obeyed? "Where *there is* no vision, the people perish" (Pro. 29:18), even today this is true. By the way, the word "vision" in Proverbs 29:18 refers to the inspired Word!

Something occurred to me as I worked on this material. Is the aforementioned attitude about God's Word the reason why so many so-called Christians now embrace the source theories used to theorize how the Bible was compiled? Notice Maxey's words again:

This, of course, leads one to speculate as to the identity of that "divine pattern" *prior to* the penning and collection of these 27 books. The very first book of the 27 to be penned was not produced until almost *two decades* after Pentecost, for example. IF these 27 books ARE the divine pattern, then *what* constituted the pattern for the first two decades of the existence of the church? In fact, the 27 books were not completed until near the end of the first century, so we're looking at several generations of disciples who did not possess "the divine pattern," or who only had bits and pieces of it ... that is, *IF* these 27 books truly constitute "the whole" and "the totality" of that divine pattern, as Darrell claims. Just something to think about!! (1st Negative).

If it is the case that because faith and the New Covenant came before the compilation of the New Testament, and because the

church existed for years without the New Testament, that the New Testament is then somehow diluted or at best additional filler material, then looking at the New Testament as the work of editors of the writings of others is really complementary of that theory. Source theories are attempts to explain how the Scriptures developed without having to accept the fact that the Holy Spirit was their source.



Matt Mark Luke John Paul James Peter Jude

D. C. Parker suggests that the early church shaped the gospels. Rather than looking for right and wrong readings, and with them for right or wrong beliefs and practices, the way is open for the possibility that the church is the community of the Spirit even in its multiplicities of texts.... Indeed, we may sug-

gest that it is not in spite of the verity but because of them that the church is that community (212).

Mark Maston of Milligan College wrote an article for *Leaven* in which he suggested,

The importance of the collection of four Gospels as part of the “inspirational” process also suggests that efforts to reduce the Gospels to a simple narrative of events, as the Diatesseron did, are anti-theetical to the very nature of Scripture (25).

After reading the Maston’s article I asked him about his view of the inspiration process. He responded by saying:

I think the church shaped the gospels, and that is part of the inspirational process. But what is the church? It is the “body of Christ.” It is the “temple of the holy spirit.” The holy spirit lives in the midst of the church. So, when Luke says that he compared other written accounts and wrote that which was more accurate, this is the assessment of a churchman who has read other gospels in the church, listened to oral reports, and interpreted these events in light of his own understanding of the Jesus experience. Does this mean he was not inspired in reading and evaluating? No. Does this mean he was not inspired in “correcting.” No. It means that inspiration is dynamic, dialogical, and involves a some actions that just might surprise us. Since the Holy Spirit is there in the midst of the church, it was guiding the process in a variety of ways, all of which is part of the inspirational process (Re: *Leaven*).

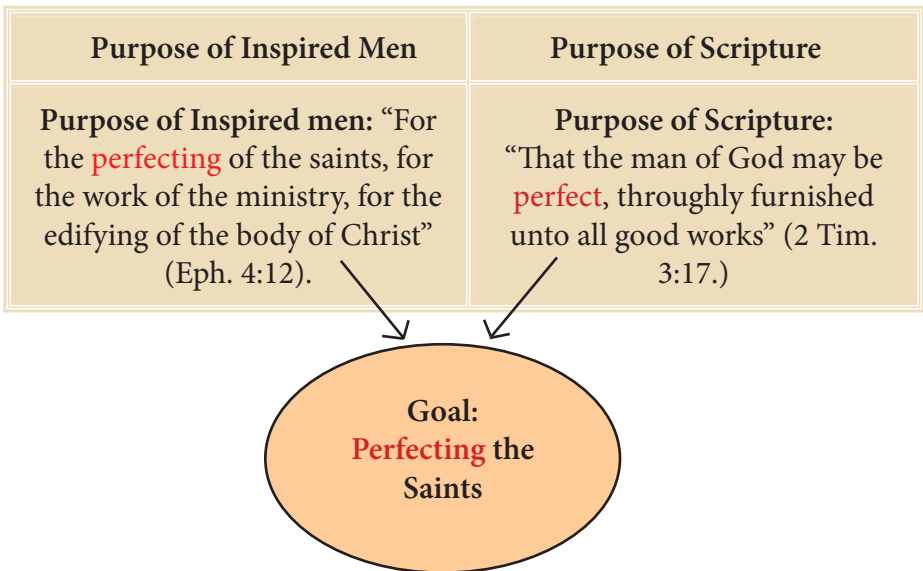
I am not suggesting that Maxey is a deep into this source error as is Maston and Parker. He really has not revealed all that he believes on the subject. What he did reveal is that he believes that

the sources theories belong in the realm of probability, which is a strong statement from a postmodernist. He did tell us that the church had the faith before they had the Scriptures. By this he means that the Scriptures are not to be the focal point. His position then is hand in glove to the aforementioned theories of Maston and Parker. Maxey further alleges, “The apostle Paul spoke of being a ‘servant of a new covenant, not of the letter, but of the Spirit’ [2 Cor. 3:6]. Life is never found in a written code, but in the Holy Spirit who indwells and empowers us” (2nd Negative). If Maxey is not where Maston and Parker are, he is in their vicinity. This problem is actually the source for all that we are addressing in this debate. This is a battle for the place and position of the Word of God! Is it the case that the Holy Spirit used the church to collect, shape, and edit oral sayings and written sources into the Scriptures as a subsequent to delivering the faith? Is it the case that the New Testament is subordinate to the empowering of the Spirit?

The proof-text that Maxey and other source theorists use for support their teaching is Luke 1:1-3. Why they feel the need to have Bible to teach that the Bible is not regulatory is beyond me, but they do. Did Luke actually say that he was a compiler and editor of source materials? In Luke 1:3 we have, It pleased me also [*parekolouthekoti* from *parakoluthesei* meaning, to follow or accompany closely; to accompany, attend, characterize, to follow with the thoughts, trace, to confirm. It is translated by the words “fully known” in 2 Tim. 3:10.], after having fully known [*anwthen*, an adv. meaning “From the beginning” (BDAG 76) or “from the source” (Perschbacher 13). Note John 3:31 where the this adverb denoted him who was “from above”] from the source all things [*akribos*, an adverb meaning accurate, exact, precise. Note Acts 18:26 where it is rendered “more perfectly.”] exactly, to write to you in order, most excellent Theophilus. Why, so that Theophilus would have [*epignos*, “full knowledge, “to know exactly”] (Luke 1:4). Hence, Luke 1:3 can be translated “It pleased me also, after fully knowing from the source all things exactly,

to write to you in order, Most Excellent Theophilus.” In this section we have Luke identifying human source material as fallible, incomplete, and wanting (vv. 1-2). But Luke’s account is perfect and provides its readers with the full knowledge that God only can supply because he was able to get it directly from the source, the Holy Spirit.

Inspiration imparted the faith until the New Testament took its place. What we have in the New Testament is not new and subsequent to what brethren had before the New Testament was written. The application of the faith was different in Corinth, where the Lord’s Supper was abused, than on Pentecost where it was observed correctly for the first time in the Kingdom. However, the truth about the Lord’s Supper is constant and absolute and by learning how to use the pattern we too can have absolute, perfect knowledge about the Lord’s Supper and any other matter that is essential to fellowship and salvation. I will leave this section now by encouraging you to give heed to the words of Paul: “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).



Theistic Evolution

Maxey did not like my evaluation of his assessment of the infallibility of the Scriptures. However, when the Bible discusses a matter that is discussed in scientific circles, the Bible is correct. As noted by Dawkins, “Nearly all peoples have developed their own creation myth, and the Genesis story is just the one that happened to have been adopted by one particular tribe of Middle Eastern herders. It has no more special status than the belief of a particular West African tribe that the world was created from the excrement of ants” (316). Many theistic evolutionists see no difference between the Genesis record of chapters 1-11 and Assyrian or Babylonian myths. Maxey seems to place matters that are deep to fathom without full confidence and belief in God and His Word into the realm of allegory and catalogues them as shrouded in figurative language, e.g., the doctrines of creation or hell. In Maxey’s view, looking at a literal six-day creation week and a literal place called hell is bad eisegesis at best I believe that I will stand with Jesus on both of those issues.

The Bible, every word of it, is inspired of God. It is His Word not the word of men. The Scriptures are God’s truth dispenser. Reading theistic evolution into the Biblical record is subversive to the authoritative Word of God as attested to by the Creator Himself. Jesus referred to the facts of creation and placed man at the beginning of the creation (Mat. 19:4-5). Jesus walked on the earth he created some 4,000 to 6,000 years prior to His virgin birth. Relative to that frame of reference, day five of the creation week was the beginning of the creation. According to evolutionary scenarios, theistic or otherwise, man is a newcomer to the earth, contrary to the plan and easy to understand Words of Christ. Theistic evolution presents numerous problems to fundamental doctrines of the Bible, including but not limited to the fall and redemption of man, as Adam the first man is linked to the Christ (Rom. 5:16-18).

The Lord's Day Collection

Giving to support the work of the church is definitely part of the plan. Anti-patternists find it difficult to distinguish between the temporary and circumstantial. The church has needs and is expected to go forth with the gospel of Christ. The Lord expects His people to support Scripturally authorized works (cf. 3 John 1:7). When the church in Jerusalem had a need and Paul requested other congregations to help with that need he instructed the brethren to bring their funds to the Lord's Day assembly and place it in the treasury. The dearth at Jerusalem was circumstantial and incidental to the essential element of giving. Giving is worship and worship is properly offered to God in spirit and in truth (John 2:24). The truth, which is God's Word (John 17:17), teaches a comprehensive plan which includes the true meaning of collection, how to do it, and the regulations for its success (Rom. 15:25-27; 1 Cor. 16:1-4; 2 Cor. 8-9). Giving according to the pattern is regular, *every first day of the week*, systematic, *lay by him in store*, and an individual responsibility, *each one of you* (1 Cor. 16:1-2). The type of giving that pleases God is *liberal* (2 Cor. 8:1-4), *purposeful*, i.e., according to a plan (2 Cor. 8:12-15), *cheerfully done* (2 Cor. 9:7), and *readily* (2 Cor. 8:12). What happens when a congregation has a need that is greater than the ability of the church treasury? The pattern allows Christians to go beyond what purpose for the first day of the week collection (Gal. 6:10).

Eating Things Sacrificed to Idols

In First Corinthians 10:19 and 23 Paul points out that there is nothing intrinsically sinful in meat that had been offered to idols. Some apparently misunderstood either the injunction of James (Acts 15:20, 29) and/or the teaching of Paul in this regard. Commanding to abstain from meats is actually the doctrine of demons and a violation of the pattern (1 Tim. 4:1-5). No sin was involved in eating meats sacrificed to idols so long as it did not violate the

conscience of the one eating it (Rom. 14:23; 1 Cor. 8:7), and so long as it did not cause a brother to stumble (1 Cor. 8:9; 10:23ff).

The example is given in Romans 14 and I Corinthians 8 where Paul deals with Christian liberty. Eating meats sacrificed to idols created a problem. God had given no command about eating meat sacrificed to idols. The use of liberty in eating this meat sacrificed to idols were offering the consciences of some brethren. Paul taught: “Let not him that eateth set at naught him that eateth not am let not him that eateth not judge him that eateth” (Rom. 14:3). Paul’s statement reveals the principle which governs all matters of opinion, expediency and Christian liberty. The apostle Paul stated, “All things are lawful: but not all things are expedient” (I Cor. 6:12; 10:23). Disagreement on matters of opinion, expediency and Christian liberty allowed. However, opinions must be harmonized by the group (Kearle 19).

Maxey, Romans 14 is in a passage suggesting that God wants His people to agree to disagree in regard to following His teaching, i.e., the pattern. In a non-religious setting Christians could eat meat which had been formerly offered in a pagan worship. To do the same thing in a **religious** setting is what James explicitly prohibited. While discussing Acts 15:20 Robertson observed, “The word refers to idolatrous practices (pollutions) and things sacrificed to idols (*eidoluthon*) Acts 15:29, not to sacrificial meat sold in the market (1 Cor. 10:27), a matter not referred to here.” First Corinthians 8 and Romans 14 are not inspired commentaries on the prohibition of Acts 15:20 and 29. First Corinthians 10:14-21 is a passage contextually connected to Acts 15:20 and 29, as is also Revelation 2:20 where the condemnation is directed at a woman who taught brethren to involve themselves in pagan idol worship with its sexual rituals. Maxey, if I enjoyed my medium-rare

stake in a pagan temple then you would have a point. Unless the Golden Corral is such a place, keep my steak medium and dripping! Maxey, I pray that you will learn how to use the pattern and use your intelligence and ability to help people truly find salvation in Christ.

Maxey's Instrumental Music Argument

This heading is a misnomer because Maxey really does not have an argument for the use of mechanical instruments of music in worship. Maxey Does not believe that Ephesians 5:19 and Colossians 3:16 treat the subject of corporate worship nor do they restrict the type of music to be used in the worship of the church. Many readers of this debate are aware of the fact that Maxey has avoided the argument I made about music in the church. In Maxey's third negative he tried to disconnect the singing aspect of Ephesians 5:19 and Colossians 3:16 from the speaking and teaching aspect of these verses. These verses are twin verses; thus, to understand one is to understand the other. Notice that in Colossians 3:16 we have,

Let Christ's word [subj. gen. i.e., the doctrine of Christ] dwell in you richly in all wisdom; [by] teaching [adverbially used as a participle of means] and [by] admonishing [adverbially used as a participle of means] yourselves [reflexive pronoun indicating the subject as the object of the verbal action] in psalms and hymns and spiritual songs, [by] singing [adverbially as a participle of means] with grace in your hearts to the Lord.

Notice that the means by which the essential is to be accomplished is by *teaching*, and *admonishing*, and by *singing*. The speaking of Ephesians 5:19 is the teaching and admonishing of Colossians 3:16. Thus worship in song is to be verbalized with words that teach and admonish which are sung. Singing is the type of music specified by God.

Maxey is too intelligent not to understand the argument against mechanical instrumental music in worship. He avoids it completely when he suggests that mechanical instrumental music is an aid to singing in worship. Maxey knows that mechanical music is to psalms, hymns, and spiritual songs as Judah is to priesthood in Hebrews 7. God had spoken in old times and specified a Levitical priesthood thereby excluding Judah or any other tribe from the priesthood. In this dispensation God has spoken about worshipping him with psalms, hymns, and spiritual songs. God said to worship in this regard by words of verbal communicating with words that teach and admonish—by means of singing them. Singing is the type of music that is specified; therefore God has spoken. By faith all worshippers can agree on what the Bible says and sing these worship songs. The addition of mechanical instrumental music is accomplished without a God's Word. This cannot be done by faith and it causes division. The division is over what God did not say. Why not stay with what God said and be united by faith? Additionally, the reflexive pronoun denotes that the subject (those worshipping in song) is the object of the verbal action (teaching, admonishing, singing). What setting is in the scope of Ephesians 5:19 and Colossians 3:16? The setting is corporate, i.e., when the church is together, thus together in worship. When this is the worshippers are to sing. If the passage were authorizing mechanical instruments of music in worship, the all of the worshippers in that setting are to “play” an instrument.

Maxey's True/False Questions Answered

1. *After* the Holy Spirit was poured out upon **Cornelius**, *during* the time he was “exalting God,” yet *before* he was baptized in water, this man was *unsaved*, separate from a relationship with God, and “doing evil” in the Lord's sight. True or False? **True.** I elaborated on this in my 4th affirmative. Cornelius was not more saved when he spoke in tongues as was Balaam's ass.

2. If a penitent believer, having confessed Jesus as Lord, dies of a massive brain aneurysm as he is standing in the waters of the baptistery, and just two seconds *prior* to being immersed, he dies in a LOST condition. True or False? **True.**
3. Since every single example within the NT writings depicts the disciples observing the Lord's Supper in the evening, and since even Jesus Himself instituted the Lord's Supper in the evening, a *morning* observance is a violation of the NT pattern and is thus a sin. True or False? **False.** The first day of the week is the essential, that worshippers worshipped in the evening on the first day of the week is incidental and a red herring!
4. In 1 Cor. 16:2 Paul mentions to the Corinthian brethren that when he arrives there he expects "no collections to be made." This is a binding pattern upon the church for all time, and it directly impacts both our fellowship in One Body and our eternal salvation. True or False? **True** inasmuch as it was binding on the early church. While the specific dearth was temporary, the principal to be as ready as we can be for specific needs today is just as important.
5. If a disciple of Christ believes the "days of creation" to be figurative rather than literal, he has embraced false teaching and is eternally lost. True or False? That depends on what he does with what he believes. Had the young prophet of First Kings 13 believed the words of the old prophet but still obeyed what he was told, he would not have been killed by a lion on his way home. He was killed because he disobeyed what God said. Believing a subject and growing in knowledge is different than teaching that subject (James 3:1). If that disciple teaches that false subject and will not repent of it, then he is a false teacher and is to be marked and avoided not fellowshiped (Rom. 16:17).
6. Darrell Broking has correctly interpreted every single word, phrase, sentence and passage in the entire Bible. True or

False? **False.** I have missed it on matters before and will do so again. I feel that I am in good company because both Peter and Paul missed it at times too. I am so thankful that matters of obligation are communicated to men by their Creator, Who used language that He knows that His creation can understand. I am so thankful that He gave men a Bible offers man a simple plan that is easy to understand and at the same time is so deep that in one's life he cannot master it all! That is what inspiration did for us. We can and must master the obligatory matters and at same time we can agree to disagree on matters of opinion. Men sin, but that does not mean that men must live in sin. Men make mistakes in interpretation, but that does not mean that the Bible cannot be interpreted. Maxey would have us to believe that misinterpreting a passage means that the Scriptures cannot be interpreted; therefore, the New Testament is not a pattern. When Maxey presents his mini-pattern in his affirmative posts, I will remind him of this question and see if he wants it applied equally to what he teaches. If it is fodder for the steed it will also feed the nag.

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What Others Are Saying

You can send your comments to Darrell.broking@gmail.com.

From Tidewater VA:

Brother Darrell,

It's fascinating to watch Al try to use the New Testament Scriptures as a pattern to prove that there is no pattern by which to prove anything! Also, his self-proclaimed "scholarship" is simply stunning as he sets aside all of the "scholars," some-

thing he does repeatedly in his MDR material as well, in order to promote his wacky views. And his die-hard supporters seem oblivious to the utter self-contradiction of his entire approach. They are reminiscent of many of the characters out of ALICE IN WONDERLAND. A lot of folks do not realize that Lewis Carroll was a master logician whose fictional works were designed to skewer the kind of absurd and inane “reasoning” that Al and his supporters, including our new “anti-patternist” Ray Hawk, throw around with reckless abandon. It is the very epitome of what Carroll was satirizing in ALICE! The irrationality of his day which was but precursor to postmodernism! Yep, and there sits Al as the feckless king of hearts ruling over his domain of irrationality or even as the Mad-Hatter himself, while Ray, John Arnold, and the Tri-Cities gang sit around and converse like the participants of the Mad-Hatters Tea Party.

Brother Broking:

The old covenant contained hand written ordinances. Two thousand years ago the writer of Hebrews stated that it was waxing old and becoming obsolete and was soon to be replaced by a new covenant and he quoted from Jeremiah 31 exactly what that new covenant would contain. In it’s fullness the new covenant contains the following words: “After these days, sayeth the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: For they shall all know me, from the least of them unto the greatest of them,

sayeth the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

God said He would make this new covenant different from the one He made with the fathers of old because they did not keep that covenant, indicating that this new covenant would be kept by true Israel. It will be kept precisely because there is no stipulations contained in it that they can break. It is unilateral, containing only promises that God would keep (is keeping now).

Now you are searching every jot and title of writings about that new covenant, and it's early followers, trying to find hand written ordinances (which are against you) that you can obligate yourself to keep and thus justify yourself legally. The outcome of such effort is the same as was the outcome with the first covenant; you break it. Further, you are trying to bind these assumed laws upon every other believer, making them breakers of the covenant also. Please discard the old covenant (which never applied to you any way) and accept the new and stop trying to put laws into other's minds and in their inward parts. That's God's domain.

I note you criticize Al for not posting all responses to this debate on his web site and state that you will “try” to post my response on yours. I hope your effort is successful.

In love,

My question to this writer of this note is simply this, if there are no stipulations in the New Covenant that can be broken, then please tell me how it is that we can be guilty of sin? The Bible says that sin is transgression of God's law (1 John 3:4).

Another note from cyber space:

Dear brother in Jesus, I pray for the eyes and ears of your heart to open and for there to be a glorious explosion of truth inside you for the joy of freedom in Christ.

My response: Yes, may we always put God's Word in our hearts to experience the freedom from sin that is found through gospel obedience (John 8:32; Rom. 6:17-18; et al.).

Another writer said,

Darrell,

While I am "enjoying" the debate between you and Al, I am saddened that you both seem to be sophomoric and unChristlike in your jabs at each other. Nevertheless, I was wondering if you could address this which has puzzled me for years. You say:

Come on Al, the Bible says to sing psalms, hymns, and spiritual songs.

What is the difference between psalms, hymns, and spiritual songs? Are they all to be sung the same? <<[Ekklesia Then & Now] Psalms, Hymns and Spiritual Songs>>

I read this by Dick Soule and his argument is that if we are commanded to sign psalms, then by definition we must have musical accompaniment.

An excerpt:

That should certainly be sufficient to prove that *at least* some psalms were to be sung with instrumental accompaniment, but it is likely that *all* psalms were accompanied. The Hebrew word translated "psalm"—**mizmôr**—specifically means *instrumental music* (Strong's), so a psalm is un-

derstood to be a lyric poem set to instrumental music. The Greek word **psalmos**, transliterated to psalm, further confirms this definition, deriving as it does from **psallō**, which means *to twitch or twang*. The Septuagint, the Greek translation of the Old Testament used extensively in the first century, also translates **mizmôr** as **psalmos**.

The insistence of some on vocal singing (a cappella, Latin for *in the church style*) only in Christian assemblies lies in a tenuous conclusion based on a dubious premise using questionable exegesis. There is no biblical basis for the phrase “in the church style”—the Greek equivalent is not found in Scripture. “In the church style” therefore probably came into being from the notion that a cappella became, at some point, the traditional style of church music. There’s nothing inherently wrong with tradition, but most non-Catholic Christians reject tradition as authoritative.

Thanks in advance for your reply,

In him

Brother, as far as my sophomoric and unChrist-like jabs are concerned, I wonder of referring to a brother’s attitude as *sophomoric* and *unchristian* is *sophomoric* and *unchristian*? It reminds me of one who judges another for judging. Maybe you have yet to deal with the damning consequences of Maxey’s doctrine year after year and watch people lose their souls as they succumb to his error. That is not the case with me. I intend no disrespect to you in my reply. What is your evaluation of the jabs in the following Scriptures: Judges 9:7-15, First Kings 18:27, Matthew 3:7; 23, John 8:44;

Acts 13:10; et al.? Is there a problem calling a spade a spade?

As far as the psallo argument is concerned, please note that the psalms were not sang with mechanical instrumental accompaniment. There were interludes in some of the Psalms during which mechanical instruments of music were played. Notice that psalms were also sung (1 Chr. 16:9; Psa. 105:2). The same is true in the New Testament (James 5:13). Ephesians 5:19 relegates psalms to verbal utterances “speaking to yourselves” ... “singing. The Greek verb psallo is translated with the words “making melody” in the KJV. Psallo is just that, a verb. Its object here is the heart. God does not want His people to pluck or twang a stringed instrument, but to pluck a heart cord! Further more, the reflexive pronoun “yourselves” is used to denote that the subject of the verb is also its object. If it is that case that the passage is authorizing mechanical instrumental music to accompany psalms, then it is the case that every worshipper is required to play and instrument while he sings.

Thanks for your email,

Darrell

An email from Las Vegas, NV:

Hello Darrell,

Years ago I shared your delusion and taught others with all my heart the same delusion. One day I was reading one of Jesus’ criticisms of the Pharisees. As usual I was cheering him on in my mind. Until, for some reason a thought came to me that

scared me half to death. I thought, “What if it’s me?” What if I am the one Jesus is critical of?

I quit teaching the following Sunday and took almost 5 years off to study the bible with the goal of looking at God’s word from a fresh perspective without any preconceived notions.

I have now read the entire bible over 50 times in 9 different versions since then. I rarely look at commentaries anymore.

If time off and reflection on preconceived beliefs was good enough for Paul after his conversion, then why wouldn’t it be beneficial for us today?

After you finish this debate I would suggest you follow the example of Paul and take some time off to confirm your beliefs. When you return I have a feeling you will look back on your debate and feel the same shame and remorse that I felt after the Lord removed my pride and showed me the simplicity of his free gift.

You will find that Jesus wasn’t crucified because he brought in a bunch of new commandments the Jews didn’t want to conform to. He was crucified because his teaching was too simple for them. They couldn’t see how one could be saved without a bunch of rules to follow!

Isn’t that the same thing you are teaching. Would you have crucified him too?

PS. Are you going to put this one in your debate, or are you going to only put in the emails that are syrupy towards your side of the debate the way you claimed Al Maxey does?

A reader of the debate in Texas wrote:

Keep up the great work on the debate brother! Since Al does not believe in the logic of the standard hermeneutic (Command, Example, Necessary Inference), it made no impact on him, and he totally dismissed it.

Al believes you can only “infer” what he sees fit to infer, and if you infer something he does not agree with he does not accept it. It is kind of like arguing with squeeze ball, you can never bust it open and change its form no matter how hard you try!

Thanks for the email. I guess that the main use of the Bible to Maxey is to prove that we don't need to follow the Bible.

Darrell

Another reader said:

Darrell this is great material and it need to be published. So many today believe this anti-pattern nonsense. Al Maxey just cannot answer the Bible teaching about what is required of Christians today. Thanks for this good study.

My plans are to put all of this material together in an e-book complete with a Scripture index.

Another reader commented:

Darrell you obviously have Maxey backed into a corner with the Word of God. With all of the murmuring and complaining in his latest post it is clear that he does not like it there.

Another reader responded:

Darrell,

He needs to be nailed for HIS attempted end run around the rules, which your efforts merely coun-

tered. What Al's squacking about is that he got caught and answered, and he obviously doesn't like it.

H. L. Gradowith sent me the following poem:

MAXimum Folly

He knows for sure there is no way
 To know His holy will today
 No pattern, law, no holy rule...
 To disagree makes one a fool.
 The only thing that one can know
 For sure here in this world below
 Is that we know not anything...
 'Tis but the song of fools we sing
 When foolishly we sing the song
 Of knowing what is right or wrong!
 But that means that one thing we know...
 And thus the proof we must now show...
 Thru all of this one truth I've found:
 You cannot have it flat and round...
 To claim to know there is no rule
 Makes one no less a silly fool...

Gradowith well described my opponent in this debate. Another reader said,

Darrell, I read every word of this debate, up until the Maxey's third rebuttal. He had about 5 pages of complaining. I am sorry, but I had to put it down at that point. I tried three times to read his third post, but I just can't get past his childlike complaining.

I also heard from another reader who said,

Darrell, Mr. Maxey seems to use the Bible only to refute the idea that the Bible has to be obeyed.

He makes no sense at all in his rebuttals and he did so much crying in his last rebuttal that I just could not read through it.

Another reader asked,

Darrell how can a man get as messed up as Al Maxey?

Poison the well and drink its water and that will pretty much do it. Another email came in from the Florida Panhandle:

Al Maxey claims the New Testament is not our pattern but he believes there is a pattern to follow. Since the New Testament is God's Word to man; Al Maxey must believe that he is wiser than God. The words of Paul certainly apply to Maxey: "Professing themselves to be wise, they became fools" (Rom. 1:22).

So true. Another reader said,

Darrell, It is so obvious to anyone who honestly reads what you have written and studied the Bible verses that you supplied, that Al Maxey has been thoroughly and completely defeated in his no law—no pattern theology. Do you think that all of his rambling about your last post being a few minutes late was his way of laying the groundwork to get out of this debate? He should be embarrassed the way he carried on! I know that it has to be hard on him to try to answer what you have presented. One other observation, from what I know about "proof-texts," I have yet to see anyone use more proof-texts than Al Maxey.

The Broking—Maxey Debate

Patternism

Fourth Rebuttal to the First Proposition

Al Maxey

Saturday, August 30, 2008

Darrell's T/F Questions

In the first statement, Darrell poses this scenario: “Agunda, a member of an uncontacted tribe on the Brazil-Peru border, looks at an awesome waterfall and thereby believes in a creator or creators (he cannot be sure if there is one or more) and begins to search for the creator or creators. Agunda is saved. True or False?” Paul declared to the Athenians, “From one man He made every nation of men, that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live. God did this so that men would *seek* Him and perhaps *reach out for* Him and *find* Him, though He is not far from each one of us. ‘For in Him we live and move and have our being.’ As some of your own poets have said, ‘We are His offspring’” [Acts 17:26-28]. Our awesome Creator has made Himself known to His creation in a number of ways, and He has done so in order that *all men*, wherever they might be, might come to know of His existence and His nature. Those who seek for Him and reach out for Him will find Him. They may not possess the exact same level of light that you and I have (for the simple reason they don’t have access to the greater revelation we have), but what they do have is sufficient for them to find God and come to know His nature. “For since the creation of the world God’s invisible qualities — His

eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse” [Rom. 1:20]. Those who *perceive* this Creator, and who *embrace* Him to the best of their ability and understanding, given the nature of their more limited revelation, are embraced by Him. Those who reject this revelation of the Creator are without excuse, and they are thereby rejected by Him. Is Agunda, in the scenario described, saved? I would answer: NO ... not at that particular point. Why? Because he has only just become aware of some Creator and only just begun his search for Him. Thus, at this point he has no understanding of God, has not found God, and thus has no awareness of how to live in such a way as to reflect this Being in his own life. He is a *seeker*, but he has not yet *found*, and certainly has not yet entered into any kind of *relationship* with, the One whom he seeks.

In the second scenario and question, Darrell states: “As Agunda begins to walk away from the waterfall he slips and falls down the waterfall and is killed. Agunda is saved. True or False?” As I have sought to explain above, I do not believe Agunda has yet attained unto, and certainly has not embraced, that degree of awareness of God’s revelatory light that would be salvific. He has some vague suspicion that there may be some creator or creators, but beyond that he has no awareness. He is at the very early stages of his search, and at this primeval stage has not even become aware of that which he seeks. Now, if God, in His infinite grace and mercy and compassion, should look into Agunda’s heart and perceive a sincerity and yearning that you and I could never perceive therein, and if He should decide, based upon that divine awareness of the intent of this man’s heart, to save this lowly seeker of greater Light, then I would not in the least be upset. I leave that in His hands. He knows Agunda better than I, and will do what is best and most gracious for this man.

Darrell continues: “Magui was with Agunda at the waterfall. He too believed in one or more creators and began searching for the creator or creators. After watching Agunda fall, Magui was

captured by illegal loggers and subsequently relocated in Valparaiso where he met Wilbur Pickering, who assisted Magui in his search for the creator or creators. Pickering taught Magui about Christ and shared John 3:16 with him. Magui now believes that Jesus is the Son of God and that He died for his sins. Magui is saved. True or False?” Did Wilbur Pickering also teach Magui about the ban on instruments in Eph. 5:19 and Col. 3:16? Did Wilbur teach him to remember the Lord’s sacrifice by participation in the Lord’s Supper *only* on Sunday, and never any other time? Did he instruct him about the regulations pertaining to the church treasury? What about cups and classes? If not, can Magui or any other man truly be saved?! Remember: It is Jesus *plus* _____ that equals salvation. Right, Darrell? Okay, seriously — I believe we can say that at this point in Magui’s spiritual growth he is certainly well into the *process* of realizing that joyous saving relationship with the Lord God. I personally, as you know, am not willing to isolate the precise split-second this salvific relationship is entered. God knows a man’s heart better than I. I know that we are saved by grace through faith, and not of ourselves; not by any meritorious effort. It is all a *gift* [Eph. 2:4-9]. I know that we are to *manifest* this faith we have in Him daily throughout our lives. Repentance, confession, immersion, faithfulness, and the like are all *manifestations* of this faith.

At exactly what *split-second* within this process we move from *lost* to *saved* I am unwilling to seek to specify. Certainly those desirous of being saved, and indeed those who *are* saved, will be seeking to manifest this fact throughout their walk with Him. However, once again I would say that if God, who examines the heart and its true intent, should determine, based upon that divine awareness, Magui is one of His children at this point in the process, then it wouldn’t distress me, nor would it even surprise me. That is the nature of our loving Father. By the way, just as an illustration, I loved and accepted all three of my sons *before they were born*. There was a nine month process from conception to birth when they were growing and developing into what I hoped and

desired for them to become (indeed, many years later they are still growing and developing). But, they were my *sons* even before they took their first breath. Was their actual *birth* and *first breath* essential to them personally for their further growth and development? Of course!! But they were my sons *before* that, and they were also my sons *after* that. Each stage and point in the *process* of their development was very vital for their own individual *physical* development, but their actual *sonship* was not conditional upon *any* of these stages or points. They were my sons because ***I had chosen to be their father***. Later, as they *grew* and *developed* and *matured* within this relationship, they increasingly *affirmed* and *displayed* their love for their mother and me, and also for their siblings.

Darrell Broking wrote: “After learning about Jesus from Pickering, Magui left Pickering’s place of abode. As Magui approached the street he saw several chickens escaping from a cage which was on top of a bus. Magui was so intent as he watched those chickens that he failed to yield to the bus and he was subsequently killed. Magui is saved. True or False?” Once again, we have a loving, merciful, compassionate, gracious Father who will look into the heart of this man, and our Father will make the determination as to whether he is saved or lost. If I’ve perceived the true nature of my heavenly Father, however, and if the heart of Magui was genuine in its love of and faith in the Lord Jesus, then I have no doubt whatsoever that this man would be welcomed into the loving embrace of the Father. The same would apply to the case of Yulelanda, who was blessed with additional revelatory light pertaining to what the Father has done for His creation through the gift of His Son. In question number five Darrell wonders if she is saved while responding to the invitation and walking down the aisle to be immersed. In the eyes of our God, who examines the intent and genuineness of the heart, I would say that she is. In question number six, Darrell asks: “On her way to the baptistery, Yulelanda had a heart attack and died. Yulelanda is saved. True or False?” I would answer **True**.

Darrell, of course, would affirm that in *each* of the above scenarios *each* of the persons presented to our view were eternally condemned to the fires of hell. Since, in his view, baptism is the *precise point* of one's salvation (no exceptions), if one misses it even by *seconds*, it will cost them *eternally*. This is clearly seen on page 29 of his fourth affirmative. Darrell answered **True** to my following scenario and question: "If a penitent believer, having confessed Jesus as Lord, dies of a massive brain aneurysm as he is standing in the waters of the baptistery, and just two seconds *prior* to being immersed, he dies in a LOST condition. True or False?" In fact, I have no doubt that Darrell would also state this person to be eternally condemned to hell if he died *one second before* his nose broke the surface of the water on his way up. This is not only the epitome of *ultra-legalism*, **it is a strong delusion that engenders blasphemous doctrine**. Readers, this is really all about one's *perception of God Himself!!* Is He a God of love or law? Is salvation about grace/faith or about meritorious works performed precisely? Is God awaiting us with open arms or scrutinizing us with a stop watch in His hands? Does He want to embrace His penitent children or squash us like a bug for the least infraction? I serve a God who judges willing hearts, not just wet bodies. For example, *when* did God determine Abraham had *fully obeyed* Him after he was ordered to sacrifice his son Isaac? Did God wait until the *deed was done* to justify him? NO!! He accepted the *intent of his heart* as sufficient. In his heart, Abraham had *already made* that sacrifice; the fact that it was *never actually performed* was irrelevant ... at least in *God's sight*. Abraham was justified by the Lord God *in spite of the fact* that the command was never *actually* carried out to its completion. This *ought* to teach us something about the nature of our Father!! Darrell Broking's questions, however, as well as his pernicious doctrine, clearly reveal that he has *yet* to learn this vital truth about God. It is my prayer that God may one day open his eyes!

Darrell's Responses to my Questions

In the view of Darrell Broking, and others of his legalistic mindset, Cornelius was still a man “doing evil” and in a lost condition even *after* God had poured forth His Holy Spirit upon him. Cornelius, as he was “exalting God” and speaking with tongues [Acts 10:46], was “no more saved than was Balaam’s ass” (Darrell’s very own words — p. 29). Thus, the condition of Cornelius’ heart meant absolutely nothing to God. It was only when the nose of Cornelius broke the surface of the baptismal waters that God finally *accepted* this man of faith and devotion. *Before* that split-second he was no more saved than a donkey. Or, so says Darrell Broking. Thank goodness Darrell *admits* (in response to my sixth question) that he has NOT correctly interpreted every single word, phrase, sentence and passage within the entire Bible!! I believe we can all unanimously agree, based on our reading of his four affirmatives, that Darrell has most assuredly answered *this* question correctly!! With regard to God’s *acceptance* of this man, the apostle Peter seems to have a vastly different perspective on the matter — “I most certainly understand now that God is not one to show partiality, but in every nation *accepts* the man who fears (reveres) Him and does what is right” [Acts 10:34-35]. Later, Peter told his fellow Jews back in Jerusalem, “If God therefore gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God’s way?” [Acts 11:17]. Peter finally came to *realize* what Darrell apparently still does *not* — when God poured out His Spirit upon Cornelius, **He accepted him**; this man was now **one of His own**. Was Cornelius expected to *demonstrate* this saving faith by being immersed? Yes ... and he did so. But, let’s be honest enough to admit the teaching here, brethren, even if it does fly in the face of what we may have always been taught to believe — God accepted this man based on what was in his heart, and He did so *prior* to this man’s immersion. This *ought* to tell us something about where the focus of our Father is!!

But Darrell doesn't stop with Cornelius. His strange theories extend even to such noted giants of faith as Moses and Elijah. According to Darrell, when Moses and Elijah appeared with Jesus on the mount at the transfiguration, they were at that time still "in their sins." Moses had died in his sins, and those sins had NOT yet been forgiven. Would that not equate to him being LOST, in Darrell's view? Doesn't the Bible have something to say about those who "die in their sins"? Elijah, of course, was spared death, so I guess that wherever he was he was still "living in sin." *Neither* of these two men would have their sins removed (says Darrell) until Jesus shed His blood, which at the time of the transfiguration had not yet occurred. Thus, they were both sin-filled wretches!! Yet, Luke speaks of them "appearing in *glorious splendor*" with Jesus [Luke 9:31]. I guess they just *borrowed* the spotless garb for this special occasion! Darrell went on to declare, "If you have Moses and Elijah forgiven at the Mount of Transfiguration, then Jesus did not need to die. If the saints who lived before the death of Christ were saved before the blood was applied, then Jesus did not need to die for the sins of the world" [p. 15]. "Elijah and Moses had salvation in promise but it was not realized before Jesus substituted His life for theirs" [*ibid*]. In other words, Moses and Elijah had not yet attained unto salvation when they appeared "in glorious splendor" with Jesus. Moses was *dead* in his sins, and Elijah was *living* in his. *Neither* of them had yet *realized* salvation. I'll leave it to the reader to decide if Darrell's insight is valid. I think you know what *my* judgment is. Yes, there were future promises (the new heavens and earth, for example) that they died without realizing [Heb. 11:13, 39], but "gaining the approval of God through their faith" [vs. 39] was not one of them. They were indeed approved, and they were indeed justified. *Approved and justified* by God equates to being *saved* in anyone's book (except perhaps in Darrell's).

Maybe we should examine what these Old Covenant saints understood about forgiveness of sin. The prophet Isaiah realized his own sinfulness in the sight of God, but to assure him, "one of the seraphim flew to me, with a burning coal in his hand which he

had taken from the altar with tongs. And he touched my mouth with it and said, ‘Behold, this has touched your lips; and your iniquity IS taken away, and your sin IS forgiven’” [Isaiah 6:6-7]. It doesn’t say it *will be* hundreds of years after you’re dead. Those sins ARE gone! In Psalm 32 David said that he had confessed his transgressions to the Lord, and as a result, “Thou didst forgive the guilt of my sin” [vs. 5]. Indeed, the psalm begins with this great assurance: “Blessed is he whose transgression IS forgiven, whose sin IS covered” [vs. 1]. David’s sins were removed right then, not *centuries* after he “died in his sins.” “Thou didst forgive the iniquity of Thy people; Thou didst cover all their sin” [Psalm 85:2]. “For Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness to all who call upon Thee” [Psalm 86:5]. David wrote, “As far as the east is from the west, so far has He removed our transgressions from us” [Psalm 103:12]. Isaiah wrote, “Thou has cast all my sins behind Thy back” [Isaiah 38:17]. None of these passages (and many, many more could be given) look to some distant future realization. God dealt with their sins under the Old Covenant; when they were forgiven by Him, they were completely removed, never to be remembered again. The problem under the Old Covenant was that the sacrifices had to be repeated as *new* sins accumulated. This is the point clearly made in the book of Hebrews. Under the new and better covenant made with mankind, one great sacrifice was made that *forever* forgives ALL sins. No longer must we continually offer up sacrifices to receive forgiveness; that has now been taken care of “once for all” by the sacrifice of our Passover Lamb, that great Atoning Sacrifice. WAS there forgiveness under the Old Covenant? Of course there was. But the covering (*propitiation*) provided under the New Covenant is far, far superior in that as long as we are walking in the light, where He is, we have ***continual cleansing*** of ALL our sins [1 John 1:7]. No more rushing to offer up the blood of bulls and goats every time we sin. We are now continually regarded as spotless by the covering brought about through the sacrifice of Jesus. Praise God for His grace and mercy!!

In response to my third question, Darrell declares *the day of the week* upon which the Lord's Supper is observed to be a salvation and fellowship issue. It must be Sunday ... *every* Sunday ... and *only* Sunday ... and only *once* on Sunday. This is all "inferred" from a single example. However, in a great many more examples of the observance of the Lord's Supper ... indeed in *every* example of the observance of the Lord's Supper ... it was only and always observed in the evening. There is absolutely NO "biblical authority" (if authority is established by "approved apostolic example") for observing the Lord's Supper at any other time than in the evening. Therefore, I asked Darrell if a *morning* observance today violates "the pattern"? No, says Darrell. The *day* is essential, but the *time of day* "is incidental and a red herring!" [p. 29]. This is just another example of the "pick and choose" *patternism* of the legalists. *This* is essential, but *that* is incidental. And the seeds of division and factions and schisms in the Body are planted, for each little sect of legalistic patternists has a *different list* of what is essential and what is incidental. For some, one cup is absolutely essential; for others it is purely incidental. We could list countless other examples, and these respective legalists each employ the exact same "logic," and the exact same CENI hermeneutic, to prove *their* inferred practices to be part of the pattern and all other practices to be the biblical manipulations of malicious apostates. The end result is a dismembered Body, a saddened Savior, and a satisfied Satan!

Darrell's Fourth Affirmative

After wading through all 39 pages (20,300 words) of his final affirmative, I have to admit that I am in full agreement with the following sampling from our readers: "Broking's fourth affirmative is such an affront to cognitive communication as to defy comprehension" (a reader in Arkansas) ... "I read Darrell's 4th affirmative and was *dumbfounded*" (a reader in Texas) ... "I just read Darrell Broking's fourth affirmative in the debate. I hope that *you* can make some sense of it!! After reading his post, I did not

understand about 75% of what he was saying (or *trying* to say). Maybe *you* can understand his ramblings more than I was capable of” (a reader in Texas). Well, not really. It was indeed a genuine effort just to read through it, as it was a rambling theological mess. I would literally need an arsenal of weapons and a truck load of ammo just to hunt down and kill the plague of rabbits he unleashed for me to chase through the forest. All of which, of course, leaves the reader wondering what *any* of it possibly had to do with actually *affirming* his first proposition in this debate. Let me remind the reader once again what that proposition is — “The New Covenant writings ARE the divine pattern which must be followed for both fellowship and salvation.” In other words, as Darrell Broking has admitted more than once, *every single word* of the 27 New Testament books constitutes “the divine pattern which must be followed for both fellowship and salvation.” So, every single word must be followed if we are to have fellowship and be saved. When Paul speaks of having to write with large letters ... when he asks that a cloak and books be brought to him ... these are *salvation issues*. These are particulars of the pattern that we *must* follow to be saved. No, dear reader, I’m *not* making that up!! *That* is the affirmation of Darrell Broking. Notice again his following responses to two of my previous questions:

1. The apostle Paul wrote, “See with what large letters I am writing to you with my own hand” (Gal. 6:11), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False? — **True**
 2. The apostle Paul wrote, “When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments” (2 Tim. 4:13), which is a statement that is an integral part of the divine pattern pertaining to one’s eternal salvation. True or False? — **True**
- Just by way of a reminder, here is Darrell’s response to one of my previous T/F questions: “Every single word of the original 27 New Covenant documents is part of the divine pattern that must be followed if one would enjoy fellow-

ship and/or receive salvation. True or False? **True**” [Broking’s 2nd Affirmative, July 22]. Darrell has further declared, within this aforementioned affirmative, that the NT (these 27 books) “is the revelation of God’s will for man, every word of it!!” Thus, my statements pertaining to the apostle Paul’s large letters, cloaks and parchments are hardly trivial. Indeed, they go to the very *heart* of Darrell’s premise in this debate. If Darrell’s assertion is *true*, then Paul’s large letters, cloaks and parchments have *direct bearing* upon our own salvation.

To establish the truth of this first proposition, Darrell must convincingly demonstrate how *every single word* within these 27 New Testament writings is absolutely critical to our own salvation and fellowship. Each word, each phrase must be shown conclusively to be part of the “pattern” pertaining to eternal salvation. Since he has declared that every single part of these writings constitute that pattern — *every word of them* — then if even one word or phrase can be shown NOT to be a “pattern particular” essential to salvation and fellowship . . . well, his whole premise collapses upon itself. By making such an *absolute* statement, Darrell Broking has cornered himself, and his only defense is to *attack*. This will inevitably lead to even further ridiculous and irrational statements, with the readers very quickly seeing through his delusion to the absurdity of his theology.

How does Darrell Broking get around this dilemma, you ask? With some deft slight of hand and misdirection. He declares, “Denial of factual material in the Bible is sin because the Bible is the Word of God” [p. 3]. I have a wooden plaque on my desk that reads — “God said it, I believe it, that settles it.” If something is stated as fact in Scripture, then I have no problem with that generally, although we must clearly allow for the use of figurative language. Paul said he wrote in large letters. That is either true, or Paul lied and that lie was preserved in these inspired writings, which makes the Spirit of God a liar. Thus, I accept as fact the statement by Paul that he wrote in large letters. However, this

really has no bearing upon whether that statement with regard to Paul's writing technique is a part of some pattern pertaining to my own personal salvation and my fellowship with other believers in Jesus. Yes, if I call Paul a liar, then I do indeed have a problem. But that is *not* what this first proposition in this debate is about. It is about whether or not some statement provides a guiding pattern for my own attitudes and actions that has a direct bearing on whether or not I will be ultimately saved. What, therefore, is the guiding pattern in Paul's use of large letters? What is the guiding pattern for Al Maxey in September, 2008 when it is declared that Paul wrote in large letters? For Darrell Broking's premise to be valid, there *must* be some great truth that I *must* employ in my life if I am to have fellowship with my brethren and be eternally saved from hell. Frankly, I fail to see what that truth is.

On page 22 Darrell makes a desperate attempt to show how Gal. 6:11 and 2 Tim. 4:13 are vital aspects of the pattern essential to one's fellowship and salvation. It is an effort that would almost be humorous, frankly, if not so pathetic. First, they're part of the inspired writings, so this statement is "in one way or another beneficial to mankind." Well, yes ... up to a point. It does reveal something about the personal life of Paul. But, does my eternal salvation really rest upon the fact that he wrote in large letters? It is indeed good historical information, but hardly salvific. Second, "Gal. 6:11 is an example of service, love, and compassion, without which no one can be saved, and as an example it is binding." Yes, the apostle Paul was a great servant. We certainly should be servants of the Lord also. If we aren't, we will be called to account for this failing. I still fail to see how *font size* is a salvation issue. "Those who tell God that the verse is not essential to the New Testament are not worthy of fellowship." Well, I don't think we are suggesting the passage has no value. It does indeed serve to personalize Paul. However, again, I find nothing there that directly impacts either fellowship or salvation. What about this phrase: "They went down to Seleucia and from there they sailed to Cyprus" [Acts 13:4]? Maybe this: "Paul and his companions put out

to sea from Paphos and came to Perga in Pamphylia” [Acts 13:13]? Perhaps this: “There were many lamps in the upper room where we were gathered together” [Acts 20:8]? And this: “We put out to sea and sailed under the shelter of Cyprus because the winds were contrary” [Acts 27:4]? These are great historical insights, and provide good information. But, are they essential particulars that you and I must follow in our daily lives to be saved? I fail to see how. And yet, for Darrell’s proposition in this debate to be valid, *every single word* of these 27 books MUST have some direct bearing on our fellowship and salvation. Thus, these passages must be more than merely informational. They must be salvific. They are NOT, however, and no amount of manipulation of the text will transform them into such. Darrell has tried, but he has failed.

The proverbial “red herring” here is Darrell’s suggestion that I might not regard such historical statements of fact to be an integral part of the inspired biblical record. That, of course, is completely fallacious. No one is denying that these statements are “God-breathed.” No one is denying their legitimate place in the New Covenant documents. No one is denying they serve a purpose (if they didn’t, they wouldn’t be there). What is being denied is that their purpose, by divine design, is to provide some guiding principle or specific pattern that *must* be practiced precisely by disciples of Christ the world over, and until the end of time, in order for these disciples to experience sweet fellowship with one another and ultimately to experience eternal salvation. If one asserts *this* to be the purpose of these various statements (and many hundreds of such examples could be given), then he/she must demonstrate conclusively and clearly a *direct connection* between these various statements and our fellowship and salvation. Darrell Broking has utterly failed to do this, thus he has NOT been able to affirm his first proposition. He has NOT proved, despite his claims, that the New Testament writings (*every single word of them*) ARE the pattern that must be followed in our daily lives for us to enjoy fellowship and receive eternal salvation. *Saying* it is so, and *proving* it is so, are two separate things (and simply *declaring*

something to be true, as Darrell has done, does NOT thereby constitute *confirmation* of said declaration).

Darrell Broking wrote, “In this affirmative I demonstrate that Al Maxey failed to do what he set out to do, that is to refute the point I am pressing in this debate, i.e., the New Testament is the pattern for salvation and fellowship.” Of course, Darrell left out of this statement what he has declared repeatedly throughout all four of his affirmative posts — **“every single word of it.”** Only the readers may determine if I have failed to refute his assertion; only the readers may determine if Darrell has proved his point. Darrell and I both believe we’ve accomplished our goal in this first half of the debate. However, it is *you*, the reader, who must ultimately decide. If Darrell is correct, then you must search Scripture scrupulously to detect (by means of human inference and assumption) the particulars of THE pattern that is hidden away in every single word, phrase and sentence of these 27 New Covenant writings. You dare not miss a single one of them, for they ALL constitute the fullness of this pattern, full compliance with which is essential to both fellowship and salvation. Jesus told the legalists of His own day, “You search the Scriptures, because you think that IN THEM you have eternal life; but it is these that bear witness of Me; and you are unwilling to come to Me that you may have life” [John 5:39-40]. This is the basic difference between Darrell and me. Darrell believes the NT Scriptures *themselves* ARE the pattern that leads to life. I, on the other hand, believe them to be *revelatory* of that LIFE: who is our Lord Jesus Christ. The legalistic patternists got it wrong two thousand years ago, and they are just as unenlightened today. Darrell Broking is still searching the Scriptures for a pattern, when the Pattern stands right before him. The NT documents are NOT the pattern, but they do contain and reveal that Pattern. It is *this* I will seek to affirm in the second half of this debate.

Further Observations

Returning to the issue of the forgiveness of sins, I found it interesting that Darrell Broking quotes Mark 1:4, which says, “John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins,” and then asserts that the people who repented and were baptized by John were not at that time really forgiven of their sins. Indeed, they would not be forgiven for *years*. He wrote, “As already noted, remission of sins was only possible after Jesus shed His blood and purchased the church. ... What about those people who were baptized with John’s baptism while it was still valid? When the remission of sins was realized, their sins were remitted. ... the group already baptized by John were forgiven when the church began” [p. 16]. This raises an interesting question: what about those who, after having repented and having been baptized by John “unto the remission of sins,” subsequently “died in their sins” prior to the death of Jesus and the establishment of the church on the day of Pentecost? Were they lost? Can one who dies in their sins be saved *after the fact*?

Darrell makes yet another glaring interpretive blunder when he writes (with regard to those baptized by John), “This is why the 3000 baptized for the remission of sins at the beginning of the church age were ‘added *unto them*’ (Acts 2:41). They were added to the group already baptized by John and forgiven when the church began” [p. 16]. First, Darrell should know by now that the use of *italics* in the KJV suggests the words italicized *do not appear in the biblical text* — they were *added* by the translators. Thus, Darrell Broking is basing his interpretation here on an *addition* to God’s inspired writings (an addition that is *false*, by the way). In my opinion there has been a great deal of misunderstanding, and subsequently much misinformation, with regard to the matter of the identity of that to which we are added when we obey God’s “plan of salvation.” Typically we declare that when one “obeys the gospel” this person is then added “to the *church*.” I do not believe that is a completely accurate statement.

Some, in an effort to refute what I have stated above, will quote Acts 2:47 (KJV) which reads, “And the Lord added to the church daily such as should be saved.” The phrase “to the church” is not in the original text. It has been added. In fact, to my knowledge (and I checked dozens of other translations) there are hardly any reputable translations that have added the phrase “to the church” to this passage. It is an incorrect and false rendering. The original Greek here literally says — “And the Lord added together daily the ones being saved.” The passage does not tell us specifically *to what* or *to whom* those being saved were added. It merely states that all those being saved were “added together” or “numbered together.” I believe that our brother Hugo McCord, in his translation, has captured the original very well when he translates it as follows: “The Lord was adding together daily the ones who were being saved.” That is exactly what the passage declares in the original Greek. Again, the phrase “to the church” is an *addition* to the text of the Bible. Even the NKJV (*New King James Version*) has placed a footnote here informing the reader that this phrase is *omitted* in the Greek (which leaves one to wonder why they went ahead and *added* it anyway! Was their loyalty to the original Greek text or to the KJV?!).

Some perhaps might argue that if God is taking all the saved ones and collecting them together into a common group, then this seemingly suggests the addition is *to the group itself*. If there were no other biblical teaching on this matter, this might very well be a logical conclusion. However, there *IS* further teaching on this issue that suggests that the saved are added to something else entirely, and that all those who are thus being added to this “something else” are *then* “numbered together.” Even if the assumption of the translators were true (that those being saved are then added “to the church”), such is nevertheless *not stated* in the biblical text, and for translators to impose their own interpretation upon the original text (however true that interpretation might be) goes beyond the work of a translator. The result, therefore, becomes more *commentary* than *translation*.

Acts 2:41, in the KJV, reads, “Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.” At least in this passage the phrase “unto them” is placed in italics in the KJV. It is thereby acknowledged that this phrase has been ADDED by the translators to the text of the Bible. In the original Greek the latter part of the verse literally reads: “And there were added in that day about three thousand souls.” The verse does *not* tell us *to what* these 3000 believers were added. It only says they were “added.” Again, the KJV translators did some *assuming* and *inferring*, and then they did some *adding* to the text. It is assumed by some that it was to the other saints they were added (i.e., the church), however this is merely an assumption. There is no question but what they were “numbered together with” the other saints, but is it possible there was something else to which, or perhaps to whom, these saved ones were added? If so, what or who was it?!

I believe the answer is found in Acts 5:14. Again, notice the KJV (which in *this* passage gives the *correct* translation of the original): “And believers were the more added **to the Lord**, multitudes both of men and women.” Some translations continue with the concept that it was “to the church” that the believers were added. The NIV, for example, reads, “more and more men and women believed in the Lord and were added **to their number**.” This is not a correct translation of the original. However, the KJV, ASV, RSV, and even the LB (and other translations as well) all *correctly* translate the original here — “added to the Lord.” In my view, this is a concept which has been largely overlooked in our preaching and teaching. We tend to proclaim that when a person “obeys the gospel” they are then *added to the church* (and, of course, by that we mean the *Church of Christ* church). Therefore, it becomes very important, especially to the legalists, that these saved ones get into the *right* church — i.e., *our* church; the only *true* church; the *Church of Christ* church!! Such preaching and teaching totally misses the mark. People are not added *to the CHURCH*, they are added *to the LORD*. All who are added to the **Lord** are then “num-

bered together” with that great, universal **One Body**. It is *God* who does the adding of people to something, and **He adds them to the Lord**. All those who are being saved — who are being added to the Lord — are then numbered among the family of God: His One Body universal. God does not add anyone to a particular group (Baptist, Methodist, or even Church of Christ), rather He collects them all together into **One Body**, and the common bond which they all share is: they are “in Christ Jesus” — having been *added to HIM*.

I believe that once we truly comprehend this, we will begin to change the thrust of our preaching and teaching. Rather than trying to get people into the *CHURCH* (and, of course, we mean by this *OUR* church group), we will instead focus our energy upon seeking to get them into *CHRIST*. Someone, like Darrell Broking, will invariably declare, “But that person over there isn’t worshipping God in *OUR* group; he’s worshipping God in some *OTHER* group. Doesn’t he realize that he can’t go to heaven unless he worships in *our* group and according to *our* pattern?” The fact is, however, if he is worshipping God “in Christ Jesus” and “in the Spirit,” then that is sufficient. If he is truly “in Christ,” then he is automatically in the “right group” — the **One Body**. This confused, and almost comedic, concept of “right groupism” is nothing more than sectarianism!! John learned this lesson the hard way (Mark 9:38-40; Luke 9:49-50) when he tried to *hinder* the work of a certain man “because he was not following *US*.” Jesus had to point out to John that walking about in their own little group was *not* what determined one’s place in the kingdom. Being in a relationship with the **Lord** was the critical issue, *not* whether one was “following *us*.” Many need that same lesson today!

Somewhat similarly, Darrell continues with his teaching that salvation is in a *place* (or a *pattern*) rather than in a *Person*. He wrote, “In the same sense that salvation from the Genesis flood was in the ark, salvation from sin today is in the church” [p. 18]. Yes, the *saved* are collected together and *numbered together* in that great universal **One Body**, but their individual, and even collec-

tive, *salvation* is in Christ Jesus. We are not saved by being in the church, we are saved by being in Christ. Some might consider this a rather fine distinction, but the distinction is there nonetheless, and it's an important one. Failing to make that distinction will alter the focus of our preaching and teaching to a religion rather than a Redeemer; a pattern and place rather than a Person; a sect rather than a Savior.

Darrell declared, "The Lord Jesus Christ must authorize all that is done in spiritual affairs. The participation in any matter not authorized by Jesus is sin" [p. 2]. "The Word of God teaches that in Christian work and worship Christians may only do that which is authorized by the New Testament" [*ibid*]. I wonder if Darrell's little congregation in Tennessee, where he preaches and serves as an elder, has a Sunday School program. I wonder if, when they sing to God, they use song books with musical notation included, and if they employ four-part harmony. I wonder if they observe the Lord's Supper only in the evening (as per the pattern; after all, *every* example of the NT church observing this memorial meal was *in the evening* ... didn't Darrell write on page 6, "Examples are *binding*. They reveal that which God has authorized in His Word"?). So, I have to wonder: do they also use multiple thimble-sized plastic "cups" with unfermented grape juice, all arranged nicely in metal trays? The Bible is "silent" about all of these "god-less innovations" (and yes, there *are* legalistic patternists, who employ the exact same hermeneutic as Darrell does, who would condemn Darrell to hell for his "unauthorized" additions to God's Word). Darrell is convinced that Col. 3:17 substantiates his teaching on this, a passage that he has brought up previously in this debate. "Thus far Maxey has not adequately dealt with this argument. Maxey, by the nature of his teaching, has to deny the teaching of Col. 3:17" [p. 2]. No, Al Maxey does *not* deny the teaching of this inspired passage; I simply deny Darrell's UNinspired interpretation of it. And yes, I *did indeed* refute his argument from this passage in my previous posts. Darrell even alluded to this: "When asked to refute what the Bible teaches in regard to Col. 3:17, Max-

ey suggested that those interested read an article in his *Reflections* archive. Why not just try to offer a rebuttal?” [p. 20].

Actually, I *did* “offer a rebuttal” to both Darrell and to the readers of this debate. That rebuttal was in the form of an in-depth study I had earlier done on this very passage (Col. 3:17). It went into *great depth*, and presented a wealth of biblical evidence *why* Darrell’s view was not valid. That rebuttal was *Reflections* #325 (dated Nov. 9, 2007), a study that was over 3200 words in length. Not wanting to turn my third rebuttal into a novelette, I simply informed Darrell and the readers where they could find this information. I’m not surprised that Darrell wondered where my rebuttal of his view of this passage was, however, as he went into my third rebuttal, prior to it being placed on the *ContendingFTF* Internet group, and *deactivated* all of my links to my referenced *Reflections* articles, thus preventing any of the readers on that web site from clicking on those links and reading my proffered materials. So, I guess one can say that Darrell was right in saying I had offered no rebuttal ... for Darrell Broking had taken it upon himself to *deactivate* all of my links within my 3rd rebuttal [even though **David Brown** had *given me his word*, prior to the beginning of this current debate, that such an act would never, ever happen. In his email to me of June 13, he wrote, “I will say that regarding the posting of the discussions that absolutely nothing will be altered, changed or edited about them. The posts will appear on *ContendingFTF* just as they left each disputant’s email to us.” I appealed to David to reverse Darrell’s *ensorship* of my 3rd rebuttal; it was an appeal for him to simply honor his word. *He refused* — so much for honor and integrity among the legalists].

On page 3 of Darrell Broking’s recent tendentious tome, he wrote, “One of the major problems with Maxey’s pattern is that it views matters of obligation as matters of opinion.” Needless to say, Darrell and I differ greatly on what constitutes a “matter of obligation.” If God commanded it, then it is a matter of obligation. If Darrell *inferred* it, then it’s a matter of opinion. The former is binding on mankind, the latter is not. The legalists do not accept this

view. In *their* view, if they infer, assume or deduce something from the Scriptures, even in areas where God Himself has said absolutely nothing, their conclusions carry equal weight with God's commands. Indeed, 99.9% of the factional feuding and fragmenting in the church today is over these innumerable opinions of fallible men that they seek to bind upon the rest of the *One Body* as divine obligations. As I will attempt to demonstrate in the second half of this debate, the genuine *obligations* of our God are rather few in number. On page 6 of his last affirmative Darrell further notes, "the anti-patternist does not like to acknowledge the concept of keeping commandments." Quite the contrary. In fact, the characterization "anti-patternist" is not even accurate. We all acknowledge there is a pattern of attitude and action prescribed by our God, we just differ as to what it is. I am more than willing to acknowledge the need to keep our **God's** commandments ... indeed, we *must*. However, I have no desire whatsoever to be bound to the countless commandments of *mere men*. Indeed, Jesus condemned the legalistic Pharisees for seeking to bind just that — "teaching as doctrines the commandments of men" [Matt. 15:9].

With respect to *inferences* drawn by men from the Scriptures, Darrell believes there is a "need to make inferences from the Bible" [p. 6]. "Inference is necessary and important, and God expects people to make inferences from the biblical text" [p. 7]. I am in full agreement with Darrell on this point. This exegetical principle is not only true of *sacred* hermeneutics, but also of our efforts to interpret *any* document. Our understandings are not only based upon *explicit* teaching, but also that which may be termed *implicit* (that which is not plainly or clearly or specifically expressed, but which may be necessarily implied by the text or logically inferred by the reader). This is the "NI" part of the hermeneutic known as "CENI" (Command, Example, Necessary Inference). Please do not overlook the importance of the qualifier "necessary," for a good many inferences drawn by fallible men from the Scriptures are *anything but*. Yes, it is natural to draw inferences from that which we read and study. There is nothing wrong with this.

What IS wrong, however, is when we seek to elevate these inferred understandings of fallible men to the level of divine decree, and then seek to bind them upon others as terms of fellowship and conditions of salvation. *This* I oppose, as have biblical scholars for centuries!! Inferences, assumptions and deductions (especially those drawn from silence) were most certainly never intended by our God to be *regulatory* in nature, as we are *all* finite, fallible men subject to countless fallacious assumptions, inferences and deductions. Darrell would most likely not want *my* assumptions governing *him*, thus why would I want *his* (or any *other* person's) governing *me*? What is good for the goose is good for the gander. This reality was stated quite eloquently in the year 1809 by **Thomas Campbell** in his now famous *Declaration and Address*:

Proposition 5 — “That with respect to the commands and ordinances of our Lord Jesus Christ, where the Scriptures are silent, as to the express time or manner of performance, if any such there be; *no human authority has power to interfere, in order to supply the supposed deficiency, by making laws* for the church; nor can anything more be required of Christians in such cases, but only that they so observe these commands and ordinances as will evidently answer the declared and obvious end of their institution. Much less has any human authority power to impose new commands or ordinances upon the church, which our Lord Jesus Christ has not enjoined.”

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

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

With regard to the specific day upon which the Lord's Supper may be observed, Darrell believes that Sunday is the *only* day upon which disciples may participate in this memorial meal. Indeed, Darrell declares it to be a *sin* to observe it on any other day. "There is no authority in Scripture to observe the Lord's Supper on any other day of the week" [p. 10]. "By faith the Lord's Supper cannot be observed on any other day or in any other setting" [*ibid*]. "No other day is even alluded to in regard to the observance of the Lord's Supper" [*ibid*]. Actually, a good many biblical scholars, and I am among them, would differ with Darrell on this. Some very reputable scholars, as a matter of fact, believe that we find *at least* an allusion, if not more, in Acts 2 to a *daily* observance of the Lord's Supper in the early church. Extra-biblical sources have also confirmed this practice. I have provided this evidence in my previous rebuttals, so won't engage in any redundancy here. However, suffice it to say that Darrell does *not* have the weight of biblical scholarship on his side in the above assertion of his assumption.

I found it somewhat amusing (but far more *sad*) that on page 13 of his fourth affirmative Darrell Broking observed, "If Christians would unite on what the Bible says and stay away from practices not found in the Bible, then we would not be having this debate." This statement, word for word, could have been written by the *one cup* brother to Darrel Broking. It could have been written to Darrell by one who sees no "authority" and no "pattern" in the New Testament writings for "dividing the assembly" into Sunday School classes according to age. Some might even write those words to Darrell if he uses *PowerPoint* presentations on the Lord's Day to illustrate his sermons. If Darrell would just stick to what the Bible *says*, and stay away from those practices not found in the Bible, then those other brethren would not be having that conversation with him. Such is the continuing dilemma of the legalistic

patternists. In each of their own minds, they and they alone have perfectly and properly perceived the New Covenant pattern, and all others are godless apostates hell-bent on destroying the blood-bought church of our Lord Jesus Christ. Is it any wonder that the Body of Jesus Christ has become so horribly divided? With every newly discovered particular of this elusive pattern, yet another faction is formed. How our Lord must weep over His family!

Darrell Broking wrote, “From 1 Cor. 1:10 comes a command that all Christians speak the same thing and also the Lord’s condemnation of religious division. Maxey on the other hand glorifies religious division as healthy and condemns those who seek unity based on the truth of God’s Word” [p. 30]. This statement is an absolute absurdity, and doesn’t even begin to reflect my actual convictions and teachings. At the risk of giving Darrell yet another link to tamper with, let me encourage him to carefully and prayerfully read my analysis of the very passage to which he referred above: *Speak Ye The Same Thing: A Challenging Apostolic Exhortation* — *Reflections* #251. In this study I have analyzed in some depth the significance of Paul’s phrase “speak ye the same thing,” and I point out that the passage does indeed speak out against division in the Body of Christ. Indeed, I have been speaking out against such division for decades! I hardly *glorify* division “as healthy.” If Darrell Broking had actually been *reading* my writings over the years, instead of just *reacting* to what he *thought* I taught, he wouldn’t be making such outrageous and fallacious assertions.

In his response to one of the readers who wrote to him, and whose letter he published, Darrell made this observation, “As far as the *psallo* argument is concerned, please note that the psalms were not sang (sic) with mechanical instrumental accompaniment. There were interludes in some of the psalms during which mechanical instruments of music were played” [p. 35]. Due to a wide variety of musical expression among the ancient Israelites, it is most likely true that there were occasions when instruments were employed during such interludes. No argument there. However, it is equally true that there were times when they were employed

while the singers were singing. In other words, the instruments actually *accompanied* the singing of praises to God in a worshipful setting. This appears to be something that Darrell seeks to deny (and for obvious reasons). Darrell pointed out that the psalms were also to be *sung*, and he provides 1 Chron. 16:9 as an example: “Sing to Him, sing praises to Him.” What Darrell doesn’t quote, however, is verse 42 of this same chapter, which speaks of “the instruments for the songs of God.” Psalms 149 and 150 are also quite instructive as to what the Lord approved “in the congregation of the godly ones” [Ps. 149:1]. Clearly there was singing, dancing and the employment of instruments throughout. And our God *approved*. Darrell might still contend, however, that the singing was UNaccompanied, and the two took place separately from one another. Therefore, may I suggest to him a reading of the following inspired words:

1. **2 Chron. 30:21** — So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing to the Lord *accompanied* by loud instruments [NKJV].
2. **Nehemiah 12:27** — Now at the dedication of the wall of Jerusalem they sought out the Levites from all their places, to bring them to Jerusalem so that they might celebrate the dedication with gladness, with hymns of thanksgiving and with songs to the *accompaniment* of cymbals, harps, and lyres [NASB].
3. **2 Chron. 5:13** — The trumpeters and singers joined in unison, as with one voice, to give praise and thanks to the Lord. *Accompanied* by trumpets, cymbals and other instruments, they raised their voices in praise to the Lord and sang” [NIV].
4. **2 Chron. 29:25-28** — He stationed the Levites in the temple of the Lord with cymbals, harps and lyres in the way prescribed by David and Gad the king’s seer and Nathan the prophet; this was commanded by the Lord

through His prophets. So the Levites stood ready with David's instruments, and the priests with their trumpets. Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the Lord began also, *accompanied* by trumpets and the instruments of David king of Israel. The whole assembly bowed in worship, while the singers *sang* and the trumpeters *played*. All this continued until the sacrifice of the burnt offering was completed [NIV].

Questions Section

As per the previously established rules governing this debate, the *final rebuttal* in each half of this exchange on patternism will not be allowed to include the six T/F questions/statements to the "disputant" taking the affirmative position. Therefore, in keeping with this ruling, the six questions normally posed at this point will not be presented. Instead, I will pose six new challenges to Darrell in my first affirmative to the second proposition, a post that will appear in the next few days.

Conclusion

The first half of this debate is now completed. Darrell has had four opportunities to affirm his proposition, and I have had four opportunities to refute his arguments. Each of us are convinced we have done our best to present our respective views in such a way as to help the readers better appreciate *why* we believe as we do. Clearly, Darrell Broking and I live in vastly different theological universes. Obviously, we can't both be right, as our approach to the Scriptures and our view of the Father are at complete odds with one another. Darrell has tried hard to convince you that every word of the 27 New Covenant documents IS the pattern that *must* be followed precisely in order for us to have fellowship with one another, and also to experience the joys of eternal salvation. I, however, believe these documents are indeed "God-breathed," but

I do *not* believe they were ever intended to BE “the pattern” upon which both fellowship and salvation ultimately depend. Rather, they *reveal* that pattern, which is far more limited than Darrell is willing to admit. In the second half of this debate I will seek to affirm my position, and Darrell will seek to refute it. Please keep us both in your prayers as we seek to share with you these two perspectives regarding God’s will for His people, and may God give us all the wisdom we need to truly perceive His will and experience His grace.

Maxey affirms the following proposition:

“The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.”

Broking denies the previous proposition.

The Broking—Maxey Debate

Patternism

First Affirmative to the Second Proposition

Al Maxey

Friday, September 5, 2008

Second Proposition

The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.

Affirm — Al Maxey

Deny — Darrell Broking

Introduction

In the second half of this debate with Darrell Broking I shall seek to restore a sense of sanity to this inquiry into the nature of our Father's expectations for humanity, especially with respect to what *He Himself* regards as essential to our ultimate salvation and our fellowship with our fellow disciples here on earth. Needless to say, as has already been amply demonstrated, there are countless human *assumptions* made regarding this matter. Christendom is fragmented into thousands of feuding factions, *each* claiming to have perfectly perceived what constitutes that elusive "pattern" pertaining to eternal salvation and the fellowship of the saints. Frankly, not a single one of them has a monopoly on Truth, and the universal *One Body* of our Lord Jesus Christ upon earth is most assuredly *not* to be found exclusively in any of them. Clearly,

one of the most *absurd* assertions to come out of this sea of fratricidal factionalism is the fallacy that **every single word** of the 27 New Covenant documents IS that PATTERN in all its fullness. Thus, **every single word** provides some divine patternistic principle or guideline that mankind MUST follow precisely in order to have fellowship with other believers and to ultimately be eternally saved. Paul's large handwriting is a "salvation issue." Sailing around an island because the winds were contrary is a "salvation issue." Yes, according to Darrell Broking, **every single word** has a *direct impact* upon our salvation and our fellowship.

Such a theory forces those persons who embrace it to spend their lives scrupulously scrutinizing each and every word, phrase and sentence in these 27 documents, searching feverishly for every single law they can possibly perceive hidden away therein to then bind upon all of humanity, for to miss even *one* is to risk being cast headlong into the raging fires of hell. Therefore, they search Scripture for law, and in the process they fail to perceive the Lord; they look for regulation, and miss the Redeemer. This delusion and deception is of the devil, and it has been going on for a very long time. It is one of Satan's most effective and deadly seductions. Jesus Christ rebuked the legalistic patternists of His own day with these words: "You search the Scriptures, because you think that **in them** you have eternal life; yet it is these that bear witness **of ME**; and you are unwilling to come **to ME** that you may have life" [John 5:39-40]. What our Lord was saying is: Life is in a *Person*, not in a legalistic *pattern*. In other words, the Scriptures *reveal* a Truth that saves, but the Scriptures *themselves* (every single word of them) are *not* that saving truth. They are *revelatory*, not *regulatory*.

The legalistic Pharisees, of whom Jesus spoke, "pored over the OT, endeavoring to extract the fullest possible meaning from its words," and yet "they missed the chief subject of the OT revelation" [*The Expositor's Bible Commentary*, vol. 9, p. 68]. Dr. W. Robertson Nicoll observed that

these words of Jesus to the legalists indicate quite clearly in the original Greek that “eternal life was *not* to be had in the Scriptures, but in something else — *another source*. The true function of Scripture is expressed in the words, ‘It is these that bear witness of Me’ — they do not *give life*, as the Jews thought; they lead to the *Life-Giver*. To set the Scriptures on a level with Christ is to do both them, Him and ourselves grave injustice” [*The Expositor’s Greek Testament*, vol. 1, p. 745]. With the wording of the first proposition of this debate, and his agreement with it, Darrell is placed squarely in the camp of these early Pharisees and thus under the rebuke of our Lord Jesus Christ, for he has elevated the New Covenant writings to a place they were never divinely designed to be. They are not regulatory tomes, but revelatory testimonies!

Darrell Broking and I are fully agreed that the original writings of the inspired authors are “God-breathed” [2 Tim. 3:16]. We may differ somewhat on *how* the Holy Spirit of God utilized these men and their individual talents to pen and preserve these documents, and we may differ on whether each word was “dictated” to them, or whether these men were Spirit-led as they *collected* the information from various sources, but there is no doubt in either of our minds that the *final product* was “of God” rather than “of men.” Clearly, at least to the vast majority of biblical scholars, as well as to enlightened disciples of Christ, the *vast majority* of the inspired writings, both of the New Covenant as well as the Old, were never intended to be *regulatory* in nature. They are not penned in the form of commands; they are not moral or spiritual imperatives divinely designed to serve as “patterns” for our daily lives. They have nothing whatsoever to do with our fellowship with one another in Christ Jesus, nor with our eternal salvation.

Indeed, much of what we discover within these sacred writings is simply *narrative*. Are these narratives important to us today? Yes, they are, as they provide historical and personal background regarding persons and events central to God's dealings with mankind.

The narrative material detailing ship movements, weather conditions and personal illnesses as Paul traveled on his journeys, for example, is very interesting reading, but they have absolutely *nothing* to do with our salvation, nor with the fellowship of the saints. However, these details *do* serve to *personalize* the life and work of the apostle Paul. They serve to *bring him to life* in our hearts and minds. They are no more *salvific*, though, than what color shirt he had on during the journey or whether he brushed his teeth that morning. Such details may be enlightening, but knowledge of them (or even perfect understanding of them) has no bearing on our standing with the Father or with one another. Yet, if Darrell Broking's premise is to be embraced, then each of these narrative details is absolutely *essential* to both our standing with the Father and one another, and somehow they are to be viewed as binding *patterns* of attitudes and actions for all men today. If Darrell is right, then he needs to show us *exactly how* ship movements and weather conditions 2000 years ago on the opposite side of the planet, and how font size and requests for books and cloaks, constitute binding patterns for all men on this planet until the second coming. He has thus far failed to do that ... and I can guarantee you that he will *never* be able to provide the connection. It simply isn't there, and it is an *absurdity* to even suggest that it is! To be perfectly honest with you, I'm personally convinced that Darrell and most of his fellow legalists *know* that their premise is false, but *pride* prevents them from ever conceding this fallacy to such a one as Al Maxey. They would rather die. Which simply lends practical support to the proverb — "Pride goes before destruction, and a haughty spirit before stumbling" [Prov. 16:18]. They dug a huge hole for themselves (with the first proposition Darrell thoughtlessly composed for this debate, and which he him-

self *denied* just a matter of weeks ago) and then they jumped right in. Now they don't have a clue how to get out gracefully, so they just stand there red-faced in that hole denying that they are *in* one. All of which only succeeds in making them look even *more* foolish. And their followers are *watching* — which is good news for those of us seeking simply to reach these religious captives with the Truth.

Eternal Essentials

The *essentials* of our God, especially with respect to our individual salvation, are rather few in number. They are also not difficult to comprehend. Even a child can grasp them. God did not hide a host of rules and regulations within His inspired writings (few of which were stated clearly ... if at all), expecting mere fallible men to scrupulously *search them out* one by one by reading between the lines of the text and then inferring law from silence. What our God considered *essential* for our spiritual well-being, both temporally and eternally, is stated rather simply and with great clarity within the Scriptures. Men are *not* left to guess, deduce, assume or infer them. This was even true to a very large degree under the stipulations of the *Old Covenant* (although it is clearly far *more* so under the *New Covenant*). For example, note the requirements of our God in the following passage: “With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, with yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present unto Him my first-born for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does the Lord *require* of you but to do justice, to love kindness, and to walk humbly with your God?” [Micah 6:6-8]. Even under a system of *law*, it was the *heart* that our God truly sought, with the latter always trumping the former! There are *many* other OT passages that could be provided that illustrate and substantiate this doctrine.

In the *New Covenant* writings this principle is stated clearly in a number of locations, both before and after the cross. On one occasion, a lawyer approached Jesus Christ and asked Him, “Teacher, which is the *greatest* commandment in the Law?” [Matt. 22:36]. Our Lord didn’t even hesitate. He replied, “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the *first* and *greatest* commandment. And the second is like it: ‘Love your neighbor as yourself.’ *All* the Law and the Prophets hang on *these two* commandments” [vs. 37-40]. It doesn’t get much simpler than that, now does it? It all comes down to a daily demonstration of LOVE to both God and one’s fellow man. And please remember: this injunction came from one who was still living *under a system of law*. There were a great many laws governing all manner of daily activities, both secular and spiritual. And yet, Jesus sums them all up in a word — LOVE. So does the apostle Paul on the *other* side of the cross. “He who loves his fellowman has fulfilled the law. The commandments, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not covet,’ and whatever other commandment there may be, are summed up in this one rule: ‘Love your neighbor as yourself.’ Love does no harm to its neighbor. Therefore, love is the fulfillment of the law” [Rom. 13:8-10]. Paul makes it clear that ALL law, regardless of what it might be, can be easily summed up in one’s displayed love for God and one’s fellow man. Love IS the fulfillment of law. Period.

Jesus specified *love* as the distinguishing mark of genuine discipleship. “By this all men will know that you are My disciples, if you have love for one another” [John 13:35]. It was thus *THE* qualifying characteristic of the New Covenant disciple. In his first epistle, the aged apostle John emphasizes this love time and again. “We know that we have passed out of death into life, because we love the brethren. He who does *not* love abides in death” [1 John 3:14]. Sounds like a salvation and fellowship issue, doesn’t it?! “Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him” [1 John 3:15]. “Beloved, let us love one another, for love is from God; and everyone who

loves is born of God and knows God” [1 John 4:7]. “God is love, and the one who abides in love abides in God, and God abides in him” [1 John 4:16]. We could go on, but I think the point has been sufficiently made. One of the essentials of both fellowship and salvation is LOVE. No need to infer or deduce or assume here! It is as clear as day! Contained *within* the inspired writings are many direct commands of the Lord to love God and one’s fellow man (especially those who are fellow believers). This command to love, therefore, is clearly an essential part of *God’s* pattern for daily living found *within* the inspired writings.

I further believe we can confidently list *faith* as one of the essential elements of our *God’s* pattern for salvation. Also, those who are in fellowship with one another in the *One Body* are a “*faith* community.” The Hebrew writer observed, “*Without faith* it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him” [Heb. 11:6]. Those who do not even believe there *is* a God, certainly have no *saving relationship* with God. This would be true no matter the level of light to which one has been exposed. Even those who have only the lesser light of the testimony of the natural world about them, must still come to a *belief* in the One who created that world, and perceive therein the qualities of His eternal nature, and then order their lives thereby as best they can. Paul declares we are “justified by faith” [Rom. 5:1]. He also states, “By grace you have been saved through faith” [Eph. 2:8]. Thus, I think, in light of these two passages (and many more that *could* be given), we may declare *faith* to be an essential element of *God’s* “pattern.”

“God is now declaring to men that all everywhere should *repent*” [Acts 17:30]. Sounds to me like maybe *repentance* is on our God’s short list of essentials. “If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation” [Rom. 10:9-10]. Once again, it sounds to me like just maybe our Lord desires for those who believe in Him to *acknowl-*

edge that fact before others in their daily lives. Paul links confession with salvation. I would say that makes it an “essential.” In Hebrews 5:9 we are informed that Jesus has become unto “all those who obey Him the source of eternal salvation.” This too, then, is a “salvation issue.” If He commanded it, then we are to obey it. Paul spoke of an “obedience of faith” [Rom. 16:26], and Jesus said, “If you love Me, you will keep My commandments” [John 14:15]. He did *not* urge us to keep the commandments of *mere men*, however. In fact, He stated that if we *do*, then we worship Him in vain [Matt. 15:9].

Brethren, we are to keep HIS commandments: “And by this we know that we have come to know Him, if we keep His commandments” [1 John 2:3]. “And *this* is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded” [1 John 3:23]. “For this is the love of God, that we keep His commandments; and His commandments are not burdensome” [1 John 5:3]. The legalistic Pharisees sought to bind heavy loads upon others, and the legalists seek to do the same today. However, Jesus made it clear that HIS load was light, and HIS commandments were not so heavy that we would collapse under their weight. Darrell would pile every word, phrase, sentence and paragraph of the 27 New Covenant documents upon the backs of those who believe, and then **add** to that enormous load the burden of countless inferences and assumptions of mere fallible men that are drawn from what *was never written in Scripture* (the “law of silence”). It seems to me that any *sane* person would prefer the *lighter* load of our Savior.

For those individuals who have been blessed with the knowledge of God’s grace as evidenced in the offering of His Son, and who are then made aware of His life and teachings and example, there is an increased obligation to *visibly respond* to that gift, both to accept it and to show lifelong appreciation for it. There is no way any individual can ever *merit* it; salvation is not “wages due.” It truly is a *gift* from our Father; one that is appropriated by faith. A *saving* faith, however, is a *visible* faith. James indicated

that virtually anyone can *say* they have faith, but he was determined to *show* his faith by his daily attitudes and actions [James 2]. Paul agreed when he wrote that those who had been saved by grace through faith (not through any effort of their own) would then engage in good works in their daily walk with the Lord [Eph. 2:10]. These would not be performed *to be* saved, but as evidence of their love and gratitude for *being* saved. For example, after God had poured out His Spirit upon Cornelius, thereby showing His *acceptance* of this man as one of His beloved sons, Cornelius then *demonstrated* his faith in the Lord God and His Son Jesus Christ in a visible act of obedience: he was baptized.

Yes, I personally believe that water baptism is an act of faith ... a demonstration of faith ... one *expected* of us by our Father. It is a visible testimony of faith to an unbelieving, though watching, world, just as repentance and confession are. None of these evidences of faith are salvific in and of themselves, but they are all vital elements of our *faith response*. Faith *alone* (undemonstrated) is dead, declares James. What he simply means is — faith must be *shown*; it must be *evidenced*. If I'm too ashamed or fearful to stand tall for Jesus in a world filled with darkness, how can I expect Jesus to stand tall for *me* before the Father. If I deny Him, He'll deny me. Thus, if I claim to have faith, then I need to *show* it. I do that by a changed life (repentance). I do that by daily acknowledging my love and devotion for Him (confession). I do that by demonstrating, in a symbolic and visible manner (water baptism), the reality of my death to sin and resurrection to life *in Him*. That baptism is not the point of salvation, but is rather a point of reference! I am not "saved" the split-second my nose breaks the surface of the waters of the baptistery, but rather am saved by grace through faith. As a result of His grace and my faith, and because of my great love for Him, I will respond by complying with His every wish; His every command. He has commanded me to turn my life around. I will do so. He has asked me to acknowledge Him in my daily walk. I will do so. He has urged me to be immersed. I will do so. He has asked me to remember Him in the Lord's Supper. I will do so. He

has asked me to be a servant; to be loving; to be benevolent, etc. I will do so. If I should REFUSE to do *any* of these, my standing with my Father is in jeopardy. Indeed, one would have to question the reality of my professed faith, if I was adamantly opposed to demonstrating that faith as He has requested. However, I do not do these many things TO BE saved, but rather do them out of a heart filled with love for Him who has embraced me. How *could* I ... how *dare* I ... refuse Him *anything*, who has refused me *nothing*?!

Concluding Thought

This first affirmative to the second proposition is not a lengthy one ... it doesn't need to be. My assertion is a simple one. If God commands it, I'll obey. However, if mere fallible men *infer* it, then don't expect me to give it the same weight with regard to fellowship and salvation. The actual commands of our God within the New Covenant documents are few. That is simply a fact. The inferences of mere men that have been elevated to the status of divine decree are voluminous. That also is a fact. I will bow to the former, but never to the latter. Yet another fact, and it is a sad one, is that the vast majority of the fussing and fighting in the Family of God, as well as the fragmenting of this Family, has been over matters never even mentioned in the Scriptures. Someone infers something, assumes their inference is infallible, and then seeks to bind their inference upon the rest of humanity as God's Will. When others will not bow to their wisdom, squabbles and schism ensue. Factions are formed, war is waged, and the only one smiling is Satan. Promoting a *pattern* rather than a *Person* will only produce a *party* (and I do *not* mean the celebratory kind).

“It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” [Gal. 5:1]. “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace” [vs. 4]. “For in Christ Jesus neither circumcision nor uncircumcision means

anything, but faith working through love” [vs. 6]. The background of this epistle is the Judaizers who had come proclaiming “Jesus + _____ = Salvation.” It was a demonic doctrine that would cost men their eternal salvation. That was true then, and it is true today. Darrell would bind every single word, phrase, sentence and paragraph of the 27 New Testament documents upon you as essential to fellowship in the *One Body* and eternal salvation. That is a “Jesus + _____” doctrine! If you embrace it, you are severed from Christ and fallen from grace. That is serious business. That is why I have devoted much of my life to exposing this false doctrine and those who proclaim it. That is why I go to great extremes, and risk much personally, to try and reach those being jeopardized by this teaching. If even a *few* are brought to the Light by these efforts, then God’s efforts through me (and through others who are equally committed to Truth) will have been well worth the sacrifice.

Darrell will now undoubtedly unleash a flurry of furry rabbits for me to chase about in an effort to distract you from the simplicity of *God’s* pattern for daily living in Jesus Christ, and also to distract you from the complex system of patternistic LAW that he would impose upon you so that you might be “saved” and in “fellowship” with him and his cohorts. Although I will, of necessity, be forced to dispatch a few of these critters, I shall continue to hold his feet to the fire and call him to account for his false teaching. His proposition is untenable; it is ludicrous and fallacious. It easily crumbles under even casual scrutiny. A mere child can perceive the lunacy of it, and yet Darrell and others persist in their Pharisaical doctrines. I shall persist in exposing them to the light of Truth. My prayer is that this exchange will open the eyes of many who were previously blinded to the liberty offered in our Lord Jesus Christ. May the walls about you crumble, and may your burdens be lifted. “I have called you ... to open blind eyes, to bring out prisoners from the dungeons, and those who dwell in darkness from the prison” [Isaiah 42:6-7]. May God give strength to those of us who are free, so that we might fulfill our calling.

T/F Questions for Darrell

1. In Acts 18:7 we are informed by the inspired writer that the house of Titius Justus “was next to the synagogue.” This statement provides a “pattern” of attitude and/or action for disciples of Christ Jesus today that directly pertains to one’s fellowship with other Christians and one’s eternal salvation. True or False?
2. In Acts 21:1-3 we read the following historical narrative: “We ran a straight course to Cos and the next day to Rhodes and from there to Patara; and having found a ship that was crossing over to Phoenicia, we went aboard and set sail. And when we had come within sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo.” These words are binding upon us today as a “pattern” of attitude and/or action that directly pertains to one’s fellowship with other Christians and one’s eternal salvation. True or False?
3. If a penitent believer is plunged beneath the waters of the baptistery, but dies instantly of a massive brain aneurysm *before* his nose breaks the surface of the water (thus failing to fully complete the act symbolizing the death, burial and *resurrection* of Christ), he dies in a *lost* condition. True or False?
4. Jennifer is a quadriplegic who has developed a severe illness and has been hospitalized. While there she is visited by the hospital chaplain on a regular basis. She looks forward to his visits each day, and this chaplain takes the time to share the good news with her. After many hours and days of study, she asks to be baptized. He checks with her physician, but he says the act of immersing her could prove fatal and refuses to give his permission while she is still under his care at the hospital. The hospital administration concurs. Jennifer is willing to sign a waiver absolving the physician and hospital of any culpability in the event of her demise. The hospital’s legal representative is out of town, but will prepare that document the

next morning upon his return. Jennifer dies that night. She is lost. True or False?

5. Jason Smith is a devoted missionary, newly arrived on a remote island in the South Pacific. He has traveled two days inland, up a river by canoe, to reach the isolated Magurai tribe. He is welcomed by these primitive people, who seem eager to learn of this Jesus of whom he speaks so lovingly. In time, a few come to believe, and a small congregation of disciples is established. Jason faces a problem, however, with regard to the observance of the Lord's Supper. There's no wheat or grain grown by these people; they prepare a "bread" product from the root of a local shrub. Grapes also are unknown, but they eat a melon-like fruit, with red pulp, that grows on a vine. Jason has chosen to use this "bread" and this red melon juice as the elements of the Lord's Supper. Jason and these natives are committing SIN by not using the exact same elements utilized by Jesus at the Passover where He instituted this memorial meal. True or False?
6. Christians may *sing* Psalm 149 and Psalm 150 within a "worship service," but it would be a SIN for them to ever *do* what these two psalms declare. True or False?

The Broking—Maxey Debate

Patternism

Broking's First Negative

Introduction

Maxey wants the readers of this debate to believe that I just signed on to the proposition that I affirmed a few weeks ago. Maxey knows that is not true, but like the false teacher that he is he needs to keep pressing character issues because he can't deal with the doctrine. In the Broking-Maxey Discussion (2000) about Maxey's false teaching concerning marriage, divorce, and remarriage I wrote, "I am pleased to follow the New Testament pattern on this subject" (#2). I also wrote:

The inspired apostle taught the pattern concept of the New Testament. Notice another godbreathed statement: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). The word "form" in 2 Timothy 1:13 translates a word meaning "a pattern" (see ASV), and "a model." By following the "pattern" of sound words men stand in unity, the mind of Christ and thereby appropriate his grace. Paul wrote the following to Timothy: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1 Tim. 1:3); because, without following the godbreathed pattern of faith, unity and practice, men cannot enjoy God's wonderful grace (#8).

My teaching about the New Testament pattern is nothing new to Al Maxey. The fact of the matter is that he does not have any teaching of substance to offer. Readers of this debate on the fringes have come to understand just how deeply Maxey is stooped into the outer darkness of his false teaching. Additionally, Maxey the wolf is not chasing fluffy little bunnies; he is too busy seeking to devour the sheep of God's flock.

I wonder if Maxey even read my 4th affirmative in this debate. I wonder because had Maxey read the material I wrote about how to use the pattern, then why did he write such foolish questions about ship movements and Jason's house? Maxey, I did not affirm that every word of the New Testament has to be obeyed, I affirmed that every word of the New Testament is the pattern for salvation and fellowship. That pattern has to be properly used. Maxey has been fighting patternism for years, but it is clear that he does not understand what patternists believe and teach about the pattern.

After reading Maxey's claim that David Brown and I are liars, I was minded to deal with his unfounded allegations in this negative. Rather than deal with this in my negative post itself, I have supplied as an appendix an email exchange that resulted from Maxey's claim. It is there for those interested. When I finally release the e-book of this debate, I will release the original pre-debate emails in the appendices.

Maxey's Questions Answered

1. In Acts 18:7 we are informed by the inspired writer that the house of Titius Justus "was next to the synagogue." This statement provides a "pattern" of attitude and/or action for disciples of Christ Jesus today that directly pertains to one's fellowship with other Christians and one's eternal salvation. True or False? **False**—it is part of the New Testament pattern. Remember Al that I did not affirm a proposition similar to yours.

2. In Acts 21:1-3 we read the following historical narrative: “We ran a straight course to Cos and the next day to Rhodes and from there to Patara; and having found a ship that was crossing over to Phoenicia, we went aboard and set sail. And when we had come within sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo.” These words are binding upon us today as a “pattern” of attitude and/or action that directly pertains to one’s fellowship with other Christians and one’s eternal salvation. True or False? **False**—it is part of the New Testament pattern. Remember A1 that I did not affirm a proposition similar to yours.
3. If a penitent believer is plunged beneath the waters of the baptistery, but dies instantly of a massive brain aneurysm *before* his nose breaks the surface of the water (thus failing to fully complete the act symbolizing the death, burial and *resurrection* of Christ), he dies in a *lost* condition. True or False? **True**—is a child born who dies in the birth canal? Maxey, I am limited to what the Scriptures reveal.
4. Jennifer is a quadriplegic who has developed a severe illness and has been hospitalized. While there she is visited by the hospital chaplain on a regular basis. She looks forward to his visits each day, and this chaplain takes the time to share the good news with her. After many hours and days of study, she asks to be baptized. He checks with her physician, but he says the act of immersing her could prove fatal and refuses to give his permission while she is still under his care at the hospital. The hospital administration concurs. Jennifer is willing to sign a waver absolving the physician and hospital of any culpability in the event of her demise. The hospital’s legal representative is out of town, but will prepare that document the next morning upon his return. Jennifer dies that night. She is lost. True or False? **True**—is a child born who dies in the birth canal? Maxey, I am limited to what the Scriptures reveal. Funny that you should attempt to poison the well with

this one. Back in the 1980s I was called to discuss the Scriptures with a man who was in the process of dying. When I told him about the steps into Christ he began to cry. He told me that that was the first time in his life that someone had told him what he needed to do to get into Christ. He asked me to baptize him. His nurses and doctors said no—it might kill him. His family said no—it might kill him. He said, “let’s do it now.” So I, with the help of a willing assistant, took him that minute and baptized him. We ignored legal threats because this man’s soul was hanging in the balance. Al, in your first affirmative you charge me with being a liar about what I teach and believe. Maxey you don’t know my heart at all! I am willing to die for what I believe and always stand willing to give up my life to help others be saved. Would it do any good to quote Matthew 7:1 to you? Does that **narrative** even interest you?

5. Jason Smith is a devoted missionary, newly arrived on a remote island in the South Pacific. He has traveled two days inland, up a river by canoe, to reach the isolated Magurai tribe. He is welcomed by these primitive people, who seem eager to learn of this Jesus of whom he speaks so lovingly. In time, a few come to believe, and a small congregation of disciples is established. Jason faces a problem, however, with regard to the observance of the Lord’s Supper. There’s no wheat or grain grown by these people; they prepare a “bread” product from the root of a local shrub. Grapes also are unknown, but they eat a melon-like fruit, with red pulp, that grows on a vine. Jason has chosen to use this “bread” and this red melon juice as the elements of the Lord’s Supper. Jason and these natives are committing SIN by not using the exact same elements utilized by Jesus at the Passover where He instituted this memorial meal. True or False? **True.** Speaking as an experienced missionary, lets suppose that Jason went to start a church in a place where the emblems were not readily available and he did not have the foresight to bring them

with him, then the worshippers are not obligated to observe the Lord's Supper any more than one who has no money is obligated to give. They will need to order supplies and take care of the problem, but substituting the emblems is not an optional matter.

6. Christians may *sing* Psalm 149 and Psalm 150 within a “worship service,” but it would be a SIN for them to ever *do* what these two psalms declare. True or False? Al, this compound question should really be two questions. If you were to write them as separate questions, I would answer the first as **False** and the second as **True**. It is sin to dance and use the timbrel and harp in our worship services. It is sin to promote error in our worship music. Also, it might be a problem getting our beds into the meetinghouse. Interesting that you would even try to use this narrative when we are actually discussing what the New Testament authorizes.

Questions For Maxey

The Scriptures can be correctly interpreted. True or False.

1. Following interpretative rules can assist those who study the Bible to make correct rational determinations about a passage. True or False.
2. Failing to follow interpretive rules can prove disastrous with respect to perceiving the true meaning of a passage or statement. True or False.
3. Correct interpretations of a passage are authoritative. True or False.
4. The interpretations of inspired writers of the Bible about other passages are authoritative. True or False.
5. Peter's interpretation of the antitype-type teaching of the flood and baptism, that baptism now saves us, is authoritative (1 Pet. 3:21). True or False.

Maxey's First Affirmative Examined

Maxey sought to restore sanity to this discussion about the Father's will for the salvation of humanity by ridiculing the idea that every word of the New Testament is essential. Maxey just does not get it! God placed His Word above His name (Psa. 138:2). The Scriptures were written within parentheses, if you will, warning men of the dangers of adding to or subtracting from God's Word (Deu. 4:2; Rev. 22:18-19). Maxey, I will disown that which I affirm, when you can prove from the Scriptures that one can take away from the New Testament writings without having his name expunged from the *Book of Life*. Please provide the readers of this debate with that list, however small or large it may be. Your list must contain at least a Word from God stating that your list of Scriptures can be taken away from the Scriptures. Is it a mark of sanity to suggest that God gave men useless filler material in the Scriptures? According to the Bible, adding to or taking away from the Scriptures is a salvation issue. Maxey where is the sanity in suggesting that any part of God's Word is not important?

Is it the case that those who diligently study every Word of the New Testament to please God do so because they are duped by the devil? In Second Timothy 3:16 the Greek word *graphe* is translated with the word Scripture. This Greek term means writings. When it is used in regard to the inspired writings of God's Word it is translated with the word Scripture. Hence, the term *Scriptures* refers to the Words breathed out by God, which were written by inspired men (2 Tim. 3:16). When Jesus said, "The Scripture cannot be broken" (John 10:35), He was speaking of the inspired written Word of God. God gave men the Scriptures in propositional form, i.e., logical, written sentences. God's declaration in Scripture is that it and it alone, is this final authority in all matters of faith and morals. The Scriptures are, in and of themselves, completely sufficient to thoroughly equip men for every good word and work (2 Tim. 3:16-17). All Scriptures were given to make man perfect before God. Understanding this truth is essential to listening to

and obeying God. Maxey, maybe one of the best tools Satan could use against mankind would be to suggest that men should rally around the man and to agree to disagree about any plan, however small it may be.

The proposition that I affirmed is Biblical. It is important to note that Second Timothy 3 begins with a warning about perilous times in which the church will be plagued with false teachers. False teachers who creep into houses and lead people captive, people who learn false teaching but never come to a knowledge of the truth. How was Timothy to deal with the problem of false teachers and their influence? He was to continue in the Scriptures. All Scriptures are God breathed, i.e., God is the **only** source of their origination. Don't be fooled by Maxey's suggestion that he and I are close on inspiration. The Bible teaches that God actually breathed the Scriptures and Maxey views the end product of a collective process as inspiration. The differences in what we believe and teach on this subject are as different as night and day. Maxey's pragmatic approach to the composition of the Scriptures is part of the reason that he is in such a mess. His theory, by its very nature, has to deemphasize the value and significance of God's Word in order to help its adherents stay in the ever learning but never able to come to the knowledge of the truth mode. If Maxey actually believed that God breathed all Scripture, then he might be able to begin to appreciate *sola Scriptura* as the only rule of faith for the followers of Christ.

Notice that Paul said that Second Timothy 3:16-17 says that "**all** Scripture ... is profitable... that the man of God may be perfect ..." Maxey is not in disagreement with me, he is in disagreement with God. There are readers of this debate who acknowledge that Maxey's theory muzzles God at times and at other times it blends the voice of man in with the voice of God, all of which is totally unacceptable. Maxey ridicules the idea that each and every Word of the New Testament constitutes the pattern for fellowship and salvation, but God said that **all Scripture** is profitable and that is what I have affirmed and Maxey has denied in this debate.

God's people are not "thoroughly furnished unto all good works" and "perfect" without utilizing all Scripture, i.e., the Holy Writings. The Old Testament is for our learning (Rom. 15:4) and the New is our pattern. Remember that Paul was getting ready to die. He knew that the days of inspiration in men were quickly fading; therefore, he directed the minds of men to the source of all religious direction—the Scriptures. Observe that Peter did likewise in his writings (2 Pet. 1:13, 15, 19-21). He prepared his readers to deal with religious matters by recording his teaching so that after his death we would be able to have what is needed for our perfection in Christ. Paul, Peter and others were not giving new truth, or a changed truth (they were not postmodernists) in their Writings; their Writings are equal to that which they orally taught via the Holy Spirit. Now Maxey, you have a moral obligation to tell us which of the Holy Writings are non-essential to thoroughly furnishing men unto all good works and perfection. Maxey give us the list and supply the voice of God to prove your case or repent so that you can avoid going to a very literal and eternal devil's hell.

Maxey used John 5:28-29 as a proof-text to allege that Jesus is salvific, not His Word. Maxey uses John 5:28-29 as a proof-text to suggest that Scripture is revelatory not regulatory. I had assumed that Maxey was too smart to defeat himself in this debate, but he did! Read Maxey's words again, "they search Scripture for law, and in the process they fail to perceive the Lord; they look for regulation, and miss the Redeemer." Now notice his proposition: "The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation." Requirements and expectations; notice that Maxey teaches that at least parts of the New Testament are regulatory. Al Maxey, you need to repent for your deception and your false teaching! Will you repent and turn to God with your whole heart? Because I study the Scriptures to learn how to approach and please God, Maxey says that I am in the camp of those legalistic Pharisees. Does Maxey's doctrine make him a "little, legalistic, Pharisee"?

Maxey's Short List of Salvific Regulations

1. Love.
2. Faith.
3. Repentance.

If Maxey had more in mind here he needs to do a better job of spelling it out. He discusses baptism as a demonstration of faith but not an essential. Maxey's doctrine on baptism is straight out of a Baptist manual. Maxey suggested that the gift of the Holy Spirit was given to Cornelius in some kind of demonstration that Cornelius was, at that moment, a son of God. However, one becomes a son of God on this side of the cross by being baptized into God's family (John 3:3, 5). Cornelius went on to be baptized, according to Maxey, to demonstrate his faith as a visible act of obedience, but not because he had to be baptized to be saved. Here are a few things Maxey is willingly ignorant of in regard to Acts 10 and 11. 1). Peter and the Jews who traveled with him did not believe that salvation was for the Gentiles. Something needed to happen to show the Jews that the gospel is also for Gentiles. 2). Tongues are a sign to non-believers (1 Cor. 14:22). 3) Speaking in tongues was the demonstrative act that proved to the Jews, who did not believe that salvation was for the Gentiles, that God intended the gospel system of salvation to be extended to all people (Acts 10:47; 11:15-18). 4) Peter had some regulatory matters to discuss with Cornelius (10:6, 22, 33, 48; 11:14). 5) Cornelius was to hear *words* whereby he and his house were *to be saved* (11:14). These words would reveal to Cornelius and his house what they **must do** (10:6). These words were **revelatory** of the **regulatory** expectations for Cornelius and his house. The Greek term used here, *dei*, means it is absolutely necessary. Someone forgot to tell Peter that Jesus + _____ is demonic teaching. 6) Cornelius was not commanded to believe because he already believed. He and his house were commanded to be baptized! Maxey, if you want to provide the readers of this debate a revelatory proof-text to regulate your Jesus + nothing theory, or your Jesus + love, faith, and repentance,

theory (Wait, we can't say that can we? Jesus + _____ is demonic.), then you are going to have to keep on searching. But why search those Scriptures Al because it is apart from them ye think that ye have eternal life.

Maxey also discussed eating the Lord's Supper, but he did not list the Lord's Supper as an essential. In fact, it is confusing to even try to understand what Maxey actually believes about the Lord's Supper. On one occasion he wrote:

What did Jesus initially intend? What exactly was His expectation? I believe He simply gave us something to *remember* Him by. It's as if He said, "*Whenever* you come together for a meal, *whenever* you sit down as family at the table, *whenever* you gather together in love and sweet fellowship *let Me be there with you*. As you eat together, pause and take some of the bread and *remember* that I am the Bread of Life come down out of heaven for you. As you drink some of the wine, *remember* My blood that was poured out on your behalf. In so doing, you will be celebrating the very One who has brought you together as *One Family*, and you will experience the joy of the *unity* of the Spirit for which I am laying down My life" (Maxey # 351).

Paul in First Corinthians 11 condemns turning the Lord's Supper into a common meal. But why worry about that, after all the Scriptures are just a love letter, a revelatory narrative!

Maxey vs. Maxey

Maxey alleges that "Jesus + _____ doctrine" is demonic doctrine that will cost men their eternal salvation. Maxey alleges that Jesus + love, faith, and repentance, Maxey's short list, is essential. Maxey declares that Maxey's doctrine is demonic. Thank you Al, but this we already knew.

Maxey alleges: “Paul agreed when he wrote that those who had been saved by grace through faith (not through any effort of their own) would then engage in good works in their daily walk with the Lord [Eph. 2:10]. These would not be performed *to be* saved, but as evidence of their love and gratitude for *being* saved.” Maxey affirms that the The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation. What is it Maxey, are there regulations to follow, or are men saved *without any effort of their own?*

A Challenge For Al Maxey

Al, if the short list of three essentials noted above is not representative of the specific requirements of Scripture essential for salvation and fellowship, then you are hereby called on to provide a detailed, exhaustive list of exactly what brethren *must* agree upon in order to have true Christian unity? Must Christians agree about love, faith, and repentance to be saved and have fellowship with Christ? Al, is it the case that faith/belief in God and Jesus, and demonstrated love, are essential to our very salvation? If the answer to this question is yes, then is faith/belief in God and Jesus and demonstrated love human effort that is necessary to the salvific process?

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APPENDIX

After reading Al Maxey's statement in his first affirmation Tom Shiflett wrote the following in an email to David Brown, Daniel Denham, John West, Darrell Broking, and Al Maxey on September 6th. The last few emails in this exchange included one or more elders from the Spring Church of Christ and Michael Hatcher from the Bellview Church of Christ:

Dear Brothers in Christ,

Please tell me what Al wrote below is wrong and that you are "men of your word". Any debate coach or debate judge anywhere in the world will tell you that this is wrong. If what Al said is true, then when are you going to moon people like a debate coach did? His boss fired him, now what do you think that God will do to you? If you have the truth and Al does not have the truth, then you have nothing to worry about. If someone in your group is starting to change their mind on things, then work with them one on one to show them the truth. Just answer the questions that they have. Your integrity is saying a lot to these people. After this, it would not surprise me if Darrell quit this debate.

It sounds like to me that you are getting very desperate. If that is the case, then go get some help. I know of some people that think like you do that you can go to. Dave Miller at AP in Montgomery, Alabama, Wayne Jackson, John Waddey, Brother Music who wrote the "Behold the pattern" book if he is still alive, all of the Bible teachers at Freed Hardiman in TN, Phil Sanders and the other writers of the Spiritual Sword and Old Paths

magazine, the teachers of the preaching school that you went to and your friends.

I emailed you saying that it was great for people on your side to debate Al Maxey but after reading what Al said, I am not as happy as before. You are starting to let me down. Thank God I put my faith in Jesus, the pattern and not men.

All of us will have to answer to God in the last days.

Have a great day,

Tom Shiflett

Tom, thank you from not believing Al and getting disappointed in us **before** you actually saw that to which we all agreed before this debate began. I will release the actual email exchange in my next post and we will expect Al to keep his word and place it on his web site. Tom, I tried to expedite the posts that Al and I wrote by sending them to the list. That violated a rule we established before the debate. I had actually forgotten that point, but that did not excuse what I did. In my 4th post I confessed my fault. I am not above making mistakes and when I learn of them I am not too big to correct them. You have seen my fruit but still, without actually asking for the evidence, you *inferred* or rather *surmised* that we are liars. Qualifying what you wrote with the word “if” does not excuse the fact that you made a judgment in this regard without verifying the facts first.

Brotherly,

Darrell Broking

PS I am not disappointed. I know how Al works and expected his spin on the facts.

Brother Shiflet,

There is a reason that false teachers teach a doctrine that they know is false. They are what they are because of their character. Their wilful mind set and conduct is described Rom. 16:17, 18; 2 Thess. 2:10-12; 1 Tim. 4:1, 2; 2 Peter 2:1ff; and Jude. They are what they are because they chose to be. Men who are of this caliber do not have any scruples when it comes to misrepresenting the facts and judging motives.

Brother Shiflet you rebuke us on the basis of such a character's report about us without checking with us. Obviously, one can see why some people are led astray by those who appear as angels of light (1 Cor. 11:14). To use your own illustration, it seems that Al has "moonied" you and you were dazzled by the sight. Having read Al's "moonie" comments yesterday we responded to him with the following email.

For the One Faith,

David P. Brown

Al,

In view of the following quotation that I have placed after the following list, please consider the following list of facts.—David P. Brown

Fact One: You knew and agreed before the debate began that we would not advertise any of your web sites, except the one you created specifically for the debate between you and Darrell.

Fact Two: You deliberately put links into your debate posts, rather than foot or end notes, that sent people to your web sites, which web sites you knew we would not advertise and to which you agreed prior to the said debate you would not do.

Fact Three: However, you deliberately with fore thought put said links into your debate posts, but never informed us about them.

Fact Four: When we realized that you had gone against our agreement made prior to the beginning of said debate, we removed said links that sent people to your unauthorized web sites.

Fact Five: The removal of the links from your posts was in keeping with our agreement made in good faith between us prior to the beginning of said debate.

Fact Six: I too “was always taught that the measure of a man is the worth of his word.”

Fact Seven: Since the Spring Church of Christ placed their web site on line David Brown has, does not have and never has had access to the part of the web site that allows for changing matters on said website; neither does he know how to put the debate on the web site churchesofChrist.com if he had access to it.

Fact Eight: The Spring Church of Christ elder who built the church web site is the person who puts material on the site.

Fact Nine: Said elder gets to work on the Spring Church of Christ web site as his job allows him the time to do it, which is not everyday—sometimes it is not even once a week.

Fact Ten: At least regarding your debate with Darrel, you report matters to others regarding said debate and matters pertaining thereto, contrary to the facts bearing on this case.

Fact Eleven: The Lord willing, said debate with Darrell is going to circulate far more than you ever thought it would.

Fact Twelve: Without adequate evidence or credible witnesses you have judged our motives to be evil.

Fact Thirteen: You do not care how you misrepresent the facts as long as they make you look good in your friends eyes—at least this is the case in the matters pertaining to said debate.

Fact Fourteen: You will misrepresent the facts we have written in this email to others also as it serves your needs.

Fact Fifteen: Al in part wrote: “Before this debate began I had some concerns that my posts might be tampered with by the “powers that be” prior to their being posted to the group. Therefore, on June 13 I wrote to David Brown, the owner of that Internet list (and the editor/publisher of *Contending for the Faith* magazine) and said, “Will my posts be placed on the list UNedited and UNtouched by the moderators, or will they be free to ‘edit’ my posts as they see fit? I would NOT be interested in participating in any such debate where I was never sure if what I wrote would be what would actually appear.” He wrote me back five hours later, saying, “I will say that regarding the posting of the discussions that absolutely nothing will be altered, changed or edited about them. The

posts will appear on ContendingFTF just as they left each disputant's email to us." I took him at his word and agreed to the debate. But, my fears were soon realized. When I sent my third rebuttal to the moderators so that it could be posted to the group, Darrell Broking, prior to the posting of my third rebuttal, deactivated every one of my links to articles I referenced in the body of my rebuttal, thus preventing the readers from being able to click on them and access the referenced material. I appealed to David Brown, reminding him of his prior assurance to me. However, he refused to honor his word and informed me that all future links to anything I had written would also be removed from my posts. Therefore, they have begun "cleansing" my posts of unwanted material before they are posted to their group. I was always taught that "the measure of a man is the worth of his word." I believe we now have evidence of the measure of these men and the nature of their character [indeed, David Brown DID deactivate all my links in my fourth rebuttal before he would allow the readers on ContendingFTF to see it; one has to wonder what they're so afraid of. I also find it quite interesting that David Brown has failed to place another word of this debate on his congregation's web site!! He made a big deal of placing our debate on that site, but after the release of my 2nd rebuttal on July 25, not another word has appeared. As I predicted some time back, these little lords will soon begin to remove all trace of this material so their followers can't read it — indeed, they are already censoring it]."

Good Morning Tom,

Once again, David Brown and Darrell Broking have displayed their true character. I have discussed this confusion of two issues with them previously, but obviously they just “don’t get it.” David Brown and I discussed TWO SEPARATE MATTERS prior to the beginning of this debate. (1) The first was with respect to whether he would advertise this debate in his magazine “Contending for the Faith” and what would appear on the page I created to advertise this debate (2) The other was what would be done with my posts when they were sent to the moderators prior to their release to the “ContendingFTF” Internet site.

David made it very clear with regard to what would or would not be allowed IN HIS MAGAZINE that he didn’t want to advertise my web site or my Reflections in his magazine. That didn’t bother me at all. I only wanted him to inform his readers of the debate. Therefore, I created a web site that was SOLELY for our debate, and which would NOT give any links to my Reflections. It is: <http://www.zianet.com/maxey/pattern.htm>

This is the link he put in his magazine, and as I agreed there is no reference to my Reflections on that page, no link to them, no link to the Al Maxey web page, in fact. The page is totally devoted to the Maxey-Broking Debate. The ONLY additional navigational tool on that page is simply a button at the bottom that takes the debate readers back to the debate archive where these debates are listed (including my other debate with Darrell

Broking). I have several times offered to remove even THAT button if David would prefer it not be on there. He has never responded to any of my offers to remove it. If he does, however, I will immediately remove. My intent is to honor our agreement regarding this FIRST ISSUE.

The OTHER issue, however, which is ENTIRELY SEPARATE, deals with what will happen to my four rebuttal posts and my four affirmative posts when they are sent to David and the moderators for posting on the “ContendingFTF” web site where this debate is being posted. I have no fears of what happens to my own posts on MY OWN web site. But I was indeed concerned that my posts NOT be edited or altered before they appeared on HIS web site. Again, please remember that this is NOT the same issue as #1 above (which was limited to what would be advertised in his magazine and what would appear on the web page I created for advertising this debate). This is ANOTHER MATTER ENTIRELY.

I wrote David on June 13, “Will my posts be placed on the list UNedited and UNtouched by the moderators, or will they be free to ‘edit’ my posts as they see fit? I would NOT be interested in participating in any such debate where I was never sure if what I wrote would be what would actually appear.” David wrote me back a few hours later (and again, please remember that we are not talking about issue #1 here—those terms were agreed to, and I abided by them—we are talking about what would be done with my posts), and David assured me with these words: “I will say that REGARDING THE POSTING OF

THE DISCUSSIONS (did you notice this, Tom? This is about the posts, not about issue #1) that absolutely nothing will be altered, changed or edited about them. THE POSTS will appear on **ContendingFTF** (again, Tom, this is about David's web site postings, NOT about the magazine or MY web site) just as they left each disputant's email to us."

It is THIS, Tom, that was not honored. The conditions of what would be advertised in his magazine, and what would appear on my Maxey-Broking web site (which is the ONLY link he was willing to put IN HIS MAGAZINE) has been honored. The ONLY thing I can see that David **might** object to with regard to THAT negotiation is my navigation button at the bottom of the page, but I have offered several times to remove it if David objects to it. He has never responded to those several offers. His statement to me on June 13th is the issue here. And that statement, as the text of it declares, refers to the POSTS to the debate that are sent to the moderators and what would or would not be done with them prior to their being placed on HIS web site (again, NOTHING to do with the magazine or MY debate site, and our agreement with regard to THOSE).

What has now happened is that David and Darrell are trying to bring the restriction from #1 over into #2. That was NEVER made a condition in our prior discussions. This was NEVER the understanding. The written understanding with regard to my posts was that NOTHING would be "altered, changed or edited about them." They would appear on the "ContendingFTF" web site

“JUST AS they left each disputant’s email to us.” I don’t know how that could be any clearer. Each disputant would have the freedom to express themselves and make their points as they saw fit, and there would be no interference from the moderators. NOW, however, they ARE altering, changing and editing. I guess the way they have chosen to justify this in their own minds is that they think if they didn’t want my Reflections links in the magazine and on my debate page, then they just assumed it was understood that these links would not be allowed ANYWHERE. That was never stated, however, and the language of his email to me of June 13 certainly never suggested such a concern. In a debate, the participants are generally allowed to offer all kinds of support material. Darrell has quoted from a number of sources, and even Darrell himself provided the URL’s for some of my Reflections articles in his own source material at the end of his own posts. Even HE has referenced these Reflections. I simply activated those links so that the readers would have ease of access to the materials referenced in the course of the debate. That is all I did. But, Darrell and David have DEactivated them, thus making it more difficult for their readers to actually access the material referenced in both our posts. I believe this violated the written assurance David made to me on June 13 (which pertained ONLY to these posts).

They are now “spinning” this to make it look like Al Maxey has not lived up to the conditions of this debate (even though Darrell also has referenced my Reflections in virtually every one of his

posts thus far; one would think if it was “understood” that Al Maxey would not mention them, that Darrell would be equally forbidden. That, of course, was never the understanding. This just an effort to try and justify their current actions of altering my posts). Darrell will undoubtedly try to place this spin in his next post (makes you wonder when he might quit unleashing these rabbits to chase and actually get down to defending his position). If he does, then I will simply inform the readers in greater depth as to what actually happened, and it will just reveal to even greater degree the lack of character and integrity being evidenced by these people. I have kept all the correspondence and can easily demonstrate the point. I would think they would want to avoid this negative exposure of their dealings, but if not ... then I will oblige them, although this is only hurting them in the eyes of 99% of the readers who see them trying everything to avoid actually dealing with the two propositions at hand. The more they do these things, the more people are turning away from them in disgust.

Tom, I have accepted the fact that they will continue to alter and change and edit my posts. I can't stop them from doing it. That's just the reality I face here; it comes with dealing with such people. Thus, I shall continue the debate to its conclusion, knowing that 99.9% of the people in the world reading these posts read them as I have originally penned them. I hope this explanation helps clarify the confusion, Tom. Have a great day, brother. It was great to hear from you again,

and I appreciate all your support over the years for my Reflections.

Al Maxey

The question is, Is God pleased with Al for using a later stipulation to circumvent what David clearly said was not to happen? He will tell us all about His ruling one day. Who can believe that David would have said, “Al you can violate our agreement as long as you do it directly within your posts.” Al, nothing of your content was changed, only hot links to your *Reflections* archive. God knows this Al and so do you. Sometimes you appear to be the exact *paradigm* of that which you seemingly despise in others. Remember that all of us will stand before Him one day, and Al, hell actually exists. It really does. Al I love your soul, and as I told you yesterday I am weeping for you and those you influence. May God bless us when we do His will. Good day.

Darrell Broking

Darrell, you still don't seem to “get it” with respect to the fact that TWO SEPARATE ISSUES were discussed prior to the beginning of this debate. Indeed, there were MANY separate issues discussed, including font size, number of pages, margins, etc. There were a number of different negotiations, none of which overlapped. ONE issue was what would appear in the magazine “Contending for the Faith.” Also, what would appear on the patternism debate page to which David Brown agreed to provide a link in his magazine. What you have done, Darrell, is lifted

some quotes from the exchange David and I had REGARDING THIS ISSUE, and you have tried to make it apply to a SEPARATE negotiation regarding our individual posts and what the moderators would or wouldn't do with them prior to their appearance on the "ContendingFTF" Internet discussion group. The two issues are not even remotely related, and entirely separate email exchanges occurred regarding both issues. For you to try and lift a quote from one of those exchanges and make it apply to the other exchange is unacceptable, and people will see through that easily (even if you can't).

Darrell, I did not violate my agreement with David Brown regarding the debate page to which he then linked in his magazine. I have no reference whatsoever to my Reflections (or even to my family web site) on there. I admit that I can see how my navigation button at the bottom might be upsetting to David, and I have offered repeatedly to remove it if it bothers him. He has never responded to any of these offers. My offer still stands. IF this bothers David, it will be gone immediately. My intention was to HONOR our agreement with respect to the debate page itself, to which he linked in his magazine. That was ALL those exchanges dealt with.

What you and I place within our individual posts to one another, and source materials we may individually make reference to or provide quotations from, should NEVER be limited or edited. Such would completely violate all the rules of debate. We are each allowed to make our case as best we can, providing materials (either from our

own previous studies or from the studies of others) that help substantiate our individual cases. No right thinking person would ever assume that such freedom would ever be limited. Indeed, nothing was ever said about any such limitation of our individual posts. It was NEVER stated that my Reflections could never be mentioned in my posts, or that reference to them could NEVER be made. THAT is a SEPARATE issue from what would appear in David's magazine and what would appear on the page to which he linked. Trying to regulate our posts is a separate matter. Indeed, in our other negotiations regarding font size, number of words and/or pages, margins, etc. I made it clear in my exchanges with him that such would be too restrictive and limiting, and that I would NOT engage in any debate in which my posts (or yours, for that matter) were restricted in any way. We must each be completely free to make our case WITHOUT such limitations. He agreed and lifted those various limitations. Nothing was said about a limitation on quotes from or references to source materials. That was NEVER mentioned.

Nevertheless, I was still not convinced that some tampering with my posts might not still occur. THAT is what prompted me to write my email of June 13, to which he replied with his assurance that my POSTS would not be tampered with in any way, shape or form. They would appear JUST AS they left my computer. Those were his words. Darrell, you seem to suggest that I was aware all along that NO links to my Reflections would ever be allowed in my posts to this debate. You wrote:

“Who can believe that David would have said, ‘Al, you can violate our agreement as long as you do it directly within your posts.’” First, as I’ve already pointed out, there were TWO SEPARATE agreements. One dealing with my created main debate page, and what would or wouldn’t appear in his magazine. That agreement has been kept. It had nothing to do with posts. The second agreement had to do with posts, and had nothing to do with the debate page and his magazine. Your suggestion, Darrell, is that URLs to my Reflections were forbidden from the beginning, and that I should have known this.

Well, Darrell, apparently YOU didn’t know it either. In your second affirmative we find this:

Maxey, Al. “Otherwise Than Prescribed”: Did Jesus Violate the Passover Pattern? *Reflections*, 184, August 4, 2004. <http://www.zianet.com/maxey/reflx138.htm> (accessed March 28, 2008).

In your third affirmative we find this:

Maxey, Al. “Grace And The Caveman: Pondering the Parameters of Divine Acceptance of Human Response to Available Light.” **Reflections #158**. November 15, 2004. (accessed July 30, 2008).

Yes, you had not sent an active link, but had merely written out the entire address, as you did in the second affirmative. I simply tried to make access easier for my readers. However, the point is: you had provided the entire address to this Reflections for the readers of your post. They could easily just type it in and go to it.

In your fourth affirmative (which came out AFTER you had deactivated my links in my third rebuttal) we find this:

Maxey, Al. The Consuming Fire: Examining the Final Fate of the Wicked in Light of Biblical Language. *Reflections*, 46, June 6 2003 <<http://www.zianet.com/maxey/reflx46.htm>>

---. The One Cup Fellowship: Reflection on a Conviction. *Reflections*, 330, January 3, 2008. <<http://www.zianet.com/maxey/reflx330.htm>>

---. The Lord's Supper Focusing on Frequency, *Reflections*, 30, April 15, 2003. <<http://www.zianet.com/maxey/reflx30.htm>>

---. Reflecting on *Hades*: Truth or Tradition. *Reflections*, 44. 30 May 2003. <<http://www.zianet.com/maxey/reflx44.htm>>

---. A Study of Revelation 14:9-11 Torture or Termination? *Reflections*, 45. 1 June 2003. <<http://www.zianet.com/maxey/reflx45.htm>>

---. The Bondage of Silence: Human Hermeneutic Gone Astray. *Reflections*, 361. 25 August 2008. <<http://www.zianet.com/maxey/reflx361.htm>>

The reality here, Darrell, is that YOU have provided the links to my Reflections almost as much as I have!!! The only difference is that yours were not activated, mine were. And yet you have suggested it is the providing of these links themselves that constitutes a violation. Obviously, you did not perceive that to be the case, or YOU would not have been providing them.

Darrell, this is all about the fact that in my third rebuttal I had mentioned the violation of a few rules of engagement (to make a separate point pertaining to the debate), and in response to that

you “got back” at me by then deactivating my links IN THAT POST prior to putting it on. It was an “I’ll show YOU, Al Maxey” moment. When I objected to this, you then had to find a way to justify your actions. It is going to backfire on you greatly, Darrell, if you insist on pursuing it, because people can see through this in a second!! There was NEVER a ban on either of us providing source material in our posts. There was never a ban on me mentioning pertinent issues of my Reflections (and I never mentioned my Reflections ARCHIVES, as you stated in your email). I only reference specific articles that dealt directly with a point being pursued in my post JUST AS YOU DID. We have BOTH provided links to my articles, Darrell ... and you know it. It was never against the rules.

However, David IS the owner of the “Contending-FTF” list, and he can and will do as he pleases. If he chooses to deactivate my links, then that is his choice. I can’t stop him. However, I DO believe it is a violation of the assurance he offered in his email to me of June 13. But, as you say, Darrell, he can take that up with God one day. I will continue with this debate to the end, and trust you will do the same. I will try to stay focused on the propositions, and hope you will do the same. But, if you want to air all of this before the readers in your next post, then I shall inform them all in great detail what has actually occurred. Your choice. And we’ll let THEM decide the issue of character.

Al Maxey

David,

Here is the deceit of Al exposed. He said in his email:

Therefore, I created a web site that was SOLELY for our debate, and which would NOT give any links to my Reflections. It is:

<http://www.zianet.com/maxey/pattern.htm>

The term website is inclusive of ALL the web pages contained therein, not just the landing page.

It is true that the landing “page” does not have a link to his Reflections. However, every one of the pages at the website where Al posts his rebuttals thus far do have links to his Reflections. Therefore, the “website” he created solely for the debate does indeed have links to his Reflections.

Jack

For those interested, in the email in question this is David’s first sentence: **“I am not going to put a general advertisement of your web site in or on anything anywhere.”** The person who is placing the debate on Spring’s website obviously understood David’s intent because he removed the hyperlinks before posting it and Al sent out an email complaining about it. I knew David’s intention too and allowed the first two posts to go through anyway. David and I discussed this before the debate began and said that he did not want Al to use the list to promote his web site. I removed the hyperlinks on the third post only after Al complained about violating the rules, which apparently only apply to what is sent out over the ContendingFTF list. Al, as I typed these words your

latest post came into my in box. I have not read all of it but enough to know you suggest that I did what you did. My friend, you know that is not true and you know that I have evidence of that in an email exchange with you. Anything else I have to say about this matter will be said in public! I do not intend on exchanging any more private emails with you until you repent.

Darrell

Darrell,

Al does not believe in playing by any rules. He is a law unto himself, which is the problem of discussing anything with him and why he gets repeatedly kicked off website after website regarding discussion lists. Like the Clintons in politics, it is all about Al. It has nothing to do with truth or any desire to let the truth will out on things. It is all about Al promoting Al, which is one of the reasons he will never agree to a public debate, because that type of tomfoolery is much easier to expose in person than through email exchange. He will bend and break every rule he thinks he can get by with, whereas in public debate a continual stream of points of order would expose his duplicity. Daniel Denham

As you wish, Darrell. We shall let the readers decide.

AL

Al,

It has been only a little while ago that my wife and I returned from Spring's "door knocking" work, an effort to reach the lost, the unfaithful and new comers residing in Spring. Thus, I am only now able to respond to your (Al's) email to brother Tom Shiflet regarding my email sent earlier today to brother Shiflet, Al and certain other interested brethren, which said email exposed Al's misrepresentations of our (Al's, Darrel Broking's and David Brown's) agreement made prior to said debate.

I certainly realize that you (Al) would like said matters to be treated as two separate issues. However, when you put ways and means into your debate posts that allow the readers of it to navigate to web sites we agreed that I would not advertise, for anyone who can see through a ladder, the two "separate matters" become entwined with one another and are no longer two separate and distinct matters.

Since you reject implication when it suits you, then I can see how you would continue to say that said two matters are separate from each other. After all, you have to believe and follow that crooked view, or you must admit you violated the rules. So I expect you will continue down the same crooked and broad path of error to which you have become accustomed.

Originally when ways and means to reach your web sites where your quotations were located—ways and means deliberately inserted by you into your debate posts—were pointed out to me, I defended your efforts. After all, this is a debate (an adversarial discussion) and thus, I thought you

were only directing people to the places where the quotes you had inserted in your debate posts were located. I gave you the benefit of a doubt—that you would not try to make an “end run” around our said agreement—made prior to said debate. Again you know that said agreement between us allowed only such navigation away from the actual debate site to the special web site you created for said debate. But then one of our elders, Jack Stephens, and also Darrell Broking, pointed out to me that when one goes to the sites from which you selected your quotations that you inserted in your debate posts, there are found on said sites ways and means for the reader to navigate to your other web sites—*the very web sites that we agreed prior to the debate not advertise in said debate. Thus, you violated our agreement. Why did you not put said quotations from your other web sites that you inserted in your debate posts into end notes in said debate posts?*

You very well knew and know in our negotiations prior to the debate that we originally stipulated page limits to each one of the debate posts. But, you protested any page limits for said debate posts. You wanted no page limits as to the length of each debate post—*to which we agreed*. So, you could have as easily “cut and pasted” said quotations into the body of your debate posts, or you could have placed them as end notes to said posts. This is the way that scholarly documentation is done and you know it. After all, you have had no problem with “cutting and pasting” from your previous writings and placing such into other of your writings. But, by design, you did not do so. Knowing there were no page limitations to the

length of the debate posts, you, never the less, chose to place ways and means in said posts that would allow people access to your web sites—*the very sites that we agreed not to put into the debate*. Why did you do that Al? **Facts are stubborn things and they will not go away.**

Not that it will make any difference to you, but quoted below is something from the Spring elders sent to me this morning. It concerns their policy about referencing any false teacher or false teaching on the Spring web site. And, I wholly support it. Al, I knew the Spring elders' position all along and it has always been my position before I knew anything about the Spring congregation, the Spring elders, or you. I had been preaching 28 years before moving to Spring, Texas. Further, this is the same policy long held by faithful brethren everywhere, whether you or anyone else likes it or not. It is because of said policy that I took the position I did prior to said debate, which position is my opposition to any ways and means appearing in said debate posts whereby the readers of said debate would be directed in any form or fashion to your regular web sites. Now, note below the email sent to me this morning.

David,

While we are listing facts, here are a few more.

- 1) The Spring church of Christ elders do not KNOWINGLY post links to our website that will direct visitors to other sites that teach false doctrine.
- 2) Based on the teachings of the Bible coupled with the words and actions of Al Maxey, the

Spring church of Christ elders KNOW that Al Maxey is a false teacher.

3) Therefore, the Spring church of Christ elders will not KNOWINGLY post links to any of Al Maxey's websites.

4) However, we are honoring the commitment to post EVERY WORD written by Al Maxey in this debate "UNedited and UNtouched" which does nothing but prove #2 above for reasonable people who love the truth.

On the matter of when the material gets posted on the Spring church of Christ website, I try my best to post the material when I have time. I am currently working on Darrell's 4th affirmative which contains several images and charts that are causing a bit of delay'it is certainly not out of fear of posting Al's own words which condemn him.

Jack Stephens

Elder, Spring church of Christ

The following facts I emailed earlier to you and brother Shiflet continue to stand (that is the nature of factual evidence), and all of your (Al's) quibbling will not change them. Please give special and careful consideration to the obvious importance of fact number fourteen of said list concerning your (Al's) normal mode of operation in these matters—"You will misrepresent the facts we have written in this email to others as it serves your needs."

We expect you (Al as well as all other double minded men) to continue to act the way you do in such matters. This is the case because as a man thinks in his heart, so is he. Do not even you find

it strange how heretics can always find a way to love and justify about anybody and their beliefs, no matter how far out in outer space those beliefs are from reality, but they are so ready to find fault and impugn motives of their own brethren. So much for the heretical mind set.

Here is that same list of facts again. **They are still there and they will not go away.**

“Fact One: You knew and agreed before the debate began that we would not advertise any of your web sites, except the one you created specifically for the debate between you and Darrell.

Fact Two: You deliberately put links into your debate posts, rather than foot or end notes, that sent people to your web sites, which web sites you knew we would not advertise and to which you agreed prior to the said debate you would not do.

Fact Three: However, you deliberately with fore thought put said links into your debate posts, but never informed us about them.

Fact Four: When we realized that you had gone against our agreement made prior to the beginning of said debate, we removed said links that sent people to your unauthorized web sites.

Fact Five: The removal of the links from your posts was in keeping with our agreement made in good faith between us prior to the beginning of said debate.

Fact Six: I too “was always taught that “the measure of a man is the worth of his word.”

Fact Seven: Since the Spring Church of Christ placed their web site on line David Brown has, does not have and never has had access to the

part of the web site that allows for changing matters on said website; neither does he know how to put the debate on the web site churchesofChrist.com if he had access to it.

Fact Eight: The Spring Church of Christ elder who built the church web site is the person who puts material on the site.

Fact Nine: Said elder gets to work on the Spring Church of Christ web site as his job allows him the time to do it, which is not everyday—sometimes it is not even once a week.

Fact Ten: At least regarding your debate with Darrel, you report matters to others regarding said debate and matters pertaining thereto, contrary to the facts bearing on this case.

Fact Eleven: The Lord willing, said debate with Darrell is going to circulate far more than you ever thought it would.

Fact Twelve: Without adequate evidence or credible witnesses you have judged our motives to be evil.

Fact Thirteen: You do not care how you misrepresent the facts as long as they make you look good in your friends eyes—at least this is the case in the matters pertaining to said debate.

Fact Fourteen: You will misrepresent the facts we have written in this email to others also as it serves your needs.

For the One Faith,

David P. Brown

Speaking as a ContendingFTF moderator, to the other moderators and list owner (as stipulated in the pre-debate discussion), I believe that this needs to be posted to the ContendingFTF list asap. The truth about what Al wrote to his advantage needs to start spreading out now. Maybe the **one** or **two** readers that we have following the debate might benefit from this. The other 99.99% of interested persons will have to wait about 2 weeks before I release my next post. (It would be interesting to actually see Al Maxey's documented empirical evidence on this but ... well you already know, don't you.)

Darrell Broking

Good grief!! I leave you guys in the hands of God!!

Again, I shall continue the debate to its conclusion (as it is doing much good), and shall continue to offer 99.9% of the readers of this debate the world over the unedited, uncensored version. You can chop my posts up any way that makes you feel good. I can't stop you, and you'll do as you please anyway. Rest assured, however, that the readers are not as blind as you seem to think. They will see through your deception in an instant. The only ones who will be fooled are the small handful of legalists who are as blinded to Truth as you yourselves. God have mercy!!!

Al

Al,

There was only a “small handful” on Noah’s Ark, and they were legally on that ark. There were no illegals on it. Those eight souls on the ark loved God before He ever told them of the flood that He was going to send to destroy all the illegals—whose minds were only on evil continually (Gen. 6:5). Only 8 souls out of all those then living on the earth found grace in God’s sight (Gen. 6:8). They found grace in God’s sight and were saved by it only because their love for and faith in God, which love and faith led them to obey His instructions regarding building the ark, how God authorized it to be built and concerning all things connected thereto. “Thus, did Noah, according to all that God commanded him, so did he” (Gen. 6:22). Faith comes by hearing the word of God (Rom. 10:17). And, the Hebrews writer declared of Noah, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb. 11:7).

Noah faithfully preached the same system of salvation that he and his family believed and obeyed to all the people year in and year out, but everyone else thought as you do Al. Thus, all those people, “the great majority”, perished in the flood (1 Peter.3:19, 20). Only that “small handful” (Noah and his family) loved God, had such faith in Him and his system of salvation from the flood, that they fully obeyed him and were, therefore, saved by God’s grace through an obedient faith. Paul said such Old Testament accounts were

written for our learning (Rom. 15:4). But, Al and the great majority of those who think as he does have not learned this simple but powerful message of salvation in Christ. Instead Al mocks the faithful few who walk in the steps of faithful Noah and all the rest of the Old Testament worthies listed in Hebrews chapter eleven. Deceived, Al is. And, perish he shall. That is unless he can find repentance from his rebellion to the love, grace and authority of God in Christ. How sad, so very sad. And, all Al can exclaim in his frustrated blindness to the facts in evidence in this particular case are the words of a cartoon character, Charlie Brown, — ”Good Grief!!!”

Al, we are in the hands of God because we are saved by God’s grace through the gospel system of faith (the perfect law of liberty—James 1:25) by our obedience to said system (Rom. 6:17, 18; Heb. 5:9). As Noah did, so we today do and, therefore, we are the ”heir(s) of the righteousness which is by faith”. How sad that men reject and rebel against the simplicity of salvation in Christ.

For now, I close with the following comment.

Al, remember “Fact Fourteen: You will misrepresent the facts we have written in this email to others also as it serves your needs.” You have not deviated from it to date. Too bad. Too bad.

For the One Faith,

David P. Brown

David,

Al is pleading that God have mercy on us. Yet Al does not really believe in Hell. Go, figure the self-

contradictory ravings of a fevered liberal mind!
Daniel Denham

Daniel,

Al, like all of his stripe, is a walking cotradiction and is an example of fermented absurdity.

David

David,

Notice Al's goofy self-contradiction. In the first part of the debate he contended that there is no pattern (period). Now he contends that there is a patter'albeit a small one'hidden somewhere in the New Testament. As Darrell's noted, Al doesn't mind being absurd. After all Al's a postmodernist even if he doesn't realize it!

Daniel Denham

David,

The effect of Al's affirmative is that he implicitly admits some of the major aspects of Darrell's affirmative proposition in order for Al to try to make his case for his own affirmative proposition, which is one reason I suspect Al does not define his proposition. He really can't afford to, because its terms IMPLY a pattern, regardless of however small he may want to have it to be.

Daniel Denham

The Broking—Maxey Debate

Patternism

Second Affirmative to the Second Proposition

Al Maxey

Friday, September 19, 2008

Introduction

I think it should be rather obvious to any reader who has persevered in his/her reading of this debate to this point that Darrell and I have vastly differing approaches to God's holy, inspired Word. Large portions of text that I perceive to be *narrative*, he perceives to be *normative*. That which I regard as *revelatory*, he regards as *regulatory*. Whereas I read Scripture looking for God's *love*, Darrell seems to search the Scriptures looking for God's *law*. I do not question Darrell's love for God, or his love for the Scriptures. I *do* question, however, his approach to and his perspective of *both*. I regard them as misguided, at best.

Darrell is seemingly convinced that I am a "wolf ... busy seeking to devour the sheep of God's flock" [p. 1]. Those words are quite *kind* compared to *some* I have been called over the years. I'm familiar with such debate tactics and strategies, so am not distracted by them in the least. When one looks beyond the inflammatory rhetoric, however, one perceives a genuine fear on the part of people like Darrell Broking. Legalistic patternism is an indefensible theology, one in which the tenets, when carried out to their ultimate conclusions, are the epitome of absurdity. Such doctrine and practice cannot bear intense scrutiny. In this debate I

have sought to shine a bright light on the teachings of these patternists, and have sought to force their tenets to their rarely seen, and often hidden, practical conclusions. A few of my questions may seem “far fetched” ... until Darrell gives his answer!! *Then*, when the gasps of shock and horror arise from the readers, they finally perceive the *purpose* of these scenarios and questions. “Are there actually people out there claiming to be Christians who genuinely *believe* that? You have *got* to be kidding!” No, brethren, these people exist, and you need to know about them. Their theology is one of eternal destruction for those who embrace it. It *must* be exposed for what it is. Therefore, once again, I thank David Brown and Darrell Broking for affording me this opportunity to engage this teaching in a public forum; a debate that has been advertised even among their own people (which is truly phenomenal among legalists). Despite their theatrics and tampering, Truth is still getting through to a great many people, and for that I praise God. May this exchange between Darrell and me be read for years to come, for I truly believe it will open many eyes to the joys of liberty in Jesus and the horrors of legalistic patternism.

Darrell's Answers

Darrell responded “**False**” to my first two T/F statements. I would have responded the same! The fact that Titius Justus owned a house next to the synagogue [Acts 18:7] clearly does NOT “provide a ‘pattern’ of attitude and/or action for disciples of Christ Jesus today that directly pertains to one’s fellowship with other Christians and one’s eternal salvation.” There is nothing there to bind upon anyone. It is good information, it provides historical insight, it adds “color” to the narrative, but if that tiny piece of insight was *absent* from the New Covenant writings, no one would find their fellowship with others diminished or their eternal salvation jeopardized. Is this information part of God’s inspired Word? Yes, it is. But, that does NOT make it a part of His “pattern” of attitude and action necessary unto salvation. IS there a “pattern”

within God's inspired writings that DOES pertain to our fellowship and salvation? Absolutely!! But the location of the house of Titius Justus is NOT part of that "pattern." Indeed, there is nothing "patternistic" about it. If there *was*, then we'd all better start building homes next to synagogues.

It appears *to me* that Darrell is beginning to perceive the absolute absurdity of his own position, for he is now beginning to back-peddle a bit. For example, Darrell wrote, "I did not affirm that every word of the New Testament has to be obeyed, I affirmed that every word of the New Testament is the pattern for salvation and fellowship" [p. 1]. Hmm. Every word IS the pattern for salvation and fellowship, but not every word "has to be obeyed." Darrell, let me see if I have understood you here: if every word of the NT writings IS the pattern for salvation and fellowship, but not every word needs to be obeyed, then which parts of the NT writings must we OBEY in order to be saved? It seems to me that you just might very well be coming around to my own position here. I too believe that our Lord God has provided us certain precepts and principles that *must* be obeyed for one to be saved and to be in fellowship with God's other children. You and I would probably disagree over what those specific essentials *are*, but if we both teach that there *are* essentials *within* the inspired Scriptures that must be obeyed, as well as parts of these same writings that one does *not* need to obey, then, my friend, we are teaching the same thing! You have just affirmed this second proposition: "The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation." We would probably differ on only one point: the phrase "few in quantity." I believe my Lord's load is light; you seemingly do *not*.

I must admit, I found Darrell's response to scenario #5 extremely fascinating. This was the one in which a missionary named Jason was faced with a lack of "grains and grapes" in a remote South Pacific island, elements of this memorial meal that would have been common during the time of Christ in Judea.

Would comparable elements suffice to symbolize the spiritual truths conveyed in this memorial meal observed by grateful hearts, or would such constitute SIN? As I expected, Darrell believes these people would all be *sinning*. Thus, I would assume Darrell would perceive this to be a salvation/fellowship issue. Clearly, Darrell believes one of the essentials of the pattern would be to get the composition of the elements in the Lord's Supper exactly right. No substitutions allowed. In fact, this preciseness of the particulars of this pattern is so critical in the thinking of Darrell Broking, that he would rather *cancel* the Lord's Supper *altogether* than get the composition of the elements "wrong." Apparently, therefore, it is NOT a sin to do away with the Lord's Supper (which our Lord specified), but it IS a sin to use some fruit of the vine other than a grape (which our Lord did *not* specify). Darrell said that if the "right" emblems are not available, "then the worshippers are *not obligated* to observe the Lord's Supper" [p. 3]. Therefore, it appears, the *observing* of the Lord's Supper is *not* as essential as the elements *employed* in the observance, even though the memorial itself was urged upon us by the Lord, while the elements never were (indeed, *grapes* are never even mentioned). This is a prime example of legalists elevating human assumptions *above* divine specifications.

Darrell tries to qualify his statement by adding: "the worshippers are not obligated to observe the Lord's Supper any more than one who has no money is obligated to give" [p. 3]. It is *giving itself* that is specified by the Lord. We are to be a *giving* people. However, one can give generously and not have a penny! If one has no money, then one can always give something else. Giving still occurs. Peter once told a lame man, "I do not possess silver and gold, but what I do have I give to you" [Acts 3:6]. The apostle Paul wrote to the brethren in Corinth, "For if the *willingness* is there, the gift is *acceptable* according to what one *has*, not according to what he does *not* have" [2 Cor. 8:12]. Now, why wouldn't this very passage speak directly to the situation with that missionary on the remote island in the South Pacific? They had a "willingness" to remember

the Lord Jesus Christ in the observing of the Lord's Supper. Their *hearts and minds* were in the right place. What they lacked was the precise elements used by Jesus (assuming we even know for sure precisely what the composition was). Nevertheless, the *principle* given here is that our gifts to the Lord, and I would list the observing of the Lord's Supper as such a *gift of devotion*, are acceptable to our God "according to what one has, not according to what one does not have." They had a "bread" formed from the pulverized roots of a local shrub; they had a melon that grew on a vine whose pulp was red. They took what they *had* and used these items to express the devotion of their hearts. I believe, based on the principles of Scripture, that God accepted that gift of their worshipful expression. According to Darrell, on the other hand, these people should *abandon* the Lord's Supper *altogether* until such time as they can get the ingredients "right." Sounds to me like Darrell is so focused on a *grape* that he can't see *grace*. Odd, since Darrell said, "Maxey ... did not list the Lord's Supper as an *essential*" [p. 6]. Actually, it appears that it is *Darrell* who declares the Lord's Supper *non-essential*, since disciples are "not obligated" to observe it until certain conditions are met. Just who is *Darrell* to set aside such an "obligation" of our Lord based upon preconditions never established by Jesus Himself?!

But, the above perspective is understandable when one realizes that Darrell's perception of God is that He is the ultimate Divine Legalist. If one really believes that God is concerned with patternistic precision over hearts filled with love, then one will focus on each and every minute aspect of our every practice. Such a God will torture someone for umpteen zillion years in the fires of hell, never satisfied with their screams of agony, because they got the wrong "fruit of the vine," even though He never specified which one. Our loving, compassionate, merciful Father will inflict unimaginable horrors on a *penitent believer* who was attempting with all of his heart and being to comply with what he believed the Father expected, but who died a split-second before his nose broke the surface of the waters of the baptistery. So said Darrell Broking

in response to my statement #3. Brethren, if that is really and truly the kind of Father we have, NONE of us are going to make it. That kind of cosmic obsession with preciseness and perfection *excludes us all*, for none of us will ever get through the years of our lives without countless imperfections and imprecisions (most of which we will not even be aware we have committed).

Darrell's view of the Father is that He doesn't consider you His child until you are "born." In response to my statement #3, he wrote, "Is a child *born* who dies in the birth canal?" Technically, he may not have been "born," but is he any less your child? Darrell, I have done funerals of children who died just hours prior to birth. The parents grieved *their child*. They named the child, and the child has a tombstone to commemorate the place where that precious little body is buried. Go up and tell this family that this little body was NOT their child because it failed to "draw a breath," and I will go visit you in the hospital after they give you a very well-deserved pounding! It is this very mindset, Darrell, that has led people to support the murder of the unborn. "They're not really 'living beings' until they draw a breath outside the womb." Thus, it's not really murder, it's just a medical procedure to remove a "tissue mass." Partial birth abortion is acceptable, as long as you rip the brains out before the whole body is ejected and the "tissue mass" draws a breath. You're not really killing a child ... right, Darrell? It hasn't been born ... right, Darrell? This is appalling theology, and what it says, in a spiritual context, about our Father is blasphemous!

"Is a child *born* who dies in the birth canal?" Again, Darrell asks this question, this time in response to my statement #4. No, technically speaking, the child has not been "born," but it is no less *the child* of the mother and father. That child is their son or daughter. It is no less loved, no less embraced to their warm bosom. The quadriplegic named Jennifer, who was a penitent believer seeking with all of her ability and might to be baptized, as that is what she truly wanted to do with all of her heart, but who could not achieve this desire because of a system that sought to pro-

tect itself, will burn forever in hell ... or, so says Darrell Broking? Why? Because she had the misfortune of dying just hours before her heart's desire was to be fulfilled. The heart counts for nothing with Darrell. It's all in the details!! That's why you can forget about observing the Lord's Supper if a bunch of grapes can't be found. Remembering Jesus Christ with adoring hearts has to be put on hold until a bottle of Welch's can be shipped from South Texas!! LUNACY!!

In my T/F statement #6, Darrell Broking wanted to break the sentence down into two separate assertions: (1) Christians may *sing* Psalm 149 and Psalm 150 within a "worship service," and (2) It would be a SIN for them to ever *do* what these two psalms declare. To the first of these statements Darrell responded: "**False**," and to the second Darrell answered: "**True**." Therefore, we are all forbidden to sing certain psalms in an assembly of the saints. Interesting. *Which* psalms, Darrell? And just *who* gets to decide this list of *approved* psalms? *You*?! And yes, brethren, if we actually dare to *do* what these *God-breathed* psalms proclaim, then we have SINNED. Or, so declares Darrell Broking (*not* the Bible).

Darrell's Questions

Darrell's six questions for me in his first rebuttal to the second proposition all deal with matters pertaining to *interpretation* (which falls squarely under the domain of sacred/biblical hermeneutics). Although there are accepted rules of interpretation (and I've taught classes on this for years), there is nevertheless a subjective element involved, which few scholars would deny. As anyone knows (who has done any degree of work in this field) there are always exceptions to even the most accepted rules of interpretation. In other words, there are few genuine absolutes. Those who are determined to reduce the inspired revelation to a tome of precise law (purely black & white; no shades of gray) are destined for total failure. That was never the purpose of Scripture. They provide more guiding *principles* than fixed *law*, and principles may be ap-

plied variously depending upon time, place, circumstance, culture, ability, and the like. That's why seeking to establish a set "pattern" is so very difficult for those focused on *law*, whereas a "pattern" of *attitude* of heart, which then motivates one to godly *action*, is quite easy for those more *grace*-centered.

FIRST — "The Scriptures can be correctly interpreted. True or False?" In theory this is true. In actual practice, I doubt if there is a person alive who has correctly interpreted every single phrase in all 66 books of the Bible. I would pose a question to Darrell Broking — Have YOU correctly interpreted every single passage of the Bible? Yes or No? If he is honest, he will have to answer "No." Is it *possible* for the entirety of the inspired Scriptures to be perfectly understood by any given man? Yes, it is *possible*. Has Darrell *done* so? Not likely. Nor has any other man. Does the fault lie with the Scriptures? No. It lies with the imperfection of man. A similar question — Was it possible to perfectly keep the Law of Moses? Yes, it was *possible*, but did anyone ever *do* it? Only Jesus. Did the fault lie with the law? No. The fault was with the imperfection of man. That is why *grace* is so vital to our salvation (both then and today), and it is why *grace* is so vital to disciples who, even given their best effort, still fail to fully perceive the entirety of God's will as revealed in Scripture. I like the way *The Living Bible* has phrased what Paul wrote in 1 Cor. 13:12 — "We can see and understand only a little about God now, as if we were peering at His reflection in a poor mirror. ... Now all that I know is hazy and blurred, but then I will see everything clearly."

By the way, just by way of refreshing the memory of the readers, my sixth question to Darrell in my third rebuttal to the first proposition was: "Darrell Broking has correctly interpreted every single word, phrase, sentence and passage in the entire Bible. True or False?" In his fourth affirmative Darrell responded — "False." He then wrote, "I have missed it on matters before and will do so again. I feel that I am in good company because both Peter and Paul missed it at times too. I am so thankful that matters of obligation are communicated to men by their Creator, Who used lan-

guage that He knows His creation can understand. I'm so thankful that He gave men a Bible that offers man a simple plan that is easy to understand and at the same time is so deep that in one's life he cannot master it all! That is what inspiration did for us. We can and must master the obligatory matters and at same time we can agree to disagree on matters of opinion. Men sin, but that does not mean that men must live in sin. Men make mistakes in interpretation, but that does not mean that the Bible cannot be interpreted" [p. 29-30]. I would have to say that Darrell and I appear to be *somewhat* in agreement on this issue. Yes, Darrell, "matters of *obligation*" *have indeed* been clearly communicated to us *within* the inspired writings, which is the proposition I have affirmed in this debate. Clearly we will never grasp the *fullness* of His revelation; we are *finite, fallible* beings. However, the *obligatory* precepts and principles that guide our attitudes and actions, and which are truly few in number (a load not heavy to bear), *can* be readily perceived *within* the inspired revelation. Very few men debate and divide over the divine obligations, it is instead over the seemingly endless human inferences, as well as the decrees derived therefrom, that lead to the factional feuding we have all suffered through far too long.

SECOND — "Following interpretative rules can assist those who study the Bible to make correct rational determinations about a passage. True or False?" This is true. Following such rules can indeed *assist* one in making a more responsible interpretation. Nevertheless, there is no substitute for good old fashioned *common sense*. Rules will also often be "bent" somewhat by those determined to FIND a particular "truth" in Scripture, and aren't averse to doing some proof-texting and "creative" interpretation. Therefore, even the best of rules are of little benefit to those who approach Scripture with an "agenda." However, for the *honest* biblical interpreter, these guidelines *can* be of assistance. "It is not hoped that any number of axioms and rules of interpretation will compensate the unfortunate interpreter who is lacking in good judgment and sound common sense. Laws of all sciences presup-

pose ability in him who would use them” [Dr. Clinton Lockhart, *Principles of Interpretation*, p. 13]. “The interpreter of Scripture, first of all, should have a sound, well-balanced mind, for dullness of apprehension, defective judgment and an extravagant fancy will pervert one’s reason, and these will lead to many vain and foolish notions” [Dr. Milton S. Terry, *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments*, p. 151].

THIRD — “Failing to follow interpretive rules can prove disastrous with respect to perceiving the true meaning of a passage or statement. True or False?” I would have to say that *in general* this would be true. Again, one should be very careful of *absolutes* in a field where there is clearly room for exceptions and subjectivity. However, in most cases, one would have to declare that a willful circumvention of established and proven guidelines *can* be a dangerous path to walk in the realm of sacred hermeneutics. Some, for example, are determined to treat Jewish apocalyptic literature as though it were literal historical fact. It just fits better with their theology to *do* so, thus they set aside the rules relating to this genre. It has led to some ridiculous eschatological theology.

FOURTH — “Correct interpretations of a passage are authoritative. True or False?” This is a very dangerous area, for just *who* gets to decide if an interpretation is “correct” or not?! We’ve already agreed that not one of us is infallible when it comes to making interpretations of the biblical text. Even *Darrell* admits he has made mistakes, and will do so again. I doubt any of us make an interpretation *knowing* it is incorrect, and yet it *does* happen. Thus, for us to elevate *any* interpretation of mere fallible men to a position of *authority* over the lives of others in the One Body of Christ is rather presumptuous at best. Even if there were some way to *know* with 100% certainly that an interpretation was correct, it would still remain merely an *interpretation*, which can never rise to the exact same level as a clearly stated divine precept. Our various interpretations, inferences, deductions and assumptions ARE “authoritative” for US (who have *made* said interpretations, inferences and deductions). Yes, we must each live by our own best

understanding of God’s will for our lives. However, we have no right to seek to *bind* our interpretations upon *others* as “authoritative.” I really doubt that Darrell would care to be ruled by *my* interpretations any more than I would care to be ruled by *his*. And in the absence of some infallible judge to rule on our individual interpretations, we must limit their “authority” to our own walk with the Lord.

FIFTH — “The interpretations of inspired writers of the Bible about other passages are authoritative. True or False?” This will depend to a large extent upon what definition of “authoritative” one has in mind. If one has in view the concept of “exercising authority over: to rule, regulate or legislate,” then I would be very hesitant to declare that in *every* case an “interpretation” by an inspired writer should be thusly regarded. Even Paul himself made a distinction between what was given directly from the Lord and what was his own considered view (1 Cor. 7). Some interpretations by inspired writers are simply designed to be *informational*, not regulatory. Thus, I would not perceive them as “authoritative” (in that sense of the word). However, “authoritative” may also mean “reliable.” In *that* sense of the word, I would say that *every* interpretation of an inspired writer should be regarded as *reliable*. That is *not* to suggest, however, that such interpretations are always *binding* upon us as some “pattern” for our attitudes or actions.

SIXTH — “Peter’s interpretation of the antitype-type teaching of the flood and baptism, that baptism now saves us, is authoritative (1 Peter 3:21). True or False?” First of all, I believe that Darrell and I would probably differ greatly over what the apostle Peter actually intended to teach in that passage. Darrell sees this verse as a validation of his own view of baptism. I see it as something else entirely. Is what Peter said “reliable”? Absolutely. Is *Peter’s* interpretation “correct”? Absolutely. Is *Darrell’s* interpretation of Peter’s interpretation correct and reliable? *He* may think so, but I would differ with him on that. For those who would like to examine my own convictions with regard to what Peter intended in that passage, I would refer them to my in-depth study of that text in *Re-*

flections #217 — *Salvation by Immersion: A Reflective Analysis of 1 Peter 3:21.*

Darrell's Rebuttal

Darrell began his rebuttal by declaring that I do “not have any teaching of substance to offer” [p. 1]. If I was seeking merely to promote my own personal opinions, then Darrell would have a valid point. My personal perceptions of the Word may be interesting to some, but they are hardly redemptive or salvific. The same holds true with Darrell’s perceptions. It is what our *God* declares that is truly of *substance* when it comes to determining the parameters of fellowship and the conditions of eternal salvation. Thus, as expressed in the proposition of this second half of the debate, the *essentials* of both fellowship and salvation are rather few in number, because all of Al Maxey’s (as well as every one of Darrell Broking’s) views are excluded, leaving only *God’s*. And we know from our Lord’s own lips that these are not burdensome and heavy, as were the laws levied by the legalists of His own day (and ours). Therefore, the only “substance” I seek to proclaim in *my* preaching and teaching are the clear, specific, revealed commands and principles of my Father. *That* is my “teaching of substance” with respect to fellowship and salvation. Am I willing to share my views and perspectives? Of course I am. Am I willing to share my many inferences, deductions and interpretations derived from years of study and reflection? At the drop of a hat!! But, *none* of these can ever rise to the same status of “substance” that we should all give to the precepts and principles clearly specified by our Lord in His inspired Scriptures.

On page 3 of his first rebuttal, Darrell wrote, “Maxey ... ridiculed the idea that every word of the New Testament is essential. Maxey just does not get it!” If, in fact, that was what I had declared, then Darrell might have a point here. I personally believe every word, phrase, sentence and paragraph of the New Covenant writings (as well as the OT writings) are there for a purpose and

are there by divine design. That makes them essential. But essential for *what*? Just what specifically *is* their purpose? Their design? MY point, which Darrell “just does not get,” is that not every word is essential to disciples attaining unto and maintaining fellowship with one another and eternal salvation. Some of what is contained within these inspired writings is purely informational. It may be giving background information about a city or a district. It might be relating details of ship movements, cargo offloads, or weather conditions. These *all* serve a purpose, but that purpose is not to bring about one’s salvation. *That* is my point. Are all of these informational statements *true*? Of course they are. I don’t question their validity at all. But being *true* does NOT equate to *Truth*. Those are distinct realities. Every single word within the inspired Scriptures is *true*, and yet not every single word within the inspired Scriptures is saving *Truth*. Surely Darrell would concede that point!!

Darrell wrote, “Maxey, I will disown that which I affirm, when you can prove from the Scriptures that one can take away from the New Testament writings without having his name expunged from the *Book of Life*” [p. 3]. I have no desire whatsoever to “take away from” the holy Scriptures. I’m more than happy to leave every single letter and word untouched. I have merely sought to place the various parts of these inspired writings in their proper perspective. *Some* portions of Scripture are clearly related to everlasting salvation. If God *commanded* something, for example, and stated that our salvation depended upon our obedience to that stated command, then that is irrefutably salvific. But a statement about a storm at sea, or a statement that a ship was unloading its cargo, has to be categorized differently. Some might call this “rightly dividing” the Word. There is a big difference in *categorizing* content and *casting out* content. On the other hand, Darrell, I also have no desire to “*add unto*” the holy Scriptures. One may do this today by inferring laws that God never gave, and seeking to bind them upon others as conditions of fellowship and terms of salvation. When you characterize something as a soul-damning sin, for example, and *nowhere* within the Scriptures has God Himself ever

made such a statement, then you've just "added to" the Word of God, and, Darrell, that is just as forbidden as "taking away from" His Word. And to be perfectly blunt, Darrell, you and your fellow legalistic patternists are *doing this in spades*. One is reminded of the words of our Lord to the legalists of His day: "You would think these Jewish leaders and these Pharisees were Moses, the way they keep making up so many laws! And of course you should obey their every whim!" [Matt. 23:2, *Living Bible*].

Darrell wrote, "Is it a mark of sanity to suggest that God gave men useless filler material in the Scriptures? ... Maxey where is the sanity in suggesting that any part of God's Word is not important?" [p. 3]. Once again, I have never, ever suggested that parts of God's Word are "not important." Nor have I suggested that portions of Scripture are just "useless filler material." Far from it. It is ALL "God-breathed," and therefore it is ALL (every single word) of importance to mankind. It is just not all of *equal* importance. Some parts of Scripture deal with what the Lord God expects of us if we would be saved. Other parts just tell us of weather conditions on a particular day. I would not place those two portions on equal footing with one another. Yes, both of them are *inspired*. Yes, both are part of the Scriptures. Yes, both serve a purpose. Both are there by design. But clearly one is LESS important than the other when it comes to "What must I do to be saved?" As I have stated in this second proposition — contained *within* God's inspired writings one will find these clearly specified commands and principles of *God Himself* which provide the answer to that great question. Not every word is a part of that answer. Indeed, *much* of Scripture has nothing to do with it. It serves *other* purposes. Important purposes, to be sure, but not *as* important as God's *salvation specifics*.

"Is it the case that those who diligently study every word of the New Testament to please God do so because they are duped by the devil?" [p. 4]. No, not at all. In fact, those who *aren't* studying the Scriptures, every word of them, are probably the ones "duped by the devil." If the devil can tempt us to set aside God's inspired revelation, then he's gained a foothold in our hearts. I personally

wish people would study His Word *more*. The extent of biblical ignorance in the world today (and even among God's people) is proof positive that too many are *not*. The key here, however, is the *purpose* of our studying. If we are studying Scripture to come to a better perception of who God is and what He's done for us in His Son, and how we can respond daily to His love and grace through an active faith, then *that* is a noble purpose. If we are studying Scripture to find new laws and regulations to bind upon our brethren, as well as proof-texts for our condemnation and castigation of those who dare to differ with us, then we are indeed "duped by the devil."

"If Maxey actually believed that God breathed all Scripture, then he might be able to begin to appreciate *sola Scriptura* as the only rule of faith for the followers of Christ" [p. 4]. And perhaps if Darrell Broking better appreciated the tenet of *sola Scriptura* he might cease declaring things to be SIN that our *God* never did in the Scriptures. In point of fact, it is my appreciation of the fact that the Scriptures are God-breathed that leads to me respect *HIS* commands pertaining to salvation and to reject the amendments of *mere men*. It is my appreciation for the fact that the Scriptures are God-breathed that keeps me from elevating my own inferences to the same level of "authority" over His people as His commands. It is my appreciation of the fact that the Scriptures are God-breathed that prevents me from willfully separating myself from my fellow disciples over matters never even mentioned in those God-breathed Scriptures. If only the legalistic patternists would do the same we might actually one day realize the unity, oneness and harmony for which our Lord prayed in John 17. Darrell has asserted that "blending the voice of man in with the voice of God ... is totally unacceptable" [p. 4]. Amen, Darrell. So when can we expect to see this practice halted by the legalistic patternists?!

Darrell observed, "Maxey used John 5:28-29 as a proof-text to allege that Jesus is salvific, not His Word. Maxey uses John 5:28-29 as a proof-text to suggest that Scripture is revelatory not regulatory. I had assumed that Maxey was too smart to defeat himself in

this debate, but he did!” [p. 5]. I’m not too sure how I *defeated* myself by pointing out the revelatory nature of Scripture, since Jesus did the same in that passage (“it is these that bear witness of Me” — that’s *revelatory*). And, by the way, that should be **John 5:39-40**, *not* verses 28-29. Maybe *that* is what confused Darrell Broking ... he just read the wrong passage! As for the passage *not* being regulatory, I think that is rather self-evident. Where within that passage is there any hint whatsoever of “*saving regulation*”? Where is the binding law? Where are the meritorious deeds that must be performed? Jesus said that HE was the source of life, not the Scriptures these men were scrupulously poring over. They were looking for life in the writings, and they were missing the Source of Life those writings revealed. If that observation *defeats* me in this debate, then I suppose I stand defeated. My guess is, however, that most of the readers of this debate will see it much differently than Darrell. “The Scriptures are so designed that when people read them, they are to recognize and acknowledge God’s glory. Even the Jews would agree to that. But Jesus said the people were incapable of both interpreting and applying the Scriptures, for as students of the Scriptures they should have known that *they spoke of Him*” [*The Expositor’s Bible Commentary*, vol. 9, p. 68-69]. “They pored over the OT, endeavoring to extract the fullest possible meaning from its words, because they believed that the very study itself would bring them life. By so doing they missed the chief subject of the OT revelation” [*ibid*]. Yes, these documents are “revelation” ... they are *revelatory*. The Jews thought them to be regulatory, and by searching for Law they missed the Lord ... and men are doing the same today.

“Maxey teaches that at least parts of the New Testament are regulatory” [p. 5]. And I always have. When the Lord Jesus commands us to love God and love one another, *that* is regulatory. When we are told that “God is now declaring to men that all everywhere should repent” [Acts 17:30], *that* is regulatory. When we are informed that “without faith it is impossible to please” our God [Heb. 11:6], *that* is regulatory. Indeed, my proposition in this

half of the debate acknowledges that God *does* have expectations of mankind. Darrell mistakenly assumes my “short list of salvific regulations” consists of only three essentials: love, faith, repentance. Clearly, Darrell didn’t read my first affirmative very well. I listed more than just that. I listed keeping *His* commandments (not *man’s*) as an essential, and quoted Heb. 5:9. I mentioned confession of the Lord in our daily lives, and gave several passages that specified this requirement. I further wrote, “He has urged me to be immersed. I will do so. He’s asked me to remember Him in the Lord’s Supper. I will do so. He’s asked me to be a servant; to be loving; to be benevolent, etc. So, I’ll do so.” In short, if the *Lord* has *commanded* me to do something, then it is *essential* to my standing with Him. If, on the other hand, Darrell Broking, or any other man, *infers* that I must do something, or *not* do something, in order to be saved or in fellowship with them, I am NOT bound by their personal perceptions. Especially when said perceptions are often drawn from the *silence* of the Scriptures. In other words, they have formulated *binding law* for the church based on inferences drawn from what was *never said by God*. To such regulation as *this* I feel no compulsion to submit. Indeed, to *do* so, according to Paul’s teaching in Galatians, is to risk being severed from Christ and fallen from grace. Please examine my analysis of Paul’s warning about this in *Reflections* #215 — ***Embracing Another Gospel***.

Darrell Broking closes his first rebuttal by trying once again to impress upon us the view that “human effort . . . is necessary to the salvific process” [p. 7]. I would not personally use the word “effort,” but rather human “response” to a divine *gift*. Does our God expect us to *respond* to His grace? Yes, He does. That response is an active, demonstrated FAITH. “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast” [Eph. 2:8-9]. There is absolutely NO “effort” on my part that can ever be salvific. However, the Lord’s gift will never be mine if I do not *receive* it by faith. Our various *faith responses* are merely *evidence* of our salvation by grace through faith. They are not “effort” that *earns*

His favor. A “free gift” is neither free nor a gift if it requires some human effort to acquire. Once saved by grace through faith, we then actively demonstrate our gratitude daily by laboring tirelessly in His vineyard — not to *be* saved, but in thanksgiving for *being* saved; out of love and devotion to our Father. We daily step aside and allow His Spirit, who indwells us, to transform us into the image of His Son, and we daily bear the fruit of the Spirit in our lives.

Our common bond of fellowship is **Jesus Christ**. If you are in Christ, and if I am in Christ, then *we be brethren* ... and we are in sweet fellowship. Or, we *should* be, that is! It is when our own preferences get in the way that we often part from one another. This is shameful. We need to set aside all the petty party particulars of humanly devised patterns and get back to loving one another just as He has loved us. You see, Darrell, it really IS simplicity itself. The essentials of our Lord can be summed up in a word — LOVE. The zillion and one little laws levied by little lords only serve to distract and destroy. If Satan can get people to believe “the faith” is too complex to ever understand, much less to actually practice, he will discourage people from even trying. The devil most certainly doesn’t want people to know that it all really does come down to LOVE. If you love the Lord, you will do what HE HIMSELF has commanded ... and yes, Darrell, His commandments are not burdensome, nor are they many. Under a new covenant characterized by freedom to show creative, unregulated LOVE to God and man, we are at liberty to shine as lights to the world, reflecting His glorious nature. We do so lovingly, yet responsibly; fully as well as freely; faithfully, yet unfettered. To those readers tempted to embrace the teachings of Darrell Broking, may I simply echo the words of the apostle Paul to those who were considering a similar very deadly choice almost 2000 years ago — “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” [Gal. 5:1].

Questions for Darrell

1. The New Covenant writings contain specific requirements and expectations of our God that are essential for both fellowship and salvation. True or False?
2. The salvation essentials of our God are few in number (for the purposes of this statement, “few” = 25 or less). True or False?
3. The fellowship essentials of our God are few in number (for the purposes of this statement, “few” = 25 or less). True or False?
4. The salvation and fellowship essentials of our God *can* be known and provided unto others in their entirety. True or False?
5. I, Darrell Broking, am willing to provide a list of each and every one of these essentials to any person who requests them. True or False?
6. Jason Carlson has *Celiac Sprue Disease*, thus his body is unable to process the gluten protein in wheat, barley and other such grains. Therefore, he can't eat the same bread in the Lord's Supper as his fellow disciples. Instead, he brings from home his own *rice* wafers for consumption during the Communion. Jason is *sinning* by eating a different type of bread than Jesus and the early disciples used. True or False?

The Broking—Maxey Debate

Patternism

Broking's Second Negative

Introduction

After reading Maxey's second affirmative I must ask, where is Maxey's affirmative? He signed on to this debate to affirm his teaching. Maxey is running out of time to make his case. In his second so-called affirmative, Maxey used 12 pages to continue to offer a rebuttal to my arguments. One would expect Maxey to explode with his evidence that there are a few things we must do to be saved and to enjoy fellowship. It is obvious to many that Maxey does not have a Biblical foundation upon which to support his teaching. Maxey says that are a few things men must do to be saved and be in fellowship with Christ, and then he says that salvation is a free gift and men do not have to do anything to receive it. It is amazing that Maxey is actually allowed to preach this kind of mixed up mess from the pulpit where he preaches. Additionally, Maxey has yet to do what he mockingly challenges patternists to do. Where is Maxey's short list? Before this debate is finished I pray that Maxey will complete a numbered list of essentials which are required for salvation and fellowship with God and the redeemed. Because Maxey affirms that there are just a few things that man must do to be saved, it should be an easy task for Maxey to compile a **numbered** list of essentials. **Maxey give us your short list, please!**

I want to thank Maxey for making it known to the readers of this debate that in my first negative

I referenced John 5:28-29 when I actually meant John 5:39-40.

Maxey's Questions Answered

1. The New Covenant writings contain specific requirements and expectations of our God that are essential for both fellowship and salvation. True or False? **True**
2. The salvation essentials of our God are few in number (for the purposes of this statement, "few" = 25 or less). True or False? See my first affirmative, "**What Does The Pattern Detail?**"
3. The fellowship essentials of our God are few in number (for the purposes of this statement, "few" = 25 or less). True or False? See my first affirmative, "**What Does The Pattern Detail?**"
4. The salvation and fellowship essentials of our God *can* be known and provided unto others in their entirety. True or False? See my first affirmative, "**What Does The Pattern Detail?**"
5. I, Darrell Broking, am willing to provide a list of each and every one of these essentials to any person who requests them. True or False? See my first affirmative, "**What Does The Pattern Detail?**"
6. Jason Carlson has *Celiac Sprue Disease*, thus his body is unable to process the gluten protein in wheat, barley and other such grains. Therefore, he can't eat the same bread in the Lord's Supper as his fellow disciples. Instead, he brings from home his own *rice* wafers for consumption during the Communion. Jason is *sinning* by eating a different type of bread than Jesus and the early disciples used. True or False? If Jason is eating bread other than the bread authorized by Christ, then the answer is true. If Jason cannot eat a small bite of unleavened bread, then he is not required to eat the bread

anymore than a man without vocal cords is required to sing in worship.

Questions for Maxey.

1. Jesus + _____ is demonic doctrine. True or False.
2. Maxey's short list of essentials must be obeyed in order for men to be saved and have fellowship in Christ. True or False.
3. Jesus + obeying Maxey's short list of essentials that Maxey will compile in this debate is essential to salvation and fellowship.
4. Jesus + obeying Maxey's short list of essentials is demonic doctrine.
5. Jesus saves without man having to obey anything compiled in Maxey's short list of essentials. True or False.
6. Al Maxey can and will provide the readers of this debate with a numbered short list of New Testament essentials required for fellowship and salvation. True or False.

Maxey's Second Affirmative Examined

What is there to examine? Maxey offered a rebuttal to the answers I provided to his questions and then he offered a rebuttal to my rebuttal. At the end of my first negative I extended the following challenge to Maxey:

Al, if the short list of three essentials noted above is not representative of the specific requirements of Scripture essential for salvation and fellowship, then you are hereby called on to provide a detailed, exhaustive list of exactly what brethren *must* agree upon in order to have true Christian unity? Must Christians agree about love, faith, and repentance to be saved and have fellowship with Christ? Al, is it the case that faith/belief in God and Jesus, and demonstrated love, are essential to our very salvation? If the answer to this question is yes, then is faith/belief in God and Jesus and demonstrated love human effort that is necessary to the salvific process?

Maxey failed to step up to the plate and do what he signed on to do in this debate. Maybe he will try a little harder in his third affirmative; we do pray that he will.

Maxey did go on and try to expand on his list, but not with the kind of clarity that he needs to provide to make his case. In addition to his short list of three items, Maxey talked about keeping the Lord's commands. That is a *profound!* Maxey, please give the readers of this debate a specific, numbered list of those commands. What are they exactly? You chide patternists for not giving you a specific list of regulations. You claim to know of a specific list, however small it may be, so give us that list! Additionally, Maxey referred to baptism. The problem with putting baptism on Maxey's short list is that in this debate, and in his debate with Michael Hughes, Maxey denied that baptism is essential to salvation. This kind of double talk will not help the division that exists between patternists and non-patternists. Maxey, since, according to your teaching, there is no specified time at which the Lord's Supper is to be observed, is the Lord's Supper really on your short list? You also talked about confessing Christ. Please explain exactly what you mean by this.

Conclusion

The aim of my second negative is to allow Maxey an opportunity to make his affirmative case. There is no need to go into a lengthy rebuttal of his rebuttal of my first negative. I will address his answers to the questions I asked him in my first negative in a later post. By keeping this segment short and to the point it is hoped that Maxey will take this opportunity to give the readers of this debate his numbered short list of essentials for salvation and fellowship. He needs to give his list or repent for pressing patternists for their list of essentials. Additionally, Maxey needs to explain to the readers of this debate why there is a list of essentials if man does not contribute to his salvation.

The Broking—Maxey Debate

Patternism

Third Affirmative to the Second Proposition

Al Maxey

Thursday, September 25, 2008

Introduction

Darrell began his brief second rebuttal with the following question and statement: “Where is Maxey’s affirmative? He signed on to this debate to affirm his teaching. Maxey is running out of time to make his case.” No matter how clearly or completely I affirm my position, it most certainly will be found lacking by those who have embraced the opposing view ... just as I feel *Darrell’s* attempts have fallen short. The reality here is: neither he nor I will likely *ever* convince the other, nor will we be overly impressed by the other’s arguments. That is just a *given*. Thus, we will both express our heartfelt convictions on this topic, provide what we each feel to be valid reasoning and solid exegesis of the inspired Scriptures, and then the readers must decide for themselves who has best perceived the divine teaching on the matter. There are readers of this debate who believe I have made my case; there are some who do not. The same applies to Darrell. One reader, after he had read Darrell’s second rebuttal, wrote him (sending a copy to me) rebukingly, “He’s done that already. Where have you been?” Yes, many feel I’ve more than adequately “made my case.” And yet, to be fair, Darrell could easily produce reader responses that wonder why Al Maxey simply can’t grasp the truth proclaimed by Darrell

Broking. This exchange is really for those whose thinking is still in a state of flux; who are leaning one way or the other in the matter of the place of patternism with respect to both fellowship and salvation. It is *my* conviction that, when the dust settles after this debate is over, more wavering disciples will be attracted to *liberty* than to *law*. Therefore, the walls of exclusion and entrapment will continue to crumble, and more precious souls will abandon the confines of darkness to embrace and enjoy their newly found freedom in Light.

Darrell's Comments Clarified

In his *Introduction*, Darrell opined, “Maxey says that ... salvation is a free gift and men do not have to do anything to receive it. It is amazing that Maxey is actually allowed to preach this kind of mixed up mess from the pulpit where he preaches.” *IF* that was what I was actually preaching and teaching, then I would *agree* with Darrell on this point. But, once again, Darrell has misstated my position. He does this quite frequently, unfortunately, which has led several to write, “Does this man even *read* what you write?!” Yes, Darrell, our salvation most definitely **IS** a free gift. Scripture makes that clear. “For the wages of sin is death, but the **free gift** of God is eternal life in Christ Jesus our Lord” [Rom. 6:23]. “For by grace you have been saved through faith; and that *not of yourselves*, it is the **gift** of God; *not* as a result of *works*, that no one should boast” [Eph. 2:8-9]. A “free gift” cannot be *earned*, since any personal *effort* performed would result in “wages due,” not the bestowal of a “free gift.” However, a gift ... even a *free* one ... must still be **received**. It is *here* that Darrell has greatly misrepresented my position. He says I teach “men do not have to do anything to *receive* it.” That is simply not accurate. We *receive* this free gift by *faith*. And this faith must be a *visible* faith, not just a mere empty profession left undemonstrated. James said that “faith without works is *dead*” [James 2:26] and “*useless*” [vs. 20], there-

fore he was determined to *show* his faith [vs. 18], rather than leave it in the realm of mere hollow profession.

We *evidence* our faith in a number of significant ways, as I have repeatedly stated in this debate, as well as in my preaching, teaching and writings for *years*. Darrell has attempted, in his second rebuttal, to equate these demonstrations of faith with meritorious works, suggesting that I proclaim a “Jesus + _____” doctrine. Where Darrell has missed the mark in this attempt, however, is in the failure to realize that a demonstration of faith is NOT something men *perform* so as to EARN God’s favor. God’s grace is a gift; salvation is a gift; even *His Spirit within us* is a gift [Acts 2:38]. These gifts are *received* by a faith so strong that it reaches out gladly to embrace what the Father offers. Our God has *specified* the visible evidences of this saving faith, and I have spelled them out repeatedly. Turning from a life lived in sinful pursuits (repentance), acknowledgement of the claims of Christ (confession), and submitting to a symbolic act that depicts unto those about us the reality of our salvation in the sacrifice of Jesus (immersion), are all ways in which we evidence this saving faith. There are several other ways, as well. When we show our love for others, when we show compassion and kindness, when we praise His glorious Name in both word and song, when we share the Gospel with those who’ve yet to hear it, or who may not fully grasp it, when we surround His Table, when we lift up the fallen, when we minister to the widows and fatherless, and on and on and on, we thereby daily *demonstrate* our faith. *Saving* faith is NOT a *passive* faith, it is *active*. It is *visible*. It is a light set upon a hill pushing back the darkness. It is salt and yeast, permeating that into which it is introduced. Are these actions that *save*? No, they are actions *of* the saved. They are not works that save, but rather works *of* the saved. Paul phrased it this way — “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” [Eph. 2:8-10]. This is all simply part of

“walking in a manner worthy of the calling with which you have been called” [Eph. 4:1].

“Walking worthy” is simply a visible, day-by-day expression of a state of mind and a Spirit-filled heart. It really can’t be *quantified*, as it is a *quality* of being. Thus, *my* expression of the devotion of *my* heart may differ from *yours*, and yet *both* are accepted by our Father as sufficient unto *divine* acceptance. This is, in essence, the message of Paul in Romans 14. One man may express his faith in one way, another may express his faith in another. We must learn to accept *one another*, for our Father has accepted *both*. Human nature stubbornly insists that *one* must be “right” and the *other* “wrong,” which has led to the innumerable factions within the Family of our heavenly Father. This fallacious perception has done more to dismember the *One Body* of Jesus Christ than just about anything else. When we finally cease promoting a “*party pattern*,” and simply proclaim the *Person* of our Lord Jesus Christ (which includes His clearly stated *precepts* and *principles*), *then* we will begin to realize the joys of unity, harmony and fellowship for which our Lord prayed on the night of His arrest [John 17].

Yes, I did say the *precepts* and *principles* of our Lord Jesus Christ. Although Darrell doesn’t seem to believe it, Al Maxey *does* acknowledge that the Lord *has required* us to evidence certain *qualities* of heart and mind, which then dramatically *demonstrate* in our daily attitudes and actions that which benefits others and glorifies the Father. These *evidences* of our faith *affirm* our saved state, and *invite others* to come be a part of this joyous *relationship* with our Father. And, yes, I did indeed say “relationship” rather than “religion.” The latter tends to suggest a *system* of meritorious actions designed to *appease* one’s God and *earn* His favor, whereas the former is simply a life lived in visible *gratitude* for the undeserved, unmerited *gift* of everlasting life; a gift fully and finally received *by faith*. What *are* these qualities of heart and mind that display themselves within our daily lives? “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” [Gal. 5:22-23]. “If we *live* by the Spirit, let us

also *walk* by the Spirit” [vs. 25]. I would say that is good advice! Even *this*, however, falls under the “golden umbrella” of LOVE. “For you were called to freedom, brethren ... through *love* serve one another. For the whole law is fulfilled in one word, in the statement, ‘You shall *love* your neighbor as yourself” [vs. 13-14]. When we love God, and love our neighbors as ourselves, the fruit of the Spirit (who indwells and empowers us) becomes second nature. We thus evidence the reality of our saving faith, and the reality of His Spirit within us, by these daily demonstrations of a transformed heart.

Sadly, Darrell Broking, has a “check list” mentality. Salvation will be granted unto all those, and *only* those, who are able to “check off” all the boxes of some elusive list of laws and regulations formulated by fallible men from their scrupulous scrutiny of the inspired Scriptures. Of course, each party and faction within Christendom has a somewhat different list, and, of course, if one doesn’t follow *their* list, then one is LOST. This is why you will find these legalistic patternists fussing and feuding with one another constantly. They can’t agree on the list of particulars of “the pattern.” And God have mercy on the poor soul who dares to ask these people to ever actually *provide* that detailed list of particulars. I have been asking for well over thirty years now, and *not one single person* has ever provided it. Indeed, they will attack me without mercy for even asking for it. Why? Because they know as well as I do that if they actually tried to compile such a list, they would (1) be attacked by every other patternist for having a list that added to or deleted from particulars on *their* lists, and (2) such a list would document the fact that the vast majority of particulars were nothing more than personal or party *preferences*, *perceptions* and *practices* formed largely from *assumptions* drawn from biblical *silence*. Yes, they are more than aware of the consequences of providing such a detailed listing of patternistic particulars, and that is why it will *never* be provided. They, at best, will provide a vague listing of *areas*, but don’t ever expect an *exhaustive detailing* of specifics. Such would only serve to expose the fallacy

of their theology. This is why Darrell danced all around questions 2-5 from my last affirmative. He wasn't even willing to acknowledge whether his list of pattern particulars was greater or lesser than 25 in number. Instead, he referred me to a previous section of this debate in which he greatly generalized the requirements of our Lord God. Well, when fellowship and salvation depend upon precision of practice of a precise pattern, it seems to me the least the patternists could do is specify the number of particulars, and then state them. After all, just how many of these may one be *ignorant* of, and thus potentially *transgress*, and still have fellowship with the saints and eternal salvation? Is that figure 20%? 30%? 12%? 0%? What is it, Darrell? If it is 0%, then we need them ALL. If it is higher, then what specific particulars of the pattern may be set aside as "optional," and WHO gets to decide which ones? THIS is a question these patternists *cannot* and *will not* answer. Will *you* answer it for us, Darrell? I guess we'll just have to wait and see.

The reality is — the New Covenant is *not* one characterized by "check lists." Frankly, there is now no need to ever compile such a list at all. The "score" of what Al Maxey must DO in order to be eternally saved is 0% ... the "score" of what God has DONE for Al Maxey to be eternally saved is 100%. I may either *accept* this free gift or *reject* it. The choice is mine. God will not force it on me, but it is there for the taking. If I choose to receive it, I receive it *by faith*. That receiving faith is *visible* in nature, and it also daily motivates me to loving acts of gratitude throughout the remainder of my life here on earth. Darrell Broking wrote, "Maxey has yet to do what he mockingly challenges patternists to do. Where is Maxey's short list? Before this debate is finished I pray that Maxey will complete a numbered list of essentials which are required for salvation and fellowship with God and the redeemed. Because Maxey affirms that there are 'just a few things' that man must do to be saved, it should be an easy task for Maxey to compile a numbered list of essentials. Maxey give us your short list, please!" Very well, Darrell, here it is:

1. Love God
2. Love One Another

Both of these are *responses* of faith. “We have come to know and to **believe** the love that God has for us” [1 John 4:16], and so “We love, because He first loved us” [vs. 19]. “Beloved, if God so loved us, we also ought to love one another” [vs. 11]. Yes, love for God and love for those around us is a response of *faith*. You and I love because we have come to *believe in* the eternal value of love as evidenced toward us by our Father. Thus, we respond in love, both to Him and to His children ... as well as to those who are “children in prospect.” “Beloved, let us love one another, for love is from God; and everyone who loves is **born of God** and knows God” [vs. 7]. Darrell wants a LIST of all the specific details of how, when, where, to whom, etc. we are to daily show love to God and man. This is entirely unnecessary. There is absolutely no need whatsoever to *regulate* one’s love; by its very nature it must be free to express itself unfettered by law. Indeed, this is all our God has ever desired from man — a loving relationship with His children, and the expectation that this love would be demonstrated toward their fellow siblings. The purpose of LAW was to address those occasions when our love faltered and failed. ***When love rules, law retreats!!*** This is why, after Paul gave the various evidences of the fruit of the Spirit, he stated, “against such *there is no law*” [Gal. 5:23].

One of the primary lessons conveyed by the apostle Paul in Galatians 5 is — ***We are Free in Christ Jesus*** [I would refer Darrell and the readers to *Reflections* #202— ***Epistle to the Galatians: Magna Charta of Christian Liberty***]. With this gift of liberty, however, comes great responsibility. We are free, “*therefore* keep standing firm and do not be subject again to a yoke of slavery” [vs. 1]. Yes, we are free, “*only* do not turn your freedom into an opportunity for the flesh, but ***through love*** serve one another” [vs. 13]. Yes, we are liberated, but we are still under a type of rule one *not* governing ritual, but relationship. It is LOVE, not LAW, that characterizes the New Covenant. “For the whole Law is fulfilled in one word, in the statement, ‘You shall love your neighbor as

yourself” [vs. 14]. Thus, those who seek to be justified by law have fallen from grace [vs. 4], they have been severed from Christ [vs. 4], and Jesus is of no ultimate benefit to them [vs. 2]. Christ died to set us free, therefore there is no greater betrayal than to return to slavery. Those who seek to live under a legal code are under obligation to *keep it perfectly* [vs. 3], which, of course, they can never do.

Thank God we have been set free! Those of us who have accepted His gift of liberation, and who allow ourselves to be led by the Holy Spirit, are no longer under law [vs. 18]. Rather, we abide under the *Rule of Love*; we walk by the *spirit* of law rather than the *letter* of law. This is not just a *covenantal* change, but it’s also a *conceptual* change. We are “servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life” [2 Cor. 3:6], and “where the Spirit of the Lord is, **there is liberty**” [2 Cor. 3:17]. “Now we have been *released* from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter” [Rom. 7:6].

Just as there is a responsibility *not* to become enslaved to a system of legislative restriction and regulation, so also is there a responsibility to place ourselves willingly under the guidance of the Spirit of our Lord. “If we live by the Spirit, let us also walk by the Spirit” [Gal. 5:25]. With this surrender to His influence in our hearts and lives comes a divine assurance — “But I say, walk by the Spirit, and you will not carry out the desire of the flesh” [vs. 16]. “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace” [Rom. 8:5-6]. “You, however, are controlled not by the flesh but by the Spirit, if the Spirit of God *dwells in you*. But if anyone does not have the Spirit of Christ, he does not belong to Him” [Rom. 8:9].

There is within each of us a war being waged. It is the carnal versus the spiritual; the lure of this world versus the leading of the Spirit [Gal. 5:17; cf. Romans 7]. If we give in to the former, we

manifest the *Works of the Flesh* [Gal. 5:19-21], and we shall not inherit the kingdom of God. If we surrender to the latter, however, we display the *Fruit of the Spirit* [vs. 22-23], and we increasingly find ourselves being transformed daily *by* that Spirit into the very image of God's beloved Son [Rom. 8:29]. "For all who are being led by the Spirit of God, these are sons of God" [Rom. 8:14]. "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires" [Gal. 5:24; cf. Rom. 6:6].

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" [Gal. 5:22-23]. These nine godly *qualities* should be present and prospering within each of our lives. We are all familiar with them, and we've doubtless heard them listed numerous times, as well as heard countless sermons and classes on them. Many are able to quote the above passage by heart. But, I wonder — How many readers realize that I didn't quote *all* of the above two verses? When we list the works of the flesh we generally quote the statement at the end which informs such persons that they will *not* inherit the kingdom of our God. However, most times when we quote the passage dealing with the fruit of the Spirit we completely fail to *finish the thought* given by divine inspiration. Verse 23 concludes with this statement: "...*against such there is no law.*"

I have often heard this explained to mean that God hasn't made any specific laws *forbidding* any of the nine qualities which comprise the "fruit of the Spirit." In other words, God never commanded, "Thou shalt *not* love," or "Thou shalt *not* be kind," or "Thou shalt *not* practice self-control." Thus, there is no law *prohibiting* men from displaying these qualities in their lives. I wonder, though, if this is a failure to correctly perceive authorial intent. Is it possible this statement could mean, at least in part, that our God has not legislated against the specific *methodologies* of our *manifestation* of these qualities in our daily lives? For example, I may employ a different method of exhibiting love, kindness and goodness toward widows and orphans than another disciple of Christ. *My* demonstration of the fruit of the Spirit in *my* life may differ

from *yours* in some areas of application. But, if I am genuinely meeting the needs of these widows and orphans in love, and in the process God is being glorified, can one truly declare as “*sinful*” such a differing methodology?

Let me be more specific. I recently heard some *law-bound* brethren strongly condemn those in a so-called “liberal” congregation for taking funds from their “church treasury” and sending it to their fellow disciples in another location who were suffering the effects of a natural disaster (such as those affected by hurricane Ike in the gulf coast region). Such a benevolent action was deemed *unlawful*, and thus *sinful*. For many generations we have all witnessed certain disciples condemning and castigating their brethren for acts of love and kindness toward widows and orphans, or in assisting victims of natural disasters, for example, and for no other reason than because the *methodology* employed by these “liberals” differed from their own.

However, Paul seems to be saying here that *NO* law has been given by God which stands “*against*” the manifestation within our lives of the fruit of the Spirit, nor against the particulars of the *methodology* of that manifestation. The Greek preposition used in this phrase in Gal. 5:23 is *kata*, which, when used with the genitive case (as it is here), means “down upon; against.” Isn’t it wonderful that God, in His matchless grace, has given *no legislation* which comes *down upon* or *against* any of His children in the practicing and displaying of any of the qualities of the fruit of the Spirit?! Brethren, ***we are free!*** We have been *liberated* from law; we are *released* from restrictive regulation. *There is no law against* the showing of love to orphans. *There is no regulation* of acts of kindness. There is no restriction on faithfulness, nor any limitation of joy. We have been liberated to “walk by the Spirit,” rather than being shackled by restrictive law. If someone attempts to regulate by law your manifestation of the fruit of the Spirit in your walk with the Lord, *they’re legislating where God has not*. When you are led by the Spirit, you are not under law [Gal. 5:18]. “Against such there is no law” [vs. 23].

The Bible Knowledge Commentary, in its exposition of this phrase, asserts confidently, and somewhat naively --- “obviously *no one* would make laws *against* people who practice such things.” I agree that no one *should*, but many *do*. Legislation is not conducive to spiritual growth and maturity. The fruit of the Spirit can *only* develop in a heart set free. Notice how the version known as *The Message* renders this phrase in question in verse 23 — “*Legalism* is helpless in bringing this about; it only gets in the way.” Legalism *quenches* the Spirit in our lives; it puts the Spirit on a leash and restricts His operation. Legalism *stifles* spirituality. It makes the Spirit *sterile* and incapable of producing fruit within those in whom He dwells. It is for this reason our God issued *no law against such*. To do so would defeat His purpose for our lives. Again, let me boldly and confidently assert — ***When love rules, law retreats!!***

“But, what happens when we stumble and fall in our walk with the Lord?” God’s LOVE ... God’s GRACE. “But, Bro. Al, what if I don’t perfectly meet His every expectation for my life?” God’s LOVE ... God’s GRACE. I love the way the *Living Bible* phrases Romans 8:1-2 ... “So there is now *no condemnation* awaiting those who belong to Christ Jesus. For the power of the life-giving Spirit — and this power is mine through Christ Jesus — has freed me from the vicious circle of sin and death. We aren’t saved from sin’s grasp by knowing the commandments of God, because we can’t and don’t keep them, but God put into effect a different plan to save us.” Gone are the long legalistic lists of patternistic, regulatory LAW, the precise keeping of which are said to result in fellowship with one another here and eternal salvation hereafter. *We are free*. Free to show our love for God and one another. Therefore, no law, no regulation, no pattern, no force in the universe “shall be able to separate us from the LOVE of God, which is in Christ Jesus our Lord” [Rom. 8:39]. Yes, Darrell, it really *is* all about LOVE. We’ve been liberated from LISTS and from LAW. We are now free to simply LOVE.

- “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled law. For this, ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,’ and if there is *any other commandment*, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no wrong to a neighbor; love therefore is the fulfillment of law” [Rom. 13:8-10].
- “If I speak with the tongues of men and of angels, but do not have love, then I have become a noisy gong or a clanging cymbal. And if I possess the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing” [1 Cor. 13:1-3].
- “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. *BY THIS* all men will *know* that you are My disciples, if you have love for one another” [John 13:34-35].
- “And Jesus Christ said unto him, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ *This* is the great and foremost commandment. The second is like it: ‘You shall love your neighbor as yourself.’ *Upon these two commandments depend the whole Law and the Prophets*” [Matt. 22:37-40].

Darrell wrote, “Al, is it the case that faith/belief in God and Jesus, and demonstrated love, are essential to our very salvation? If the answer to this question is yes, then is faith/belief in God and Jesus, and demonstrated love, human effort that is necessary to the salvific process?” As I have shown, Scripture makes it very clear that faith (one which doesn’t hide, but evidences itself) is the commanded human *response* to God’s gracious offer of this *free gift* of eternal salvation. I would not use the word “effort” because

that tends to leave the impression that this is, in some way or manner, a “work” by man that “merits” God’s favor. As Paul has clearly shown in the above passages, we are NOT saved by any *effort* on our own part, but rather by a “faith *response*.” Receiving a free gift, and earning a wage are not even similar concepts. Love is a response of faith. Repentance is a response of faith. Our daily acknowledgement of Jesus in all that we say and do is a response of faith. Baptism is a response of faith. Being charitable and benevolent and compassionate and kind are responses of faith. Each of these, in turn, may be evidenced in numerous ways. There are countless ways to demonstrate compassion; countless ways to show love; countless ways to evidence our repentance. Yet all stem from that deep and abiding faith we have in our God and what He has done for us in Jesus Christ. Once that belief takes hold in my heart, I then spend the remainder of my days *responding* to His grace. None of that *earns* the gift of life, these responses merely reflect my love and gratitude for His free gift *already received*. How could I ever refuse Him anything, who has freely given me everything?!!

Those who think in terms of laws and patterns and lists, also think in terms of precise moments in time and space when our God, who, quite frankly, exists outside of both, considers something fully accomplished. He who regarded our Lord’s sacrifice as accomplished even before time began [Acts 2:23], is now limited by the legalists to considering our own acceptance of that gift in terms of split-seconds. One second you are lost, yet the next you are saved. I dare not put such limitations upon the Eternal One. He *knows* His own ... and always has! From man’s side of eternity (if I may use that term), we know what God expects of us in response to His offer of salvation by grace through the offering of Jesus Christ. He expects us to have and show FAITH ... and thus we respond in faith. That *faith itself* will grow and blossom throughout the course of our lives, and as it does our faith *responses* will mature visibly as well. To suggest there is a split-second in time when we are transferred from one state to another is really to miss

the point altogether, in my personal view. In fact, to even *think* along such lines is simply to try and pin that split-second upon a particular practice, thus elevating *it* to preeminence over all *other* faith responses. Thus, you have people being cast into hell (according to the legalists) if they have the misfortune of dying a split-second before their nose breaks the surface of the waters of the baptistery. The state of their heart means nothing to these people, it is rather the relation of the tip of the nose to the surface of the water. That is insanity!! Worse than that, it is *blasphemous*!!

Darrell further wrote, “Maxey, since, according to your teaching, there is no specified time at which the Lord’s Supper is to be observed, is the Lord’s Supper really on your short list?” The Lord’s Supper is a wonderful memorial that affords the disciples of Christ Jesus a time to “remember” Him who has brought them into saving relationship with their God and with their fellow disciples. Since this is a special spiritual meal for those already saved, and is observed with those with whom one is already in fellowship, I hardly think, therefore, it can be listed as essential to the *acquiring* of either. Perhaps one might argue that it is essential to *maintaining* both (and the legalists *do* argue this), but nowhere do the Scriptures themselves ascribe such significance to this event. I personally cannot imagine why a believer would *not* want to observe the Lord’s Supper (and the more often one does so, the better). There are so many positive things that are experienced, as well as proclaimed, by it. However, the only thing truly commanded with respect to this event is that “as often as” we observe it, we are to observe it in remembrance of our Lord. The primary focus, therefore, is not upon the particulars of the practice itself, but rather upon what is happening within the hearts and minds of those who are observing it. The focus, however, is just the *opposite* for the legalistic patternists like Darrell Broking. That is why he is so willing to suggest one is “not obligated” to observe it unless, and until, all the minute particulars are “correct.” Right number of cups, right day, right bread, right grain, right fruit of the vine, right ... etc. Again, it’s all in the *details* for these legalists, whereas

for the LORD the focus is *the heart*. Nowhere does Scripture make *any* of these particulars of *any* importance. Whenever you do it ... remember Him! THAT is how love responds. THAT is how faith responds.

“You also talked about confessing Christ. Please explain exactly what you mean by this,” challenged Darrell Broking. I cannot help but think of Psalm 107:2 — “Let the redeemed of the Lord **say so**.” Those who believe in the Lord, as well as those who have been blessed by His grace, should **say so**. Genuine faith not only acts, genuine faith also speaks! It declares that which is true; it acknowledges Truth. If I believe in Jesus Christ, and in what He accomplished for me, *I will confess* this truth whenever and wherever I possibly can. The early church leaders were commanded by the Jewish leaders to “speak no more in the name of Jesus” [Acts 5:40], which command they issued after having them flogged. However, “they kept right on teaching and preaching Jesus as the Christ” [vs. 42]. Their confident confession of their faith was NOT going to be silenced. They were redeemed by grace through faith, and they intended to **say so**. What a tremendous *demonstration of faith*. Did this confession *save* them? No ... they were already saved. However, had they **refused** to confess their faith in the Lord, and in who He was and what He had done for them (and what He continued to do for them), could they truly be said to be in possession of a *saving* faith? I think not. This is seen in John 12:42-43 — “Many even of the rulers **believed** in Him, but because of the Pharisees they were not **confessing** Him, lest they should be put out of the synagogue; for they loved the approval *of men* rather than the approval *of God*.” They had faith, but it was a faith they were NOT willing to SHOW. A faith that *will not respond* to God’s grace is a faith that *will not receive* God’s grace. Again, this is not any kind of meritorious effort/work, but merely a demonstrated, loving *response*. These rulers were far more concerned with what *men* thought than with what the Lord *God* thought, thus they refused to evidence their faith. It would prove costly. Confession is also something that is ongoing throughout life. It is not just a “one

time statement just before baptism” (sometimes called the “good confession”). Paul pointed this out in Romans 10:9-10 — “If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” Paul clearly declares confession to be an evidence of faith. If you believe ... *you say so*. The second use of the Greek word for “confess” in this passage is a *present tense* verb, thus signifying continuing action. We *keep on* confessing Him throughout our lives. That is what faith does; that is what love does!

Darrell’s Answers Examined

It came as no real surprise to me that Darrell tried to side-step most of the questions I posed to him in my last affirmative. He doesn’t dare *quantify* the patternistic particulars, as he would then actually be obligated to *provide* them. *This* the legalists will *never* do. His response of “True” to my first statement, however, I found somewhat enlightening. Why? Because I simply repeated word-for-word the second proposition to this debate (with only 3 words removed — “few in quantity”), which I affirmed and Darrell denied. And yet, when I asked if this statement was true or false, Darrell said it was true. In other words, he agrees with me that “the New Covenant writings *contain* specific requirements and expectations of our God that are essential for both fellowship and salvation.” So, on *this* point Darrell admits that my position is correct. The *ONLY* point of difference, therefore, is with respect to the *quantity* of these essentials. In my subsequent T/F statements I tried to pin Darrell down to a number, but he danced all around these statements. Frankly, I *expected* him to do this, so was not surprised at all. However, I asked the questions, feeling rather confident of his *non*-answers, so that the *readers* could see for themselves his unwillingness to be specific. It speaks volumes, and the readers ARE taking note of this fact. Jesus and Al Maxey declare

the essentials to be “light” ... Darrell knows only too well that the burden is “heavy,” and thus he hesitates to acknowledge the fact. If Darrell Broking was *forced* to enumerate the specifics of these lists of patternistic particulars for both fellowship and salvation, they would number well into the hundreds, and possibly thousands, and those who read over this long list would be astounded by the fact that they were both petty in nature and of human origin. The vast majority of the items that he would place on his lists are *never* specified in Scripture, but are inferred or assumed by mere fallible men.

With regard to my sixth question, concerning Jason Carlson and the very real condition known as *Celiac Sprue Disease*, Darrell wrote, “If Jason is eating bread other than the bread authorized by Christ, then the answer is true.” In other words, if Jason brings *rice* wafers to the building so that he can observe this special time of remembrance with his fellow disciples, then Jason is *sinning*. He may ONLY, according to Darrell, employ “the bread authorized by Christ.” I would challenge Darrell to tell us specifically what that bread “authorized by Christ” was. Was it wheat or barley? What *exactly* was it, and please provide the specific passage that states its composition, as well as the specific passage that states this particular grain, and *only* this grain, is forever mandated by law. Also, just how much water was used in the making of the dough? Was the grain processed or not? At precisely what temperature was it baked? For how long? What degree of browning of the bread is “authorized”? But, all of this is somewhat irrelevant for Darrell, for his solution for Jason Carlson is: you have a disease that prevents you from eating grains with the gluten protein, therefore “he is not required to eat the bread” of the Lord’s Supper at all. He can just sit there while everyone else partakes. This is a situation beyond his control, therefore he gets a “pass.” Those without vocal cords are not required to sing in worship, or so says Darrell. They also get a “pass.” Therefore, I suppose Darrell would agree that the quadriplegic in a hospital bed who can’t get anyone to immerse her, even

though she desires it with all her heart, gets a “pass” too, right?! Or, is grace selective?! I suppose Darrell will clear this up for us.

Darrell’s Six Questions

FIRST — “Jesus + _____ is demonic doctrine. True or False?” I addressed this question at the beginning of this third affirmative.

SECOND — “Maxey’s short list of essentials must be obeyed in order for men to be saved and have fellowship in Christ. True or False?” Al Maxey doesn’t have a list (short or long), but the Lord, when asked to produce such a list of requirements, *gave only TWO* — love God and love one another. Are both of these heart-felt responses of faith essential for fellowship and salvation? Yes, they are. Again, see the explanation above in the body of this third affirmative.

THIRD — “Jesus + obeying Maxey’s short list of essentials that Maxey will compile in this debate is essential to salvation and fellowship. True or False?” Please see the above answer.

FOURTH — “Jesus + obeying Maxey’s short list of essentials is demonic doctrine. True or False?” See the above answers.

FIFTH — “Jesus saves without man having to obey anything compiled in Maxey’s short list of essentials. True or False?” Salvation is freely offered to all, but it must be *received by faith*. That faith is not passive, but active. It is visible. It *responds*. Paul calls this the “obedience of faith” [Rom. 1:5].

SIXTH — “Al Maxey can and will provide the readers of this debate with a numbered short list of New Testament essentials required for fellowship and salvation. True or False?” **True** ... see the above third affirmative.

Questions for Darrell

1. Darrell Broking has declared that one is “*not* obligated” to observe the Lord’s Supper if the same elements Jesus used cannot be obtained. Darrell *can*, and *will*, provide the passage that provides this exception to the “pattern.” True or False?

2. If Darrell Broking *cannot* provide the passage where the above exception is specifically stated, then his assertion constitutes “adding unto” the Word of God. True or False?
3. Darrell Broking is on a plane flying over the ocean, carrying a large supply of Welch’s grape juice and “authorized” communion bread to a remote island for use in the Lord’s Supper by local missionaries. The plane crashes on a very remote deserted island and Darrell, along with one other Christian, are the sole survivors. They’re both unconscious for several days, and in bad shape for days after that, but manage to nurse one another back to good health. When they finally recover, they realize they have no idea what day it is. Although they have an ample supply of the “correct elements” for the observation of the Lord’s Supper, they have no way of identifying which day is *Sunday*. If Darrell and his fellow believer just pick a day and observe the Lord’s Supper (and that day happens to be Friday, though unknown to them), they have SINNED. True or False?
4. In the above scenario, if Darrell and his fellow believer can’t get the day exactly “right,” then they are “not obligated” to ever again observe the Lord’s Supper, even though they have the “correct elements” in abundance. True or False?
5. The particulars of a pattern (even though inferred rather than specified) are more important in the sight of God than the heart of the person engaged in the performance of that action. True or False?
6. Darrell declares the deaf/mute are “not obligated” to SING in a worship assembly. However, if they SIGN their heartfelt hymns of praise, this is a practice “not authorized” in Scripture and is thus a SIN. True or False?

The Broking—Maxey Debate

Patternism

Broking's Third Negative

Introduction

I want to thank Al Maxey for extending his good grace and allowing me an extra week to work on this reply. I further appreciate Al for telling those who inquired about the delay that he extended his good and kind grace to allow me this opportunity because, as I wrote to Al, I recently moved. When Maxey sent his third affirmative I was in the process of packing the books in my office. Then a few days later I moved from East Tennessee to Florida whereat I have attempted to get back to some sense or organization and normalcy. Because I am not using previously written material, I needed a little extra time to complete this assignment. Thus Al Maxey, as the master of grace, compassion, and kindness, was understanding in this matter.¹

It is evident to those who follow Maxey's writings that he is very flexible. Maxey can write like the pragmatic postmodernist that he is and reach those on the far left. When he needs to work on a more moderate audience he has the keen ability to rephrase his words to make it appear that he is not the extremist that he really is. As he noted in his third affirmative, he is now trying to influence readers of this debate who are in flux with their beliefs. It is imperative then that Maxey tried to make it appear that he

¹In the appendix there are a few emails that Al Maxey sent to me while I was in the process of trying to get back to a sense of normalcy. Those emails may be of interest to the readers of this debate.

believes in some of the principles upon which the Lord's church stands. Don't be fooled by Maxey's bob and weave methodology.

Maxey's Questions Answered

1. Darrell Broking has declared that one is "*not* obligated" to observe the Lord's Supper if the same elements Jesus used cannot be obtained. Darrell *can*, and *will*, provide the passage that provides this exception to the "pattern." True or False? **True.** The fact of the matter is that unless one has the authority of Christ to observe the Supper otherwise than written, it is sin to do so. When God specifies a manner in which a thing is to be done, man does not have the right to change God's plan. Al Maxey is indeed the hypocrite in this regard. Maxey is hypercritical of the inductive method of hermeneutics. He decries the idea that humans must make inferences from God's Word. Then Maxey turns and derives an entire theology based on what is not written. Maxey may say that he respects God's Word but the fact of the matter is that when God's Word is convenient he uses it, and when it does not specify what he believes then his subjective "I think" becomes God's Word. As far as producing a verse of Scripture, I have already in this debate written several pages on the observance of the Lord's Supper and what the Lord authorized therein. That plan can be followed by faith, because it comes from God's Word (Rom. 10:17). Walking by faith (e.g., 2 Cor. 5:7) is walking in the commands, teachings, and promises of Jesus Christ. There is nothing in the Scriptures that authorizes the Lord's Supper to be observed on any day other than the Lord's Day.
2. If Darrell Broking *cannot* provide the passage where the above exception is specifically stated, then his assertion constitutes "adding unto" the Word of God. True or False? I answered question one in the affirmative; therefore, this question is moot. However, it should be of interest to note

that so many things that Maxey teaches are the product of his subjective intuitiveness and not the Word of God. It is Maxey that adds to and takes away from God's Word.

3. Darrell Broking is on a plane flying over the ocean, carrying a large supply of Welch's grape juice and "authorized" communion bread to a remote island for use in the Lord's Supper by local missionaries. The plane crashes on a very remote deserted island and Darrell, along with one other Christian, are the sole survivors. They're both unconscious for several days, and in bad shape for days after that, but manage to nurse one another back to good health. When they finally recover, they realize they have no idea what day it is. Although they have an ample supply of the "correct elements" for the observation of the Lord's Supper, they have no way of identifying which day is *Sunday*. If Darrell and his fellow believer just pick a day and observe the Lord's Supper (and that day happens to be Friday, though unknown to them), they have SINNED. True or False? Maxey is good at coming up with far out theoretical questions that just do not address reality. The reasoning used here is equal to suggesting that Darrell and his friend were able to hunt deer to live and killed a deer about every week; therefore, Al Maxey back in his enchanted land can kill a deer a week and that is fine. Come on Al lets deal with reality in this debate. On that island I would seek to establish a calendar and follow it. Thus my Sunday would not be my Friday, just as when it is the Lord's Day in Nome, Alaska, is it Monday a few miles away in Uelen, Russia.
4. In the above scenario, if Darrell and his fellow believer can't get the day exactly "right," then they are "not obligated" to ever again observe the Lord's Supper, even though they have the "correct elements" in abundance. True or False? **False**. See my answer to question 3.
5. The particulars of a pattern (even though inferred rather than specified) are more important in the sight of God than the heart of the person engaged in the performance of that

action. True or False? The fact is that these two elements are equal parts and unless they are both properly engaged one's religion is vain.

6. Darrell declares the deaf/mute are "not obligated" to SING in a worship assembly. However, if they SIGN their heartfelt hymns of praise, this is a practice "not authorized" in Scripture and is thus a SIN. True or False? **False.**

Questions For Maxey

1. Love involves human effort. True or False.
2. Love does not involve human effort. True or False.
3. Love as a human response to God is required for salvation. True or False.
4. Jesus saves men before they express a love response. True or False.
5. The love response of men has nothing to do with their salvation. True or False.
6. If one stops demonstrating a love response he is in danger of ceasing to exist for all eternity. True or False.

Maxey's Second Affirmative Examined

Maxey apparently assumes that when a Christian obeys the pattern of the New Testament that he somehow thinks that he earns his salvation. At the same time, his theory suggests that when an anti-patternist obeys his micro-pattern that he is just simply displaying an outward manifestation of his inward salvation, which by the way he did nothing to secure. Darrell Broking does not now nor has he ever believed in a system of meritorious works. The Bible teaches that man cannot earn his salvation. Jesus had to die on the cross to secure the salvation of men. At the same time, man must do something to enjoy God's good grace. Maxey's teaching is very confusing on this matter. His theory suggests that acting faith is reaching for that which God gave to mankind. Herein is Maxey's problem. You see if one has to reach out and

take a gift, then he still does not have that gift in a possessive sense until he reaches out and takes the gift. He will never have that gift if he fails to take it, even though God gave it to him.

Jericho was a free gift from God to Joshua: “And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour” (Jos. 6:2). Maxey would argue that Joshua’s march around the city was just an act of faith designed to show that he already had the city. However, God gave Jericho to Joshua and Joshua had to do something to get the city. Until he did what God told him to do, exactly as God said to do it, Joshua did not possess his free gift. If on the seventh day of marching, during the sixth trip around Jericho, had Joshua fallen down, dashed his head on a stone and killed himself, he would have died without receiving his gift and possessing Jericho.

God’s prophet gave Naaman instructions about how to cure his leprosy. God’s grace was the cure and it was indeed a free gift. Had Naaman the ability to earn that gift he would have done so before coming to God’s prophet for help. The prophet gave simple instructions, dip seven times in the Jordan River (2 Kings 5:10). Al would have argued with those instructions and suggest that Naaman’s dipping was simply an outward symbol that Naaman had been cleansed by God’s grace. The fact is that until Naaman dipped the seventh time he was still plagued with leprosy.

The Bible teaches that man has to obey God to get into His good grace, and that he has to keep on obeying God to stay in His good grace. When the faithful have done all that they are to do, then it is as Jesus said; “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10).

Maxey suggests:

Al Maxey *does* acknowledge that the Lord *has required* us to evidence certain *qualities* of heart and

mind, which then dramatically *demonstrate* in our daily attitudes and actions that which benefits others and glorifies the Father. These *evidences* of our faith *affirm* our saved state, ... (3rd affirmative).

Maxey, what if no evidences ever arise to confirm one's saved state? Then was that person never saved? If one fails to keep doing what the Lord required and fails to repent is he lost? If it is the case that if one fails to do what the Lord required and was lost because of that, then is it the case that salvation is the result of Jesus + what Jesus requires one to do?

Yes salvation is a free gift. There is nothing man can do to earn salvation; yet, until man obeys the faith Jesus in not the author of his eternal salvation (Heb. 5:9). Maxey alluded to Ephesians 2:8 to prove his salvation by faith only doctrine. In Ephesians 2:8 we have, "For by grace [dat. of cause] you are saved [pref. pass. ptc., nom. pl. mas., used in a perfect periphrastic construction] **through** [means usage of dia] **the faith**. And that [grace by faith salvation is the conceptual antecedent of touto] is not your own [doing]; it is God's gift." The perfect periphrastic looks back to the act of being saved. It herein denotes the present state of a past act. What is that act? It cannot be the sacrifice on the cross. If the act denoted in Ephesians 2:8 is the sacrifice of Jesus then all men are saved. The fact of the matter is that the act under consideration is baptism for the remission of sins (Acts 2:38), which is the act that allows Jesus' blood to wash away sins (Acts 22:16). Baptism now saves us (1 Pet. 3:21)! Notice the comparative in Colossians 2:12: "When buried together [2aor. pass. ptc., nom. pl. mas, used adverbially] with him in baptism, in which also you were raised together with [him] **through the faith** of the working of God who raised [1st. aor. act. ptc., nom. pl. mas, used attributively] him from the dead." Therefore, when one obeys Jesus in the waters of baptism he claims his free gift of salvation and not one second before that time (cf. Eph. 2:6; Rom. 6:3-4).

Al Maxey claims, “The ‘score’ of what Al Maxey must DO in order to be eternally saved is 0% ... the “score” of what God has DONE for Al Maxey to be eternally saved is 100%. I may either *accept* this free gift or *reject* it.” **Maxey just gave up his argument in this debate!** Maxey claims, “The New Covenant writings CONTAIN specific requirements and expectations of our God, few in quantity, that are essential for both fellowship and salvation.” If there are a few essentials, then it cannot be the case that what “Maxey must DO in order to be eternally saved is 0%.” **This is not what you set out to affirm in this debate Maxey.**

Maxey dodged the challenge to put together a list denoting his micro pattern. In his second affirmative he listed a few things, but not with much clarity. In his third affirmative he gave this short list: 1) Love God; 2) Love one another. It sounds to me that this list could be used and expanded to cover anything that Maxey wants to include in his little pithy paradigm of salvation and fellowship. I can affirm the same list. 1) Love God—I agree and thus if we love Him we will keep his commandments (John 14:15). 2) Love one another—just as commanded in the Scriptures! But wait a minute here Maxey, to love takes effort and your equation is Jesus + _____ = salvation.

Maxey sees the law in the Galatians epistle as law keeping in general, whereas Paul referenced the Mosaic Law. Galatians 5:4 refers to the Law of Moses, Maxey, not following the Law of Christ. Let us do a little exegesis work in Galatians 5 and do what Maxey fails to do, set the context!

Galatians 5:1 For this (te referring back to the freedom of the heavenly Jerusalem, 4:26) freedom (eleutheria dative of cause indicating the why of the action of the main verb, “for freedom,” BDAG 251.) Christ set you free; therefore stand firm and be not (me ... enechesthe, prohibition with the present imperative) entangled (enechesthe, present passive imperative; en + echo = “to hold within; to fix upon,” in the passive it means “to be entangled,” Perschbacher 143.) again in a yoke of slavery. 2Behold, I Paul am

saying to you that if (ean introduces a more probable future condition) ye undergo circumcision, Christ will profit you [in reference to] nothing (ouden accusative of reference). 3And I affirm solemnly again to every man who undergoes circumcision (peritemnomeno, present passive participle, attributive usage modifying anthropo. The present tense is denoting a continuing practice, not durative action for the participants.) that he is a debtor to perform (the sense is that he must abide by the law so as to keep it all. The focus of the aorist seems to be on the actual, perfect, obedience to the law, see 3:10) [the] entire law [of Moses]. 4Ye have become separated from Christ, [all] who are attempting to be justified (dikaiousthe, present passive indicative. It is a conative present portraying the subject as desiring attempting to do something. They think that they are actually being justified by the law of Moses, Wallace, p. 534-5.) by (instrumental use of en) [the] law, ye fell out of (exepesate, ek + pipto, 2 aorist with a 1 aorist ending.) grace. 5For we (hemeis, first person plural, the exclusive “we,” limiting the group to Paul and those with whom he is in fellowship) by [the] Spirit out of faith expect [the] hope of righteousness (elpida dikaiosunes, appositional or defining genitive.) 6For in Christ Jesus neither circumcision means anything (ti, apparently the direct object of ischuei) nor uncircumcision, but a faith which works (energonumene, present middle participle, attributive usage modifying pistis, indicating the kind of faith) through love. 7Ye were running well; who hindered (enekophen, 1 aorist active indicative from ekopto, “to cut or strike in.”) you not to obey (peithesthai, infinitive of result) the truth? 8This (he, refers back to the cutting in on the Galatian Christians, as they were running the Christian race) persuasion is not of the one who calls you. 9A little leaven is leavening (zumoi, present active indicative, customary present; the action was ongoing as Paul wrote.) the whole lump.

This clearly relates to the problem of the troubling Judaizers who were attempting to make the Gentile Christians also follow the Mosaic Law (Acts 15:1). This is not my perception but what the passage means. Just as the postmodernists that he is, Maxey

twists the passage to teach his error that men do not have to keep law to enjoy salvation and fellowship. Maxey's faith/response teaching drips with Calvinism and it is damning error packaged to deceive those who do not read and know the Scriptures. Paul asked the Galatians who hindered them from **obeying** the truth! Maxey, the lively leaven that he is, hinders men from obeying the truth of the gospel of Jesus Christ.

Conclusion

Al did not like the fact that I will not put together a numeric list of specifics. I have given many in this debate, but the list is the New Testament itself. I will have more to say about this in my final post. Al Maxey has one more opportunity to try to explain how men must do something, i.e., they have a mico-pattern that is essential for salvation and fellowship, but at the same time they really don't have to do anything to be saved. He can't explain that can he. He lost the debate when he attempted to take the position that there are a few things men must do to be saved and enjoy Christian fellowship, because he does not believe nor teach that at all.

Appendix A

Emails About Al Extension of Grace
from Darrell Broking <darrell.broking@gmail.com>

To Al Maxey <maxey@zianet.com>,
BROWN-DAVID <dpbcftf@gmail.com>,
John West <jwwest1@gmail.com>,
DENHAM-DANIEL <hdenham@verizon.net>
Date Wed, Oct 8, 2008 at 8:39 AM

Al, I recently moved and find that I need an extension of about a week for my 3rd negative post.

Darrell Broking

From maxey@zianet.com
 To Darrell Broking <darrell.broking@gmail.com>
 Cc BROWN-DAVID <dpbcftf@gmail.com>,
 John West <jwwest1@gmail.com>,
 DENHAM-DANIEL <hdenham@verizon.net>
 Date Wed, Oct 8, 2008 at 9:07 AM
 Subject Re: extension

That's fine — it's what GRACE is all about, rather than rigid following of LAW!! Have you left your city and congregation for a new work, or just moved to a new house?

By the way, I've listened to Daniel Denham's rant on the day of judgment. Good grief!! He doesn't have a CLUE what I believe and teach on hell, quite obviously. I will wait until Michael Hatcher sends me the set on DVD (which he said he would do), and then I'll collect and examine each of the "Maxey attacks" and do a rebuttal of them in a special issue of Reflections.

Have a great day!!

AL

From Al Maxey <maxey@zianet.com>
 To "Broking, Darrell" <darrell.broking@gmail.com>
 cc "West, John" <jwwest1@gmail.com>,
 "Denham, Daniel" <hdenham@verizon.net>,
 "Brown, David" <davidcftfbrown@gmail.com>,
 "Brown, D." <dpbcftf@gmail.com>
 Date Sun, Oct 12, 2008 at 8:15 AM
 Subject Readers on Debate Delay
 mailed-byzianet.com
 signed-byzianet.com

People are beginning to perceive your delay as an inability to respond. Either that, or you're waiting for your "helpers" to respond and provide the necessary "insight." I'm getting many such emails from people increasingly disgruntled with your tactics. You're not making any points here for "your side."

AL

—— Original Message ——

From: Michael

To: 'Al Maxey'

Sent: Saturday, October 11, 2008 9:51 PM

Subject: Debate Delay

Brother,

I hope you are not over exhausted from no sleep as you wait for Darrell's "timely" response. I am very curious as to how (IF) he will respond to you giving him what he asked for. I do not know that I have ever seen anyone on your side of the argument "give the list," and you are to be commended for doing so. If he is trying to find something in the Bible with which to tear apart your list, it might be quite a while before he responds, since he and his associates will have to meet and develop the necessary fabrication. May God bless you with a wonderful day tomorrow!

Michael

Al Maxey to me, John, Daniel, David, Brown, D.
show details Oct 10 (6 days ago) Reply

It seems you have a reputation!! <G>

AL

— Original Message —

From: Jerry

To: Al Maxey

Sent: Friday, October 10, 2008 7:03 PM

Subject: Darrell Broking Late Again?

Al,

It is now 15 days since you posted your 3rd affirmative — and I haven't seen a post for Darrell yet. Is he just late again, or is he giving up — as he did in his earlier debate with you about Down, But Not Out?

From Al Maxey <maxey@zianet.com>

To "Broking, Darrell" <darrell.broking@gmail.com>

Cc "West, John" <jwwest1@gmail.com>,

"Denham, Daniel" <hdenham@verizon.net>,

"Brown, David" <davidcftfbrown@gmail.com>,

"Brown, D." <dpbcftf@gmail.com>

Date Fri, Oct 10, 2008 at 10:31 PM

Subject Fw: Darrell Broking Late Again?

mailed-byzianet.com

signed-byzianet.com

hide details Oct 10 (6 days ago) Reply

It seems you have a reputation!! <G>

AL

— Original Message —

From: Jerry

To: Al Maxey

Sent: Friday, October 10, 2008 7:03 PM

Subject: Darrell Broking Late Again?

Al,

It is now 15 days since you posted your 3rd affirmative - and I haven't seen a post for Darrell yet. Is he just late again, or is he giving up - as he did in his earlier debate with you about Down, But Not Out?

— Original Message —

From: Tom
 To: Al Maxey
 Sent: Friday, October 10, 2008 8:51 PM
 Subject: Why is Darrell late?

Brother Al,

Why is Darrell late this time? Have you heard anything? Has he given up on the debate?

Have a great day,

Tom

From Al Maxey <maxey@zianet.com>
 To "Broking, Darrell" <darrell.broking@gmail.com>
 Cc "West, John" <jwwest1@gmail.com>,
 "Denham, Daniel" <hdenham@verizon.net>,
 "Brown, David" <davidcftfbrown@gmail.com>,
 "Brown, D." <dpbcftf@gmail.com>
 Date Mon, Oct 13, 2008 at 9:36 AM
 Subject Fw: Patternism Debate
 mailed-byzianet.com
 signed-byzianet.com
 hide details Oct 13 (4 days ago) Reply

— Original Message —

From: Jack
 To: Al Maxey
 Sent: Monday, October 13, 2008 8:23 AM

Subject: Patternism Debate

Hey Al,

What's up with Darrell? Still no third rebuttal from the guy and way over the two week deadline. Has he withdrawn? Is it going to be another "39 pager"? Just curious. As you know I have been following the debate very closely. I've been checking your website a couple of times per day. Still no Darrell.

Have a great day.

Jack

Al Maxey to me, John, Daniel, David, Brown, D.
show details 4:51 PM (5 hours ago) Reply
—— Original Message ——

From: brian

To: Al Maxey

Sent: Thursday, October 16, 2008 2:33 PM

Subject: Where's Darrell?

Al,

Great information in the last few Reflections. I enjoyed them tremendously. What has happened to the debate and Broking's third negative? I was under the assumption that you had a week to reply to an affirmative. Anyways, the second half of the debate has been awesome. I don't think he can touch you as far as the pattern, so Broking decides to accuse you of saying things you never said, and his attempt to shift to different gears is not working, at least not with those who have an open and intelligent mind. I sent him an email, which he did not respond to, asking why he assumes the role of God and hands you your judgment when

it clearly isn't Darrell who decides our eternity. I also asked him why he misquotes you in almost every document he has written in this debate. His silence to you, me and I'm sure many others is his sure demise. I won't take up any more of your time, I have just been wondering if the debate was on hold for a specific reason. Thanks for all you do and stand for.

Brian, Minister

Appendix B

Another Debate Challenge

On Sunday, August 25, 2008 Al Maxey released the following statement to his Reflections readers:

The enslaved are finding freedom; the walls are beginning to crumble, and are being breached. I think you will also find this happening very dramatically as a result of the current debate I am having with Darrell Broking. Through an unprecedented move, some of the key leaders of the legalistic patternists have opened the gates of their walled enclosures and allowed me a platform from which to speak. I have no doubt that this is a miscalculation on their part, and these doors will be slammed shut (and all trace of my words quickly obliterated) as soon as they realize what they have done, but until that happens I intend to take advantage of this God-given opportunity to reach their captives with the Truth of God's grace and His proffered freedom in Jesus. For some, it will be the first time they have ever heard it, and certainly the first time they have seen the tenets of their traditional teaching being

seriously challenged. There are going to be some eyes opened, Lord willing, and some will flee to freedom (#361).

Al Maxey to me, John, Daniel, David, Brown, D.
show details Oct 15 (2 days ago) Reply
Readers' Reflections

From Daniel Denham in Virginia:

Al, Your foolish doctrines were brought up in my lessons (during the recent meeting held in Pensacola, Florida) because they provided easy targets to show just how dumb some brethren are in what they have swallowed, and also in what they have expected others to swallow, from their post-modernistic nonsense. Your goofy ideas and teachings are perfect illustrations of ignorance gone to seed — and sprouted! Thus, they made perfect illustrations as to what not to believe and teach if one seeks to avoid the very fires of hell, which you, in your blind arrogance, deny.

John West to Al, me, Daniel, David, Brown, D.
show details Oct 15

Al,

I find it interesting that you refuse to reveal the names of your cronies in your “reader reflections” but you don’t mind throwing Daniel Denham to the wolves by revealing his name. I hope you keep on doing these things because it continues to show your hypocrisy. I’ve always heard, “give a man enough rope...” well, you get the picture.

REPENT Al.

John West

hdenham@verizon.net to me, jwwest1, maxey,
davidcftfbrown, dpbcftf
show details Oct 15 (1 day ago) Reply

Brethren,

There's really no great mystery as to why Al hides the names of his sycophants. It is basically two fold: 1) to keep folks from knowing that most of his posts are repeats, and 2) to hide those with whom he is cahoots in seeking to subvert churches. They do not have the courage of their convictions, which is also why you will never see Al in a public debate. I doubt seriously that he would be willing even to defend that rag he wrote on MDR in public debate, especially since he's sending folks to Hell with it by their adulterous bed-sides. They find comfort in his lies, so they can saty in their sins, and Al likes nhot being exposed for the false teacher that he is in a forum he can't begin to handle! Daniel Denham

hdenham@verizon.net to me, jwwest1, maxey,
davidcftfbrown, dpbcftf
show details 7:07 AM (15 hours ago) Reply

Folks,

I noticed Al evidently decided to throw his stink-bomb and run. He is hiding out in one of his little hidey holes in New Mexico afraid to face those whom he attacks and accuses. Al, I'm calling you out of your hiding place. Your book on MDR is filled with lies just like your emails and REFLECTIONS articles. Do you have the courage to

defend your false doctrine on MDR openly in an oral debate? Or are you going continue to skulk about in the internet hinterland hoping that you never have to face those whom you so viciously revile and lie about?! Will you defend your book or has it now been flattened for the count due to your own cowardice? You can invite Tim Henry to get a front row seat for your whippin'. Daniel Denham

Al Maxey to hdenham, me, jwwest1, hdenham, davidcftfbrown, dpbcftf
show details 8:03 AM (14 hours ago) Reply
Good Morning Daniel,

You seem to be operating under some misconceptions. First, I don't favor the use of oral debates. I think they are little more than public spectacles that do more harm than good, frankly. I have dealt with my feelings on this in the following article, and you are free to read and evaluate it:

Debate Between Disciples
<http://www.zianet.com/maxey/reflx359.htm>

I believe written debates are far more conducive to discerning ultimate truth in any matter. That's just my personal preference, and you are free to disagree if you like.

As for my book on MDR, which is doing quite well in sales according to the publisher (as well as many of the bookstores where it may be purchased), Darrell already attempted to refute the teaching therein some years back and failed miserably. That debate is still online at:
<http://www.zianet.com/maxey/maxbrok.htm>

A second person also made the attempt, and failed:

<http://www.zianet.com/maxey/MaxRon.htm>

Frankly, I doubt you would make any arguments that haven't already been addressed sufficiently, and utterly refuted, in the two previous debates. I'm also surprised that you would want to engage in debate right now anyway, after the complete failure of Darrell to make his case in this most recent debate on patternism. I know for a fact of several people who used to embrace his view who are now leaving that position due to his statements in this debate. I simply gave him the rope and he hanged himself. I suspect he will do more of the same in his last two attempts at a rebuttal (which I suspect will be more vicious vindictive than anything substantive with regard to the matter at hand).

As for hurling a stink bomb and running, I merely passed along what one of my readers had shared (and only after he gave me permission to share it). I didn't share it with any of my Reflections readers, but just sent it to you guys. I was curious as to your response to such charges. Having watched you all for a number of years now, and how you have behaved with people I know, it did not surprise me at all what I read in that email. And your reaction now, and your desire to destroy, just confirms it.

But, I've wasted more time writing this than I intended. I have work to do ... God's work. I will leave you to your "CFTF" work of destroying anyone and everyone who dares to differ with you. By the way, Daniel, I continue to pray for you

and your fellow “contenders” ... I pray God will soften your hearts and open them to Truth. No one should have to experience the horrors of hell (which, by the way, I DO believe in, Daniel ... you have utterly failed to perceive my teaching on this!!).

Al Maxey, Pulpit Minister/Elder

Church of Christ

hdenham@verizon.net to me, maxey, jwwest1, davidcftfbrown, dpbcftf, mhatcher, dubmcclish, preacherdd, suffolkcofc

show details 11:18 AM (11 hours ago) Reply

No, Al, just sign up for a debate on MDR — public, oral, and let's be done with all the “he said/she said” nonsense that is your stock in trade. Your book is trash. It is filled with lies, and poison. I will also show that you misrepresent — whether ignorantly or deliberately — the sources you try to use to support your error. I have read your debate with Darrell and the one with Ron Thomas, and you misrepresented your sources! Now, do you want to test that or not? I am in the process of writing material for Contending For the Faith that will show beyond dispute that such is the case! Now, you can wait until that comes out or prepare for battle on the polemic platform. BTW Tim Henry LIED, and he is in deep trouble. You, as a gossip-mongering, hypocritical, tale-bearer, are in it with him. Daniel Denham

maxey@zianet.com to hdenham, me, jwwest1,
 davidcftfbrown, dpbcftf, mhatcher, dubmcclish,
 preacherdd, suffolkcofc

show details 11:26 AM (11 hours ago) Reply

Daniel, I've already responded to your nonsense
 in my previous post. Have a great day.

AL

hdenham@verizon.net to me, maxey, jwwest1,
 davidcftfbrown, dpbcftf, mhatcher, dubmcclish,
 preacherdd, suffolkcofc

show details 11:27 AM (11 hours ago) Reply

Folks,

You know what I just noticed? Al responded to
 my challenge by sending his email to everyone
 else but me! I didn't receive his email FROM
 HIM, but had to get by way of Darrell Broking.
 The same dastardly, dishonest tactic was used
 relative to his initial email bearing the poison
 pen letter from Tim Henry, his cohort in crime.
 Al DID NOT send the email to me though it was
 clearly intended for me, but rather I had to get it
 from David Brown! What a courageous heart, ole
 Al, really has, folks! That hidey hole must be get-
 ting deeper and deeper. In fact, he's probably out
 there in one of those bunkers. Tim Henry may
 want to join him there shortly. Daniel Denham

hdenham@verizon.net to me, maxey, jwwest1,
 davidcftfbrown, dpbcftf, mhatcher, dubmcclish,
 preacherdd, suffolkcofc

show details 2:53 PM (8 hours ago) Reply

Another correction, but with an additional P.S. for Al! BTW I don't like Verizon's email set up.
Daniel

Darrell,

Al believes he's the second coming. He thinks he can say whatever wishes and folks will scrape and bow to his highness. I suspect the folks he's talking about with whom I was awfully rough to hear him tell it was more than likely the Batty Bunch, who have been receiving approvingly Al's posts periodically. It just shows that he will align himself even with self-confessed liars (though still proud of his lying) like Todd Greene and post-modern Bible butchers like Robert Baty and Rick Hartzog. Put those together with Al and you've got a great collection for the Highway to Hell Quartet. They each are paving the way there for their minions and sycophants. As to Al his book is still trash and what's more it will trash the lives of those that practice it. He thinks he has heard every argument there is against what he holds! Boy, is he in for a surprise, assuming he ever gets up the gumption to show up and debate it. Daniel Denham

P.S. Al, you were blowing your horn (one of your favorite past-times) about the sales of your trash. What does the number of the sales show, but that there are people desperate to justify the sin in their lives rather than repenting and getting right with the Lord. A whole bunch of such folks bubbled their way into eternity, because they refused to repent and board the ark of safety. BTW MEIN KAMPF outsold your book. Point proved!!!!

Al Maxey is a liar and a fraud. If he were to ever agree to debate Daniel Denham he would be exposed for his lies and fraud.

The Broking—Maxey Debate

Patternism

Fourth Affirmative to the Second Proposition

Al Maxey

Saturday, October 18, 2008

Introduction

This debate is now, for all practical purposes, completed. All that remains, as we often said in Vietnam, is a “mopping up” operation. Darrell and I have each stated our positions with regard to the notion of a “pattern” necessary to both fellowship and salvation, and we have sought to share with you our respective convictions as to *why* we believe as we do. It is Darrell’s belief that with respect to providing a *detailed listing* of the *specifics* of this “pattern” that “the list is the New Testament itself” [p. 5, *Third Rebuttal*]. This, of course, comports with his premise that the New Covenant writings do not merely *contain* a number of essential specifics, but that the New Covenant writings *themselves* (every single letter, word, phrase and sentence of them) ARE that “pattern.” This is a rather convenient strategy for all these legalists, as they will *to a man* absolutely REFUSE to ever provide the precise specifics of this elusive pattern. I have been seeking this list from them for well over 30 years now, and have yet to find a single one of them who will provide it. And yet, they will declare that one cannot be saved (or even be in fellowship with them) until *every specific* of that pattern is heeded. Thus, it is imperative to *know* what is on the list ... yet, they won’t tell you. The reason, of course,

is obvious — the moment they actually provide such a list, they would immediately be attacked by other legalistic patternists because there would be clear points of disagreement as to what should and shouldn't be on that list. It would also become obvious to those who are more grace-centered that these lists are largely made up of personal and/or party preferences and perceptions drawn almost exclusively from inferences and assumptions by fallible men regarding what the Bible *never says*. Therefore, their pattern is the epitome of subjectivity, which is why there is no more divided group in all of Christendom than the legalistic patternists, as they draw their circles of fellowship ever smaller over what constitutes the “true pattern.” Thus, the standard cry when cornered over the specifics of this elusive pattern is, “Go read your Bible; figure it out for yourself.” The unstated qualifier, however, is — you'd better come to the exact same conclusions *they* have, or you are an apostate bound for hell.

Our “God is not the author of confusion” [1 Cor. 14:33, *KJV*], which passage *alone* ought to inform us that the whole legalistic patternistic system, in all of its vast, confused complexity, is fallacious. Divine expectation is simplicity itself — love God and love one another. This, according to both Jesus and Paul, is *absolutely* the fulfillment of *all* law. By embracing those two divine specifics, all else becomes truly unnecessary. Indeed, to formulate law around and impose law upon these two basic eternal principles only serves to hinder, limit and ultimately restrict the full and free expression of our love and the *evidence* of the indwelling and empowering of the Spirit in *fruit* produced in our daily lives (which is precisely *why* Paul declared, in Gal. 5:23, that “there is no law” given by our God that arrays itself *against* such daily spiritual expressions of love and devotion to God and our fellowman).

In his third rebuttal to the second proposition, Darrell produced a 15 page document that only contains *five* pages actually devoted to the matters pertaining to this debate. The final 10 pages are a collection of unrelated emails. This is one of the major tactics of the legalists, by the way. It is nothing less than a concerted effort

to *defame* and *destroy* anyone who dares to differ with them, and those attacks can be vicious beyond imagination. Sadly, it is simply the nature of the beast, as they say. When one dares to stand up to hardened legalists, one is literally putting one's life on the line. "Blessed are you when men cast insults at you, and persecute you, and say all manner of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you" [Matt. 5:11-12]. A day of reckoning will come for such persons, "for they poured out the blood of saints and prophets, and Thou hast given them blood to drink. *They deserve it*" [Rev. 16:6]. Jesus stood up to the legalists of His day. We all know what happened. Stephen stood up to the legalists of his day, and when they were unable to refute his wisdom ... we all know what happened. Paul stood up against the legalists of his day, and they pursued him like a pack of wolves from city to city. Taking a stand for Truth is not for the faint of heart. When you shine a bright light upon evil, evil will come after you with a vengeance, and it won't be pretty.

I do not intend to comment upon the last ten pages of Darrell's third rebuttal, other than to make a couple of very brief observations. First, I think this speaks volumes to *character*. The spirit at work within the legalistic patternists is one that has been visible to God's people for hundreds and thousands of years. It hasn't changed. I only pray that the readers of this debate will examine closely the *spirit which motivates* the comments that you see within these emails. It's frightening. Second, what prompted the majority of those emails, especially from Darrell Broking and Daniel Denham, was an email I received from a minister who has had personal dealings with both, and who shared with me some of the godless tactics that they have employed in seeking to attack various

ministers, ministries and congregations. Specifics were given. With this brave brother's permission, I confronted both Darrell and Daniel with this information, and these emails you read are a few of their written reactions. *They went ballistic*. What I find truly *fascinating*, however, is that Darrell has conveniently LEFT OUT that letter in his final ten pages of his third rebuttal. It appears he wants you all to see their *reaction* to it, but he doesn't want you to actually see the *specifics* of their tactics from one who has witnessed and experienced them firsthand. *Interesting!!* Sadly, and true to character, they are going after this dear brother "tooth and toenail," and they will not rest until they have destroyed him (like those 40 legalists who took a vow that they would neither eat nor drink until they had killed the apostle Paul — Acts 23:12-13). Brethren, please pray that our Father will protect this brother from these wolves.

But, enough about all that. I'll speak no more about it. It is simply a fact of life, and we all know it, that when shepherds seek to feed sheep, they must also fend off wolves. So, let's focus on the issue at hand, which is — has our Father made fellowship among His beloved children, and admission into His household, so complex that no two disciples can even agree on what His expectations *are*? Or, has He made it so *simple* that even a child may gain entrance into His warm embrace? It is my studied conviction that it is the latter. Jesus condemned the Pharisees of His day for heaping huge *legalistic burdens* upon the backs of the people of God. Yet, in marked contrast, *He* offered a yoke that was light and easy; one that would not weary those who sought to lovingly serve Him throughout their lives. I believe His offer has not changed. It is still easy, it is still light, it is still *simple*. It does not consist of laws formed from every letter, word, phrase and sentence of 27 docu-

ments that were not even fully penned until the end of the first century, nor does it consist of volumes of personal and party preferences, perceptions and practices elevated to divine decrees and derived by the deduction of fallible men from what God *didn't* say in Scripture. If fellowship and salvation depend upon *this*, as these legalists declare, then we are all in a world of trouble!!

Look about you at all the division and strife that is rampant within the Family of God today. Why do you think we are so divided and fragmented? Why is there such schism and sectarian squabbling? Why are there groups on virtually every corner of every community preaching against *one another*, rather than against the evil that lurks all about them (and even among them)? It is because they have *lost focus*. Rather than perceiving within Scripture the *Lord*, and following *Him*, they perceive within Scripture the *Law*, and seek to follow *it*. It was this our Lord condemned the legalists for in John 5:39-40. "You search the Scriptures because you think that IN THEM you have eternal life; and yet it is these that bear witness OF ME; and you are unwilling to come TO ME that you may have life." This is being promoted today by the legalistic patternists ... and with the same factional results among God's people. Since these patternists cannot agree upon what the pattern actually IS, they therefore divide themselves into warring sects over every new perception of its nature. The precious Body of our Lord is therefore daily dismembered by these *contentious contenders* for what they mistakenly believe to be "the faith which was once for all delivered to the saints." What is the solution to this fragmentation of the Family of God? A better perception of the "pattern"? No. It is a better perception of LOVE. Indeed, it is the *practice* of love toward *one another*, for it is *this* by which the world will know that you are the disciples of Jesus Christ, NOT your preciseness of practice with regard to some elusive pattern. When we each stand before the Lord one day, life or death will *not* depend upon whether we got the right number of cups on the Lord's Table, or whether we ate in a building or not; it will depend on whether or not we were *in relationship with Jesus*. "But, Lord, Lord, didn't

we do *this* and *that* precisely right according to the pattern?” Then He will declare unto them, “I never KNEW you!” [Matt. 7:23]. It’s all about *relationship*, not religion: it’s all about *love*, not law. Brethren, it’s time for some to wake up to this reality before it is eternally too late.

Inquiries and Evasions

It doesn’t really surprise me in the least that Darrell has chosen to *dance all around* my six questions to him. There is only *one* he gave a direct answer to, and that one response, though he probably doesn’t realize it, exposes his inconsistent pattern theology just that much more. I *knew* full well when I asked the questions I did that Darrell *couldn’t* or *wouldn’t* respond to them, but I needed for the *readers* to witness this failure for themselves, as it further exposes the fallacy of his position. Darrell Broking has declared more than once within the course of this debate that if the exact elements of the Lord’s Supper (the exact elements used by Jesus at the last Passover meal) cannot be obtained by disciples today for some unknown reason, then those disciples are NOT obligated to observe the Lord’s Supper. It may be set aside until such time as those precise elements can be acquired. This is Darrell’s assertion. I asked if he could/would provide the specific passage of Scripture that declares this “exception to the pattern.” His response was that he *could* and *would* provide it. Darrell then went on at length about what a hypocrite Al Maxey is, and how we are to walk by faith, and how we are to observe the Lord’s Supper *only* on Sunday, etc. About as close as he ever got to giving us that verse is — “As far as producing a verse of Scripture, I have already in this debate written several pages on the observance of the Lord’s Supper and what the Lord authorized therein” [p. 1, *Third Rebuttal*]. That is true. Darrell *has* written a number of pages on that topic. However, I ask the reader to observe that *nowhere* within those many pages did Darrell ever once provide that verse I requested which specifically states that the Lord’s Supper may be set aside and NOT

observed if the precise elements are not present. Darrell said he *could* and *would* provide us that verse. He has yet to do so. He has one more post in which to provide it. Anyone want to bet me a steak dinner on whether he provides it or not in that last rebuttal? If you are willing to take me up on it, keep in mind — I like mine well-done.

My second question reveals Darrell's dire dilemma (since I knew ahead of time that he couldn't produce such a verse ... no such verse exists, and Darrell and I both *know* this fact; the huge difference between us is this: *I'm* willing to *admit* it). I wrote: "If Darrell Broking *cannot* provide the passage where the above exception is specifically stated, then his assertion constitutes 'adding unto' the Word of God. True or False?" Darrell said, "I answered question one in the affirmative; therefore, this question is moot." Actually, that is not quite true. Yes, Darrell *did* answer the first question in the *affirmative* — he said he *could* and *would* provide that verse. The problem is: ***he didn't provide it.*** Thus, my second question is far from moot. If Darrell can't/won't provide the passage requested, then his teaching is entirely his own opinion, and can *not* be characterized as divine mandate. This point is actually critical to this whole debate, for the vast majority of the "pattern" proclaimed and promoted by the legalists as "essential" to both fellowship and salvation is nothing more than these kinds of inferences and assumptions from what is ***never, ever stated*** in God's Word. As such they can never rise to the level of divine decree. We may order our *own* lives by our own perceptions, but we have no right at all to impose such upon others as either a requirement for fellowship or a condition of salvation. The inferences and assumptions of fallible men can never, ever be *either*. Again, if these people would ever actually provide us with the list of specifics of their "pattern," we would all immediately see that 90% of everything listed would fall into this category. They *know* this, brethren, which is why they will never give you that list.

In question #3 I presented a hypothetical scenario where Darrell Broking and another individual survive a plane crash on a de-

serted island as they are transporting the “authorized” communion *bread and wine* to a primitive outpost where a congregation of believers had been formed by a missionary. They are unconscious for some time, but finally nurse one another back to health. The only problem is: they now have no clue what day it is. Since Darrell maintains that Sunday is the ONLY day upon which the Lord’s Supper may be observed, what would he do if he had no way of knowing which day is actually Sunday? Darrell basically said he would just make up a calendar and follow it. Thus, he might, in point of fact, be observing the Lord’s Supper on a Wednesday, but *in his own mind*, and according to *his own calendar*, it would be Sunday “for him.” Darrell, therefore, believes God would be okay with him observing this memorial “otherwise than prescribed” **as long as the intent of his heart was right**. Hmmmm. That sounds remarkably similar to what that heretic Al Maxey teaches!! God examines the *heart*, and is far more interested in *that* than in the preciseness of the practice of some pattern. Indeed, in question #4 Darrell admits that these two stranded souls on the island should *go ahead* and observe the Lord’s Supper even though they may not get the *day* right. And yet — oh, consistency, thou art a jewel — he says one is NOT obligated to observe the Lord’s Supper if they can’t get the *elements* right. And yet, in response to question #5, he states that both heart and preciseness of practice “are equal parts and unless they are both properly engaged, one’s religion is vain” [p. 2, *Third Rebuttal*]. Hmmmm. Now let me make sure I have this right — If one gets the elements (bread and wine) wrong, then that is sin, so it’s better not to observe the Lord’s Supper at all. However, if one gets the day wrong, one should go ahead and observe it anyway (in fact, why not just make up your own calendar; after all, God will judge the heart, not the practice, right?). However, Darrell then states that pattern particulars and heart are “*equal parts*,” and if *either* is not correct, then one’s worship is in vain. Whew!! I think I need an aspirin!!

As for question #6, Darrell is willing to permit the deaf/mute to SIGN their songs, even though Scripture specifically says to

SING them. Earlier, however, Darrell had declared that they are *not obligated* to sing at all, since they don't have vocal chords. Like not having the right elements to the Lord's Supper, Darrell says this excludes them from obligation to observe this expression of devotion. However, with singing, if they go ahead and *substitute* something different, then that is NOT sin. So says Darrell. However, if some islander *substitutes* something different for the bread and wine, then that IS sin. So says Darrell. Excuse me ... I think I need *another* aspirin. Readers, I hope and pray you are seriously considering what this man is teaching, and I hope and pray that you are finally having your eyes opened to the *inconsistency* and outright *lunacy* of his doctrine. It is deadly!!

Darrell's Six Questions For Me

Darrell's six questions for me all have to do with LOVE, and I really appreciate Darrell making this the focus of these questions, for as I have sought to demonstrate repeatedly in this debate, love of God and love for one another is the *central focus* of Scripture. It is absolutely essential to our salvation, for those who do not love God and who do not love their neighbor are lost. This is the teaching of *both* covenants, which is only natural in light of the fact that "God *is* love," and therefore He fully expects us to reflect His nature through our daily attitudes and actions. "The one who loves his brother abides in the light ... but the one who hates his brother is in the darkness" [1 John 2:10-11]. "We know that we have passed from out of death into life, because we love the brethren. He who does not love abides in death. Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him" [1 John 3:14-15]. Yes, loving one another is essential to salvation!! Hating one another will cost us eternal life. That makes it *serious*. I bring all this up because Darrell's sixth question reads, "If one stops demonstrating a love response he is in danger of ceasing to exist for all eternity. True or False?" The wages of sin is DEATH, and this is a death from which

there will never be any resurrection to life. Thus, for as long as the redeemed live (which is forever), the damned will be dead (which is forever). And what is the major determining factor? LOVE ... or the *lack* thereof. When one stops showing love to God and others; when one is consumed with hatred for God and for others; when one *says* he loves God, but hates his brother ... eternal destruction awaits. John said “the one who does not love his brother” is a child of the devil [1 John 3:10], and such people will never see eternal life [vs. 15]. So, the answer to this statement by Darrell is **True** (although Darrell would more likely declare that such people would not *cease to live*, but would instead experience *eternal life in torment* — either way, not a pleasant prospect).

In light of the ten pages of venomous emails Darrell included in his third rebuttal, I think he might want to give the above teaching some serious reflection ... I can guarantee Darrell that the readers of this debate are! One reader from Texas wrote, “Dear Al, I just finished reading Darrell’s third rebuttal and the email exchanges he placed at the end of it. I’m not sure what he is trying to accomplish by including this ugliness put forth by him and his buddies as they attack you with their venomous, spiteful words, but for me it has been very revealing. As I read these latest emails from Darrell and his supporters from the *Contending for the Faith* group, as well as those he has included in his previous posts, one thing came through loud and clear: there is genuine *evil* in the hearts of these men. They claim to be followers of Jesus Christ, but *no* true disciple of Jesus would *ever* act the way they do toward a fellow child of God just because they *disagreed* with that person’s concept of how to worship and please our Creator. These men *hate you*, Al. Most everything they say to

you, and *about* you, clearly displays their *hatred* for you.” I genuinely pray that Darrell and his companions will come to see what this reader and a great many others just like him have perceived, and I pray that God will soften their hearts that they may eventually repent of attitudes and actions that will deprive them of life if they are not renounced. Thus, Darrell, I appreciate your sixth T/F statement, and sincerely hope you will take it to heart.

Questions one and two are really pretty much the very same question — one is phrased positively, the other is phrased negatively. “Love involves human effort” and “Love does not involve human effort.” I can assure you that there are indeed times when it is a genuine “effort” to love someone, especially when they are seeking to destroy you. Which is why I believe one of our Lord’s most difficult instructions is: “Love your enemies, and pray for those who persecute you” [Matt. 5:44]. “Love your enemies, and do good to those who hate you; bless those who curse you, pray for those who revile you” [Luke 6:27-28]. Does this require some considerable effort? Absolutely. However, I truly believe that much of that energy is supplied by the indwelling and empowering of the Holy Spirit. Could I myself actually display such love *consistently* entirely on my own? Probably not. But with *His* strength, all things are possible. Yes, as one who is in relationship with Jesus, as one who is indwelt by His Holy Spirit, as a child of the Father, as one who is saved, I am urged to daily *demonstrate* my love and faith, both to my *God* and to my *neighbor* (believer and unbeliever; friend and foe). Is that easy? No. Will it involve some personal struggle to comply? Yes. But, God by His Spirit will help me, and God by His grace through Jesus will cover me when I fall short.

What Darrell is seeking to compel me to say, of course, is that *salvation* is a result of *human effort*. I think he has missed the point here. If I was still in the world, and if I had no desire for a

saving relationship with God, then all the acts of love in the world would not save me. However, *once I am saved* by grace through faith, I now SHOW that faith in my daily walk with Him. Sometimes showing that faith is not easy; there are times it takes effort on my part. That is true. But this effort is not made so as to BE saved, this effort on my part is made BECAUSE I am saved and desire with all my being to *evidence* that reality in my daily walk with God. The doctrine of perfectionism in human works and knowledge would suggest that my salvation is an up and down, on and off thing. When I stumble and falter, I am at that moment lost; when I pull myself back up and “obey law,” then I at that moment saved. One can only hope to be in the latter state when death overtakes one! What a horrible way to live — never truly assured of one’s salvation. Brethren, we may KNOW that we’re saved. NOT because of preciseness of compliance with patternistic particulars, but because we are in *relationship* with the Father through His Son. Yes, I’ll stumble daily, but this does not impact my salvation as long as within my heart I am sincerely seeking to walk in love with Him and others. Yes, I will daily strive to be more like Him, which His Spirit will assist me in increasingly realizing. It will take submission to Him on my part, and, yes, some degree of personal effort to stay focused on the goal. Does this effort of mine *merit* or *earn* my continued relationship with Him within the Light? Of course not. But it *does* reflect my *devotion* to Him and my intent of heart to *please Him* as best I can for His gift of life!

Similarly, questions three and five are really focused on the same thing: “Love as a human response to God is required for salvation” and “The love response of men has nothing to do with their salvation.” I think I have already sufficiently shown that Scripture teaches us that if we do NOT love our God and our neighbor, then we can never be counted as His disciples. God is love ... for us to *refuse* to love, is to literally *refuse God*. If my faith in Him is as it should be, then it will show itself in love for Him and others. If my faith is NOT as it should be, then that will be rather quickly discerned by the way I treat Him and others. Yes,

we're saved by grace through faith, but if our "faith" is not one that is capable of evidentiary acts of love toward both Him and others, then we have the wrong kind of faith ... and are thus NOT saved. In question four Darrell said, "Jesus saves men before they express a love response. True or False?" Since I believe our love for Him will be displayed continually throughout our lives, both prior to His acceptance of us as well as after, I can safely say that our Lord saves us *within* the parameters of our expressions of love for Him. Since I believe faith and love are so intimately connected, I would not say that one is saved *before* one has arrived at some degree of faith and love for the Lord. The question, of course, is — how strong do each have to be before our Lord will accept you? I doubt any man can pinpoint that precise split-second in time. As my faith grows, and as my love grows, so also do the *evidences* of both. *Within* this growth process, as our God examines our hearts, He embraces us as His own. Trying to pinpoint that exact moment is, in my view, "whittling on *His* end of the stick."

Reflecting on Darrell's Comments

Darrell wrote, "Maxey, what if no evidences ever arise to confirm one's saved state? Then was that person never saved?" [p. 4, *Third Rebuttal*]. As I have stated many times, *saving* faith is a *demonstrated* faith. If one REFUSES to act upon his or her faith, then, according to James, that is a faith that stands *alone*, and that faith is *not* salvific. However, given the many uncertainties of this life, there will be times when some particular evidentiary act of faith may not have yet been shown by a believer. There have indeed been actual cases of people who have died suddenly just minutes before being immersed ... and as they were on their way *to be* immersed. "Was that person never saved?" As I have sought to show, God judges *hearts*. Clearly, there may well be *expected* demonstrations of faith that due to circumstances beyond one's control have yet to be *accomplished*. If one is fully committed in his or her heart to *complying* just as quickly as humanly possible, but is prevented

from doing so by events beyond their control, then I believe that the portrait given to us in Scripture of our heavenly Father is one that declares He will judge the heart fairly, mercifully and lovingly. If *not*, then we are indeed proclaiming a “Jesus + _____ = Salvation” theology, and we are promoting a works-based redemption from sin and death, which totally negates salvation as a free gift of God by grace through faith.

Darrell has a rather strange perception of what Paul wrote in Eph. 2:8. The apostle Paul declared, “For by grace you have been saved through faith, and that not of yourselves, it is the gift of God.” Darrell is correct when he asserts that the Greek construction here *looks back* to the fact that one was saved, a condition in which one now abides. They are *now* saved, as a result of *having been* saved previously. Such indeed is the significance of the *perfect tense* in the Greek (which is used here). Where Darrell begins to interject his theology into the passage, however, is in his assertion that the *precise point in the past* when salvation occurred was at the point of *baptism* [p. 4, *Third Rebuttal*]. Why not at the point of repentance? Why not at the point of confession? In fact, based upon his past statements in this debate, Darrell will pinpoint one’s moment of salvation even *more* precisely --- the split-second the nose breaks the surface of the waters of the baptistery. At that *precise moment in time* the Lord imparts salvation, and not a nanosecond before!! That is why Darrell has declared that if one dies suddenly under the water just 1/1000th of a second before the tip of the nose breaks the surface of the water, that person will go straight to hell. It seems to me that Darrell is finding a whole lot more in Eph. 2:8 than Paul ever intended to convey.

Darrell declared on page 4, “Maxey alluded to Ephesians 2:8 to prove his salvation by faith only doctrine.” No, Darrell, I do *not* proclaim the doctrine of **sola fide**: salvation by “faith *only*.” I often hear this accusation, but it merely reflects an *ignorance* about what I *really* teach. In fact, I devoted my last issue of *Reflections* to refuting this very charge against me, and I would invite Darrell and the readers to examine it carefully. It is titled “The Assurance of Faith”

[*Reflections* #369] and may be found online at: www.zianet.com/maxey/reflx369.htm.

Concluding Comments

I want to thank David Brown, the editor and publisher of *Contending for the Faith* magazine for moderating this debate and publicizing it within his publication. He truly gave it a significant amount of space, which I must admit surprised me. Again, I extend to him my thanks. I also want to thank Darrell Broking for agreeing to engage me in this written debate on what we both believe to be a very significant issue in the Body of Christ today. Clearly, Darrell and I don't agree on a great many things. I have some major concerns about his *theology*, as well as about his *character* (as evidenced in some of his attitudes and actions). Nevertheless, I do not wish Darrell any ill, and shall continue to pray that God will enlighten him with respect to the fallacies of his teaching. It is doing great harm to the *One Body*, and that grieves me greatly. Thus, I will *continue* to oppose the teaching of the legalistic patternists, and I only pray that I can do so in as loving a manner as possible. I will never back down from my stand against this falsehood, but may God help me to overcome the temptation to do so with a spirit of spitefulness.

Finally, I thank the readers for wading through this long and involved dialogue. I pray that you have been challenged to do some serious reflection and assessment. If you have any questions of me ... any at all ... please contact me, and I will do my best to address them. I have a genuine love for those struggling under the bondage of legalism. I have devoted much of my adult life to helping them find freedom in Christ Jesus. As long as He gives me life, I will keep reaching out to these beloved brethren. I doubt seriously that I have convinced Darrell of the value of my convictions, but if I have even planted a small seed somewhere within his heart and mind, then I shall pray it will one day grow and bear fruit. My primary efforts, however, were for those Christians unsure of

which path to follow — law or love. I pray that I have created a hunger and thirst within you for the joys of *freedom in Christ*. It is my hope that this debate will help bring light and life to countless precious souls for decades to come. If it does, it will have served its purpose.

Sometime in the next couple of weeks, Darrell will release his fourth and final rebuttal in this debate, at which point this debate will officially come to a close. I have no idea what he will write, but I fear it will be little more than what we have witnessed in the past: evasion and evisceration. That is truly a tragedy, as Truth greatly suffers under such strategies and tactics. Nevertheless, I am convinced that God will use this debate to *His* ultimate purposes, and for that I give Him the praise. I have chosen *not* to include in this final presentation my six questions of Darrell. I would have no further opportunity to *comment* upon his responses, and given his “pattern” of evasion, it probably would prove pointless to include them. At the end of this debate the members of the “Contending-FTF” Internet group will have one week to share their thoughts on our exchange. I’m looking forward to their insights. I will also be making this entire debate available on a special CD, so be looking for that offer on my web site. In conclusion, may God bless each of you as you seek to walk with Him in the Light.

The Broking—Maxey Debate

Patternism

Broking's Final Negative

Introduction

Maxey refers to me as a legalist who is given to subjectivism in regard to interpretation of the Scriptures. I have referred to Maxey as a postmodern pragmaticist, which is exactly what he is. In Maxey's hermeneutical approach to the Bible he is postmodern, and he clearly exercises a pragmatic adaptation of hermeneutics as needed to support his theology. Al Maxey is a self proclaimed reformer of the church, who is in fact a denominational leader in rebellion against the Lord and His teaching. You are now left to decide which of us is correct.

The idea for this debate originated at the 2008 Bellview Lectureship when a few patternists discussed the need to show just exactly how extremely liberal Al Maxey is. As we discussed this idea the plans were for me to debate Maxey on his anti-pattern theology and then for Daniel Denham to challenge Maxey to defend his error on MDR. This debate has been an outstanding success inasmuch as it has clearly demonstrated that Maxey is deeply stooped into error. It is of further interest to note that from the onset of this debate Maxey claimed victory. So confident was Maxey that in one of his *Reflections* he wrote the following lie:

The enslaved are finding freedom; the walls are beginning to crumble, and are being breached. I think you will also find this happening very dramatically as a result of the current debate I am having with **Darrell Broking**. Through an

unprecedented move, some of the key leaders of the legalistic patternists have opened the gates of their walled enclosures and allowed me a platform from which to speak. I have no doubt that this is a miscalculation on their part, and these doors will be slammed shut (and all trace of my words quickly obliterated) as soon as they realize what they have done, but until that happens I intend to take advantage of this God-given opportunity to reach their captives with the Truth of God's grace and His proffered freedom in Jesus. For some, it will be the first time they have ever heard it, and certainly the first time they have seen the tenets of their traditional teaching being *seriously challenged*. There are going to be some eyes opened, Lord willing, and some will flee to freedom (#361).

First of all Mr. Maxey this was no miscalculation. Secondly Mr. Maxey, we realize what we did and challenge you to take advantage of your opportunity as **you said you would do** and meet Daniel Denham in debate. Finally, Mr. Maxey, we know that you lied in your book and do not expect you to even attempt to discuss it with Denham. There is abundant evidence that you misused and lied about sources used to support your false teaching in *Down But Not Out*, which is in my estimation why you misestimated your ability and want to retract this statement and seek shelter behind your walled enclosure and ignore the fact that we have the truth on these matters. (A few days ago the New Mexico Sun News declared Obama the winner of the November 4th election. What is it with these New Mexicans and their presumptuousness?)

In this concluding post my aim is to highlight some of the error that Maxey advocated in this debate. Maxey was unable to prove that the New Testament is not a pattern, and at the same time his anti-pattern arguments were self destructive when he at-

tempted to advocate that there is a rather small pattern within the New Testament that is to be obeyed for salvation and fellowship. There are two appendices attached to this material. The first is a small sampling of just how much Al Maxey falsified his research for the book *Down But Not Out*, and the second is an answer to the quibbles of Maxey and his Hamptonian anti-patternist friend.

What Has Been Learned In This Debate?

1. In case some did not already know it, Al Maxey will lie when he needs to lie to promote his teaching. For example, Maxey is the master of bending sources which do not agree with him to teach his error. In my second affirmative I gave an example of this and showed how that Maxey tried to use Barns to support his objective genitive error on Second John 9, where Barns did not agree with Maxey.¹
2. If Maxey would have agreed with me that the New Testament is our pattern for salvation and fellowship, it would not have changed his erroneous practices because Maxey believes that Jesus violated the Old Testament pattern and was sinless in so doing; therefore, the pattern really does not matter. Thus, “The problem with Maxey is that he does not acknowledge God’s Word as the authoritative standard which it is” (Broking, Second Affirmative).
3. Al Maxey does not believe that baptism is for, i.e., in order to the remission of sins. (See my third affirmative for more on this error). To reiterate the point lets revisit Maxey’s available light error:

The light available to this caveman, or some primitive living beyond the parameters of civilization, may well only be that of *Nature*. That then

¹ Knowing that Daniel Denham has identified multiple example of Maxey’s dishonesty in regard to his alleged research, I asked Daniel to provide a few examples for the readers of this debate. Daniel sent me over 40 pages of examples. I added a few pages of Daniel’s material as an appendix.

becomes *his* available light “coming down from the Father of lights” (James 1:17). This man is therefore responsible for seeking to understand that revelation to the best of his ability, and also for ordering his life according to the truths perceived therein. Those who perceive GOD in this revelation, and who seek to live as He would have them to live, have *responded* to that revelation of the Creator, and God will judge their hearts and actions accordingly. Those who *REJECT* this light from above, and choose to continue living for *self*, will be rejected by the One who provided them that guidance in that revelation. Thus, regardless of the brightness or dimness of the light made available, *all* men have a choice; they will either seek and accept, or ignore and reject and God will judge accordingly, dispensing either life or death based on their choice (Maxey, *Reflections*, #158).

Thus, according to Maxey’s theory a person can be saved long before he is immersed for, i.e., in order to the remission of his sins. Liberals agree with Al on this point but God does not (cf. Acts 2:38; 22:16; 1 Pet. 3:21)!

4. Maxey alleges that inferential study of the Scriptures is not a method by which authority is established. He seems to understand that because God said that priests were to come from the Levitical tribe that Jesus could not have been a priest on earth because he was from the tribe of Judah (Heb. 7:14). However, Maxey then suggests that the same method of establishing authority when applied to singing in worship generates subjective opinion instead of being authoritative; therefore, Al Maxey alleges that the use of mechanical instruments of music in worship is an optional matter and not a violation of God’s Word.

5. As a postmodern theologian, Maxey will always take a pragmatic approach to the Scriptures which forces interpretations to harmonize with his subjective perceptions. In my second affirmative I noted:

Maxey wrote: “When God *specifies*, man must *obey*. It is when men *assume* or *infer* or seek to *deduce* such legal regulation in the face of divine *silence*, and elevate said personal perceptions to the standing of divine precept that I must voice a strong objection.” But the Mosaic Law, as stated by Maxey, clearly stated the day on which the Passover was to be observed. According to Maxey’s doctrine, because God specified Jesus was bound to obey, but according to Maxey He did not obey and God approved anyway. The final interpretation in regard to which of God’s laws must be obeyed and which of God’s laws can be set aside must be determined by Maxey’s *perception*. Al Maxey is the classic, twenty-first century pragmatic, postmodern theologian. The application of Maxey’s doctrine makes *perception* the standard; how eclectically pragmatic of Maxey.

This approach is how Maxey wrote *Down But Not Out*, which has been proven by Daniel Denham. Partial documentation is provided in the appendix on this matter. The fact is that Al Maxey will lie and falsify information to make his point and when called on it he alleges that his character is being attacked. The truth is that his character is being attacked because it is the kind of character that God detests.

6. Maxey does not accept the truth that the New Testament is Jesus’ last will and testament to mankind. It is the one sided covenant that God gave to men in order to find salvation and to enjoy fellowship with the redeemed in

Christ our Lord. At the beginning of the debate I said this was a debate about the Word of God and that it was. Al Maxey says that he honors God's Word but he consistently denies the truth of the Word of God and uses it mainly to try and prove patternists to be in error. Outside of using the Word to deregulate God's authority Maxey does not seem to have much use for it. Of course he will deny this and cry that his character is being attacked, but facts are facts and many readers of this debate know that this is the truth.

7. Maxey does not believe that salvation is in the church of Christ. Baptism is onto Christ (Gal. 3:27; Rom. 6:3-4; and into the body, which is the church (1 Cor. 12:15; Col. 1:18, 24); therefore, the saved are added to the church by the Lord Himself (Acts 2:47). Maxey does not even believe that baptism is in order to be saved so it follows that he would not agree with the Bible about where the saved are located. Make no mistake about it, Al Maxey is a liberal whose mindset is *denominational* and in complete rejection about the Bible doctrine of fellowship. In an email to me Maxey wrote: "I have also spoken at various Baptist churches, taught a class in one of their seminaries (on ethics), have spoken at the Lent services at the Episcopal church here, etc. etc" (Re: A Question). Al Maxey is a self proclaimed reformer of the church: "What I WILL do, however, is seek to call my brothers and sisters in this religious group to begin seriously rethinking their relationship with the Lord and with their extended family in the faith. I seek to reform the church, not retreat from it" (Maxey). It follows that Maxey believes that all people who are trying to follow Jesus according to the light they have, which must include their perception of the Bible right or wrong, are in Christ. Talk about making assumptions!

8. Did I mention Maxey's assumptions equating to a *thus saith the Lord* in Maxey's mind. What is interesting is that Maxey does not believe that the Lord expects people to draw inferences from what He gave us to study in His Word. As I proved in this debate inferences from the Scriptures are demanded of God's people.
9. Maxey does not believe in the Bible doctrine of hell. As was noted in the debate, Al Maxey believes that at death one seeks to exist until the resurrection at which time only the saved will go on to exist throughout eternity and the lost will cease to exist, terminally. How painful!
10. In this debate we have demonstrated that Al Maxey is a macro-evolutionist who denied the Biblical record of a six day creation week and a young earth.
11. Maxey believes that the Lord's Supper can be observed at any time and that it is just fine to add elements to the Lord's Table as long as you have a good reason to do so. Does Al Maxey have a *god complex* or what?
12. Maxey believes that Romans 14 governs matters of obligation when in fact, as was proved in this debate; Romans 14 governs those matters which lie in the realm of opinion.
13. Maxey believes that Paul's references in the Galatians' epistle to the law refer to law keeping in general and not specifically to the Law of Moses, which is clearly the case. Maxey fails to recognize the fact that this makes him a *micro-sinner* because he believes in a little law keeping! Alas, Maxey is a postmodern, pragmatic theologian; therefore, when he feels that a law needs to be followed it must be the case and everyone else is just wrong! But that is ok because it is just a matter of perception anyway, according to Maxey's axioms of Maxeyism.
14. Did you notice how Maxey continued to push for a numeric list of all pattern obligations while he worked so hard to avoid making his own list? You see, all of Maxey's

criticism about how patterns divide is applicable to Maxey's micro-pattern of do nothingness to be saved! Does the word hypocrite apply to Maxey here? I know how it works, Maxey's *I feel* are equal to if not more authoritative than a *thus saith the Lord*. What Maxey chooses to ignore is the fact that the New Testament was written to deal with humanity until the Lord returns. If the apostle's had written a numeric list then would they have included the sin involved with *in vitro fertilization*? What would the readers in the first century have thought about that? The pattern is to be applied to life and thus requires study and application, which Maxey is apparently incapable of doing.

15. Maxey repeatedly attempted to poison the well by making it appear that patternists believe that men must merit salvation. We do not believe anything closely related to that concept. This debate was on the New Testament pattern not on the component parts of how men stay in the good grace of God.
16. Did anyone notice that when Maxey did not directly answer my questions to him it was because they were *ambiguous*, but when I did not directly answer his question I was *avoiding his precession*! Does the word pompous apply to Maxey the master of pragmatics?
17. Those of you who were able to read Maxey's readers comments in his *Reflections* and some of his own comments in this debate maybe noticed that when Maxey uses descriptive terms to define patternists that he is justified, loving, and kind; however, when a descriptive term is used to define what Maxey is and the theory by which he operates that it is always hateful, mean, and judgmental. Maxey calls those who believe in the New Testament pattern factionists, et al. In one place Maxey stated: "These factionists and schismatics and partyists and sectarians are genuinely *hated* by our God. Frankly, I do not find it

inappropriate to *share* that righteous loathing for those devoted to harming our holy Father and His One Family!” (#178). Al you are the master of love and kindness for sure.

18. Al Maxey is an advocate of faith only doctrine, which is why he denies that baptism is in order to salvation. To Maxey baptism is an outward sign of an inward grace. Maxey places salvation at the undisclosed point of some type of belief, which is prior to the outward demonstration. Jesus however, made it clear that those who believe in Him have the right, i.e., the authority (Greek *exousia*) to become sons of God (John 1:12). Maxey disagrees with Jesus and takes the position that they are sons of God, whereas Jesus says that they can become sons of God.
19. Al Maxey is able to take advantage of people because America is so deeply stooped into postmodernism that Maxey has their unlearned ear. I pray to God that those he influences study their way out of error before they find out just how real hell is. Maxey is as liberal as the Episcopalians he rubs shoulder with. It is time for Maxey and his kind to get out of the church and call them what they are, a denomination!

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Appendix A

The following is a small sampling of Mr. Maxey’s falsified documentation and is the fruit of Daniel Denham’s research:

Special Note — It’s fascinating to watch some butcher Greek grammar so efficiently as to assert that gnomic presents and pres-

ents of general truth *never* can reflect continuous or even habitual action. This is simply not true. For example, Al Maxey, in his debate with Ron Thomas, cites Herbert Weir Smyth as follows: “Dr. H.W. Smyth, in his *Greek Grammar* (Cambridge: Harvard University Press), notes that the ‘present stem denotes the simple action of the verb in present time *without regard to its continuance*” (“The Maxey-Thomas Debate,” Maxey Eight). But notice the full quotation that Maxey actually butchers: “1853. The present stem may denote the simple action of the verb in present time without regard to its continuance” (*Greek Grammar*, p. 414). Notice that Maxey completely omits the word “may,” which implies the existence of exceptions – that in some cases it “may not.” He is surely aware of the force of the word “may,” is he not? In fact, he had to alter the verb in Smyth’s statement from “denote” to “denotes” in order to arrive at his new version of the quotation. Further, note how he places the expression “without regard to its continuance” in italics as though Smyth had done so to emphasize this point! If Maxey maintains that he was simply quoting Carroll D. Osborn, then he ought to have checked Osborn’s use of Smyth before doing so, or else noted that such was the case in his own use of the material. In the manner it is presented, one can only conclude that Maxey’s statement is misleading at best, if not downright dishonestly deceptive! Smyth further notes in part relative to the present indicative, the following: “1875. The present represents a present state, or an action going on at the present time” (p.421). He then refers the reader back to his comments under #1853 cited above. Also, he writes: “1876. **Present of Customary Action.** The present is used to express a customary or repeated action.” Again, “1877. **Present of General Truth.** — The present is used to express an action that is true for all time” (p. 421). He notes in this regard, “a. The present is an absolute tense in such sentences...” (p. 421). “1878. **Conative Present.** — The present may express an action begun, attempted, or intended” (p. 421). The assertion that a gnomic use of the present or the use of the present for a general truth never can reflect continuous or habitual action is simply

false. 2 Corinthians 9:7 affirms that “God loves a cheerful giver.” Is this to be taken just as a one-time action? Clearly, it is not! Even Maxey’s own illustration can be turned with force against him. Notice what he says in the following: “The phrase ‘commits adultery’ (*Present Indicative*) is a simple declaration of Truth, not a declaration of continuing action. For example, I can use the same ‘gnomic present’ in the phrase: ‘Whosoever takes a gun and shoots a man in the head commits murder.’ Does the phrase ‘commits murder’ (being a *Present Indicative*) indicate continuous action? Of course not. It is rather a declaration of historic truth, even though it appears in the present tense.” First his example is given only in English, which does not inherently encode verbal aspect into its verbal system. But granting his illustration for argument’s sake, what if the man makes the habitual practice of shooting other men in the head so as to commit murder? Would not all such cases as encoded in Maxey’s illustration thus constitute murder? Could it not then be rightly said that such a person “keeps on committing murder”? An act repeated would well accommodate the continual or habitual force of the present, just as much as one in actual process at all times. Bro. Maxey thus destroys his own quibble! Remember that his purpose is to try to prove that the action involved in Matthew 5:32 and 19:9 is a one-time, once-and-for-all act. He could not prove that, however, even if the Lord had used an aorist indicative as opposed to the present by his own approach to verbal aspectuality! His argument amounts to this: there are x number of uses of the present tense in which some MAY contemplate simple action without regard to duration, so therefore these texts must involve one time action for ***moichatai***! Now, apply that same reasoning to every other text of the New Testament and see what happens! Apply this same new “rule” to the aorist which also has multiple uses, including references in some texts in a summary fashion wherein the action was in *actuality* continuous by virtue of the lexical or contextual force of things. The Greek term for “swimming” (*neo*, “I swim”) may stand in the aorist in a text to summarize the action as an event,

and yet the actual activity, according to the Aktionsart of the term, would obviously involve certain repetitive actions or motions making up the concept of swimming thus conveyed by the verb. [The present tense would express the particulars involved in or comprising the activity, while the aorist would summarize it. The perfect tense would focus on its completion and standing result, especially if consideration is contextually given as to where one has swum. Further, the imperfect, like the present, would focus on the particulars but in relationship to the past.] The same principle, as easily seen in the activity of swimming, applies to the repetitive act of having sexual relations, which is lexically indicated in the term *moicheia* and its verbal cognates. The Lord chose the present tense *moichatai* to stress the internal aspects of the activity. He thus takes for granted that married couples will have intimate relations which was the common practice of the time, which in the case of Matthew 5:32 and 19:9 then implies the commission of adultery and, in view of the repetitive nature of such activity, the idea then of “keeps on committing adultery” properly obtains, especially when the present indicative verb is contrasted with the two preceding aorists (*apolusee* and *gameesee*), as we have previously noted. Yet, the butchering of one statement from Smyth by Al is not enough. He goes on to assert, while citing Smyth as his authority for such, that “In such a ‘gnomic present,’ or ‘present of general truth’ (see: Dr. Smyth, p.42f.) *continuity is NOT under consideration*” It will be observed that Maxey presents this point as though he is quoting someone. It most certainly cannot be Smyth, because he does not say such! The statement that Smyth made relative to the use of “Present of General Truth” is given above and found on page 421 under section 1877. [NOTE: Other misuses of authorities by Maxey can be seen in the very same document (“The Maxey-Thomas Debate,” MaxeyEight). For example, he cites A.T. Robertson briefly on the use of the present tense, as he did Smyth, but conveniently ignores the great bulk of the scholar’s observations on the use of the present tense which is contrary to Maxey’s assertions. He writes concerning Robertson:

“Dr. A.T. Robertson observes, ‘It is not wise therefore to define the present indicative as denoting ‘action in progress’ like the imperfect’ (*A Grammar of the Greek NT*).” First, he quotes Robertson as though Robertson is commenting on the observations and assertions of Carroll D. Osborn. The statement IMMEDIATELY preceding the Robertson quote, as given by Maxey, is: “Dr. Osburn notes that such a theory is false, ‘based as it is upon imprecise understanding of Greek mood distinctions.’” The word “therefore” in Robertson’s quote reflects back. Certainly, it is not the case that he was alluding to Osborn’s statement, unless Carroll is somewhere near 150 years of age. Second, it is interesting that Maxey, as he did in the first Smyth quotation cited, does not give the page reference for the Robertson quote either (in fact, his page reference for the second Smyth quote was plain wrong!). Third, Maxey fails to observe that while Robertson maintains that there are various species of aoristic uses of the present in the indicative mood, he shows there are many uses of the present in the indicative that involve linear or imperfective aspect. Maxey’s special pleading for his case ignores this evidence. Robertson clearly teaches that the Aktionsart of the verb itself and the context must be taken into consideration, along with the present tense verb, in order to determine properly the force and thus scope of the action being depicted by the verb. In fact, it is self-evident that Robertson would vehemently oppose and denounce Maxey’s abuse of his material. In his comments on Mark 10:11, Robertson observes: “Mere formal divorce does not annul actual marriage consummated by physical union. Breaking that bond does annul it” (*Word Pictures in the New Testament*, vol. I, p. 349). Prof. Robertson would, undoubtedly, hold to a continuous or habitual force for *moichatai ep’auteen* in Mark 10:11 and thus for *moichatai* in Matthew 19:9 in direct contradiction to the assertions of Maxey! On Luke 16:18, Robertson states: “Adultery remains adultery, divorce or no divorce, remarriage or no remarriage” (vol. II, p. 220). Another example of Maxey’s misuse of authorities is in his referencing of Dana and Mantey’s *A Manual Grammar of the*

Greek New Testament. Sandwiched in between the Robertson quote and then the Smyth quote as given by Maxey is Al's citation of this work. He writes: "Dana & Mantey say, 'It is a mistake to suppose that the durative meaning monopolizes the present stem.'" Again, he does not give any page number for the citation in order to facilitate the reading of the quote in situ. The material on the present in the book runs from sections 172 to 174 over six pages (pp. 181-186). In the course of their discussion H.E. Dana and Julius Mantey detail numerous uses and examples of the present with linear, continuous, habitual, or iterative force. They also detail special uses of the present, including the aoristic, tendential, and static or stative uses. They even apply these various uses to the indicative mood, as well as the non-indicative moods. While Al tries to leave the impression that Dana and Mantey believed that the action of the present indicative was undefined, that is simply not the case! In fact, they observe in section 172 that, "The fundamental significance of the present tense is the idea of progress. It is a *linear* tense" (p. 181). They then caution: "It is not, however, its exclusive significance" (p. 181). It is THEN that the observation, quoted by Maxey, is actually made. They write: "It is a mistake to suppose 'that the durative meaning monopolises the present stem' (M. 119). Since there is no aorist tense for present time, the present tense, as used in the indicative, must do service for both linear and punctiliar action. But it must be borne in mind that the idea of present time is secondary in the force of the tense" (p. 181).

WHY DID MAXEY NOT GIVE THE CONTEXT OF THE QUOTE FROM DANA AND MANTEY? I believe the answer is obvious. It would be to have sabotaged his own attempt at an argument! It would have been to impeach his flagrant misuse of their work as a source! Dana and Mantey state: "In the indicative the linear significance of the present may sometimes be found more or less remote, being modified by other influences. The other elements entering into the resultant import of the present tense are the meaning of the verb itself {i.e. its lexical force or Aktionsart, HDD} and the general significance of the context" (p. 181). Again,

notice their emphasis upon lexical meaning and context as bearing upon the force of the present tense! Furthermore, Dana and Mantey go on to note that the idea of the progressive present “is manifestly nearest the root idea of the tense” (p. 182). They add further: “It {the progressive present} signifies action in progress, or state in persistence, and may be represented by the graph (_____). In the indicative it is related to present time, and because of possible varieties in this relation to present time it may denote three points of view” (p. 182). They then list these points of view in the progressive present as “description,” “existing results,” and “duration” (pp. 182-183). Maxey finally tries to poison the wells by the absurd assertion that the majority of Greek scholars accept his foolish notion that the present tense in the indicative in Matthew 19:9 is to be taken as an aoristic present with one time force. He states: “The *bulk* of reputable Greek scholarship, however, clearly sides with the view I have presented, and it denounces the view embraced and taught by Ron. After much research, I side with the majority position of Greek scholarship and completely reject Ron’s view that the *Present Indicative* of Matthew 19:9 denotes ‘continuous action.’ It simply does NOT.” I wonder how he has arrived at this conclusion? I have some 120 plus Greek grammars in my library and some 60 to 70 commentaries on Matthew, Mark, and Luke dealing with the Greek text in some measure and addressing the key texts involved in this issue (Matt. 5:32; 19:9; Mark 10:11-12; Luke 16:18). I also have numerous lexicons, dictionaries, and word studies, antiquated and modern. I have several major specialized works on verbal aspectuality and the syntax of the Greek verb. I also have numerous works on the Sermon on the Mount, Biblical ethics, the home, and the specific study of MDR, many which address some or all of the Greek texts in question. Yet I have found virtually no support in any of these for the position asserted by Bro. Maxey. The statement by Maxey is as false as false can be! Those which lean in his direction not only are in the minute minority, but I suspect have arrived at their conclusions despite the contextual evidence and not because of it! Invariably, their line

of argumentation is more from the standpoint of textual agnosticism toward the meaning of these texts rather than a genuine, bonafide effort at exegesis based on their syntax.

More Examples of Al Maxey's Misuse of References and Source Materials

Matthew Henry — “The fact that this verb appears in the passive voice rather than the active has long been recognized, and many distinguished scholars have bemoaned the failure of translators and interpreters to correctly render it. Writing almost 300 years ago, the noted commentator Matthew Henry states, ‘It is adultery against the wife he puts away, it is a wrong to her, and a breach of his contract with her’” (*Down, But Not Out*, p. 130).

Al is intimating that Matthew Henry believed and taught what Al believes and teaches on Matthew 5:32 that the woman does not actively commit adultery, but rather has “adultery” committed against her in the breaching of the marriage vow by putting her away.

However, that is not how Henry defines the word “adultery” — neither here nor elsewhere. It is fascinating that Al does not give the specific reference from Matthew Henry. Why?

The fact is Matthew Henry was not “bemoaning” the translators and interpreters supposed mishandling of the text! That entire idea is from the 23rd chapter of Al’s imagination. Let him show from the immediate context of this quote that Henry was doing just that! In fact, Henry not only is not teaching that the woman is totally passive in the adultery, as Al avers, but teaches that she is guilty of the adultery when she herself remarries, as is even intimated in the very next clause of the verse. If the one marrying the put away woman commits adultery, then who does he commit it with? HMMM, AL?

Matthew Henry would have considered Al Maxey a heretic on MDR!

First, in his comments on Matthew 5:31-32, Matthew Henry states that, “That men’s divorcing of their wives upon dislike, or for any other cause except adultery, however tolerated and practised among the Jews, was a violation of the seventh commandment, as it opened a door to adultery, Matthew 5:31-32.” Notice, folks, that Henry cites the seventh commandment, “Thou shalt not commit adultery,” as being violated by the kind of divorcing and remarriage described in Matthew 5:31-32! His reference is to Exodus 20:14, which clearly deals with the sexual crime of adultery. Thus, Matthew Henry does not take the word “adultery” with the same special twist that Al places upon it.

Notice also this following comment from Matthew Henry on the text: “How this matter was rectified and amended by our Saviour. He reduced the ordinance of marriage to its primitive institution: *They two shall be one flesh*, not to be easily separated, and therefore divorce is not to be allowed, except in case of adultery, which breaks the marriage covenant; but he that puts away his wife upon any other pretence, *causeth her to commit adultery*, and him also that shall marry her when she is thus divorced. Note, Those who lead others into temptation to sin, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. This is one way of being *partaker with adulterers* Psalm 50:18.” ([http:// www. studydrive.org/com/mhc-com/view.cgi?book=mt&chapter=005](http://www.studydrive.org/com/mhc-com/view.cgi?book=mt&chapter=005)). Again, it is clear that Matthew Henry considers the sin of adultery here to be a sexual sin. He contends that it gives the grounds for a Scriptural dissolution of the marriage. He also contends that one “commits adultery” when involved in an authorized divorce and remarriage situation — the one who marries the put away woman commits adultery and she does too. Henry’s reference to Psalm 50:18 confirms all the more that he took the phrase “commits adultery” literally and that the woman, despite having been put away against her will and being thereby “caused” to commit adultery, is nonetheless guilty of the sin of adultery with the man whom she marries. Henry teaches from Matthew 5:32 that the husband “*causeth her to commit adul-*

tery, and him also that shall marry her when she is thus divorced.” Notice, Hnery places reference to her action in sinning in italics for emphasis and adds that the man who marries her is also guilty. She and he are said to be lead “into temptation to sin.” How, brother Al? Folks, Al Maxey has tried to remove the sin from the text. Rather than bemoaning the ostensibly woeful work of the translators and interpreters on Matthew 5:32, I am persuaded, that Matthew Henry, if he were here, would be bemoaning Al’s butchering of his material and of the Word of God on the subject!

But, folks, here’s the real kicker on this matter. Al presents things as though Matthew Henry is commenting on Matthew 5:32a, the first independent clause, and bemoaning the horrible work of the translators and interpreters who just keep missing it! YET, the quotation does not come from Matthew Henry’s commentary on Matthew, but on the text of Mark 10:11! The fuller quotation is as follows: “Christ’s discourse with his disciples, in private, about this matter, Mark 10:11-12. It was an advantage to them, that they had opportunity of personal converse with Christ, not only about gospel mysteries, but about moral duties, for further satisfaction. No more is here related of this private conference, that the law Christ laid down in this case—That it is adultery for a man to put away his wife, and marry another; it is adultery *against the wife* he puts away, it is a wrong to her, a breach of his contract with her, Mark 10:11. He adds, *If a woman shall put away her husband*, that is, elope from him, leave him by consent, and *be married to another*, she *commits adultery* (Mark 10:12), and it will be no excuse at all for her to say that it was with the consent of her husband. Wisdom and grace, holiness and love, reigning in the heart, will make those commands easy which to the carnal mind may be as a heavy yoke.” (<http://www.studyLight.org/com/mhc-com/view.cgi?book=mr&chapter=010>).

A further irony in Al’s misuse of the quotation is seen in that Al is pointing out how the woman who is put away is a victim of the evil actions of her husband in doing so. He endorses the point of Matthew Henry that adultery is committed “against her.” But Al

uses a quotation from Henry on Mark 10:11, which deals with the man committing adultery “against her” (*ep’auteen*) when he divorces her and marries another. Al has just give up any opposition to Mark 10:11 showing that the marriage bond is still intact!!!! In what could be called a Freudian slip, Al admits that 1) the woman under consideration in Mark 10:11 who is sinned against is the first woman, and 2) Matthew Henry is teaching the truth on the matter here. Those two admissions devastate his case on MDR completely, when one actually realizes what Matthew Henry was teaching here!

Furthermore, it will be observed that Henry places the statement “against the wife” in italics for emphasis and as a direct reference to the construction “commits adultery against her” in Mark 10:11, thus showing that Matthew Henry took the phrase *ep’auteen* as referring to the first wife against whom the sexual sin of adultery was committed! BTW Al conveniently leaves out the italics.

Appendix B

In this appendix I provide a follow up in regard to Mr. Maxey’s email to me and Daniel Denham as noted in my third and Maxey’s fourth posts in this segment of the debate:

Second, what prompted the majority of those emails, especially from Darrell Broking and Daniel Denham, was an email I received from a minister who has had personal dealings with both, and who shared with me some of the godless tactics that they have employed in seeking to attack various ministers, ministries and congregations. Specifics were given. With this brave brother’s permission, I confronted both Darrell and Daniel with this information, and these emails you read are a few of their written reactions (Maxey, 4th Affirmative).

Here is the email that Maxey sent to us from this Hamptonian anti-patternist:

Al,

Concerning one's self about Daniel Denham and his "gospel" meeting at Bellview in Pensacola, FL is a waste of time. If the word gospel means "good news," then this is not what Daniel Denham or Darrell Broking are preaching. Let me tell you just a little about these two from my own experience.

A couple of years ago Daniel enlisted the aid of several young men from my congregation to act as spies and keep him abreast of the goings on at our congregation. From his spies he learned we were teaching "grace only" and other "heinous" doctrines (we were teaching about grace, but not grace only, except for the fact that Jesus provides 100% of grace, whereas we provide 0%). He also learned that we had accepted the baptism of a young lady who was not immersed "in the church" even though she stated she was baptized for the remission of sins and as an answer of a good conscience to God. This event boiled over into such a divisive issue (egged on by the previously mentioned spies) that it caused a physical division in the church and about half our members left (the young lady eventually was "re-baptized" to show her sincerity and to abate the division caused by the judgmental attitude of others, but no one came back, nor tried to mend the division). Daniel also learned that we fellowshipped congregations that he and his did not. After some time, he enlisted the aid of his cronies and sent letters to area congregations to encourage them to disfellowship other entire congregations. Among his "evidence" were multiple pages printed directly off church web sites and links of these to other

web sites. After receiving one of these letters, our assembly made the decision to invite Daniel (with whom he brought several of his supporters) to our building one Sunday afternoon to enlighten us on his desire to disfellowship these churches. During his presentation, he used the same tired “evidence” sent in the letter. He labored to make connections between the web links to other web links to build more and more of a case against particular congregations. Using his prized “logic” he determined his syllogism to be perfectly accurate and reliable; “Since this congregation has a link on their web site that connects to another link of another web site that has a link to a liberal web site...” you get the picture. He also tried to make the same connections with brothers who endorsed books of those who associated with “questionable” (“false teachers,” “heretics”) men or churches. He castigated these men because of their loose associations with a particular author or speaker/lecturer. Other reasons Daniel listed for disfellowshipping congregations, were their use of praise teams and children’s church. To make a long story short, at the end of his invective, we asked him some questions. I personally mentioned his lack of scriptural evidence against any congregation, and the spurious nature of his arguments, and also mentioned that Jesus said He Himself would be the one to remove lampstands and that there is no scriptural evidence or support for other churches or individuals to disfellowship entire congregations. Out of the blue, his retort to me was, “Yeah, and I understand you teach grace only.” To which I replied, “we could have a discussion about that.” He answered back, “I think you

have just shown us what your beliefs are on that issue.” He had already made up his mind about my beliefs before hearing a single word from me personally as to what I believed concerning grace (it is Daniel Denham who states with seeming pride that he was once a Calvinist. I am happy to say, I never have been). Needless to say, the meeting did not end well since our brethren indicated we were not prepared to disfellowship any congregation, especially on weak/flimsy information such as was provided.

Concerning Darrell Broking; he used to preach at a nearby congregation where he stirred up the church there concerning the Lord’s Supper, accusing a brother of teaching transubstantiation (which he was not). After making a near spiritual shambles of that congregation, he packed up silently in the night and skulked away. He has done this similar thing on at least two occasions. Why any congregation would want to hire him after these incidents is beyond reason.

Al, these are the type men you are dealing with—arrogant, spiteful, petty, cowardly troublemakers. They practice militant Christianity, take cheap shots, and beat others over the head with their patternistic dogma. Yet, supposedly, they believe in “speaking the truth in love” (“I love you so much, I will tell you the truth, even if it offends—especially if it offends—ONLY if it offends!”). It seems these guys’ view is that they have cornered the market on truth (at least their version of it) and that their methods are just and righteous. As they continue to draw their circle smaller and smaller, one day they will each discover they have

left out the other. The final question will be: who then will have the correct “truth”?

My response to this brother is as follows:

When I was hired to preacher in Gloucester, I moved into the preachers house, unpacked and set up my office and started to work. On the first Sunday I preached, the men had a meeting to decide if they were going to pay me the stipulated wage that was offered to me to move to Gloucester.

The church in Gloucester was divided at the time of my arrival.

When I moved to Gloucester the baptistery was drained, dry, and in disrepair. You see it hadn't been used in a long time. After baptizing several people in the York River, the men decided to fix the baptistery. The church experienced numerous baptisms while I was there.

After my first year (and having Dub McClish out for a Gospel meeting), I was told that I was to have a performance review by each family in the church. I was praised by faithful brethren for the work I was doing and raked over the coals by the liberals, who had finally gained the upper hand. I was told by the treasurer and his wife that I had to stop using so much Bible in my sermons if I wanted to stay in Gloucester. George Barnet, the man who says that is sin to say that the bread represents the body of Christ and the cup represents his blood, told me that I was not to teach from the Old Testament there any longer.

On my own time I started a school of Biblical studies, which grew into a large school almost

overnight. I was told by brother McMillan, in a men's meeting, that this school was not in harmony with the work I was doing for the church because they did not suggest the idea. I was also told that my work in Russia was self serving too. Brother McMillan also told me that my son needed to stop wearing his suit to church because the other boys did not wear suits and that he needed to stop talking with the adults of the church.

Brother Barnet called me the devil in one of those men's meetings.

The list could go on and on, but after that evaluation I resigned and turned in my notice. When my notice was almost up the men meet with me and begged me to stay. They said that all of the prior criticism would be dropped and that we would just go on from there. I agreed to give it another go. After all was supposedly said and done, the liberals started it up again. I packed up and left at that point. I started going the second mile with Gloucester from day one when they meet to see if they were going to honor my wages. When I left they kept several hundred dollars from my IRS provisioned account. When they would not release the funds I threatened then with legal action and they released the funds. I felt that that was a civil matter but as I learned about five years later brethren in the area felt that I was wrong for threatening legal action. At that point I called some of the brethren in Gloucester, apologized, and offered to give them my money back if they still wanted it. These are just a few of many reasons why I made the decision to leave Gloucester. The Hamptonian anti-patternist is as

uninformed as is Mr. Maxey. These men do not seem to have a problem with taking a bit of gossip and running with it.

Maxey, if you want to confront me with something, get the facts first. Also, Tim did not tell you about the two other places where I caused problems because he can't. Maxey you are a disgusting example of an un-biased example of a researcher. What follows is Daniel Denham's reply to the Hamptonian anti-patternist:

Inconvenient Facts Confronting Tim Henry and His Would-Be Mentor, Al Maxey

This post is a comprehensive answer and refutation of the charges made against me by Tim Henry recently in his attempt to assist his would-be mentor, Al Maxey, who made no effort to check the facts with the eyewitnesses to Tim's stories. The matters pertaining to Darrell Broking, my good friend who is more than capable of addressing – much to both Al's and Tim's chagrin, in fact, I will leave to Darrell. The format thus will deal with the points concerning me seriatim.

Tim charges that I do not preach the Gospel of Christ and therefore did not at Pensacola in my meeting at Bellview, which means that he does not consider the preaching of the plan of salvation, the death, burial, and resurrection of Christ, the atoning work of Jesus, the preciousness of the blood-bought church for which He died, and any such thing to be Gospel preaching, as these are some of the very things I preached in my meeting at Pensacola, as the recordings of the lessons do show! Also, as I am the evangelist for the Newport News church, then Tim has implicitly charged that NN does not support the preaching of the Gospel through its pulpit work. Furthermore, as my predecessors all preached and still preach what I preach, then Tim Henry has implicitly charged that Mike Brandt, Glenn Hitchcock, Marc Lee,

Jimmie Gribble, et al have not and thus do not preach the Gospel. As it is the case that Jacob Brunjes, who is the current preacher for the Hampton church where Tim holds membership, preaches what I preach, then it must be the case that Tim has also implicitly charged Jacob as not preaching the Gospel of Christ and, subsequently, Tim has charged that the Hampton church does not support the preaching of the Gospel of Christ in its pulpit work. Tim has thus told us far more about his attitudes toward the brethren at both NN and Hampton and especially more about himself than he realizes.

Tim charges that I “enlisted the aid of several young men from my {his} congregation to act as spies and keep him {me} abreast of the goings on at our {their} congregation.” It is interesting that Tim does not name these “young men,” as he knows to do so would invite further troubles where he currently attends. These “young men” would definitely have quite a different story to tell. They would tell of an ex-elder run amuck with thinking that he could bully and bull-doze brethren into accepting his false and perverted teachings. They would, no doubt, tell how they – along with numerous other good brethren from Hampton – turned to faithful brethren in our area for advice and Scriptures to combat the error promoted by Tim Henry and his supporter, Adam Davis, who was then the preacher at Hampton. These young men would also tell about how they were ridiculed, stone-walled, mocked, and verbally abused by the high-handed ex-elder and his minion in private, in classes, and even from the pulpit. They would most likely have quite a story to tell about how said former elder was tearing the church apart from within by his ungodly, overbearing attitude, how he even ridiculed efforts at door-knocking to make contacts for Bible study, and so on. Yes, indeed, these are things that Tim Henry really would not like to have brethren know about relative to the events of which he writes! Perhaps, also he would not like brethren to know about the “meeting” held by William Mural Worthey at Hampton, wherein rank error was taught publicly. Perhaps, he would not like folks to know that I heard the error

taught personally, as did a number of the members where I preach. And, especially, he would not want folks to know about the promoting and selling of the heretic's book *Jesus, Our Righteousness*, wherein said heretic willfully misrepresented the teachings of Guy N. Woods and Keith Mosher on "imputed righteousness" to justify his own Calvinistic heresy. I have the correspondence with brother Worthey to back up this statement! He admitted that he knew that Woods and Mosher, among others, disagreed with his position. Yet he nonetheless co-opted their materials in such a way as to imply that they did agree with his false doctrine. Worthey's book also calls liberal Baptists preacher Harry Emerson Fosdick "a Christian," even though Fosdick taught grace-only salvation and denied the bodily resurrection of Christ! Tim does not want folks to know how he and Adam Davis tried to alibi and cover for brother Worthey from the pulpit and in the classrooms, while still promoting his error. He will not tell you that I openly challenged both brethren Worthey and Davis to defend their false doctrine, but they would not! If Tim thinks he can do any better than they did, then he is more than welcome to have at it! I haven't gone anywhere and he knows the building's phone number. No, brethren, I did not have to **enlist** anyone, because the brethren from Hampton were flowing out to other congregations looking for and pleading for help to deal with a power-mad heretic who wanted control over the whole congregation to push his own agenda of error. Spies? No, they were *not spies*, but concerned Christians, along with the numerous other good brethren at Hampton, who sought to fight the error that they knew was eating like a cancer at the vitals of the congregation. Al, how many folks left Hampton over Tim's nonsense? Are you ready to sit in judgement of each of them by your brazen disregard for facts? Did Tim tell you about those who left? HMMM? How many of these so-called "spies" left tearfully over the error — in some cases the only congregation they had ever known in their Christian walk — because of Tim's high-handed promotion of error? I am certain that Tim did not give

you those salient facts, and you did not bother, Al, even to find out the truth on the matter!

Tim Henry charges also that I falsely accused him and others of teaching “grace only” adding parenthetically that “we {they} were teaching *about* grace, but not grace only, except for the fact that Jesus provides 100% of the grace, whereas we provide 0%.” What a fabrication from a fertile imagination! Tim forgets that I have Worthey’s book, which he Tim Henry endorsed as faithful to the Word of God and even taught in a Bible class! Worthey admitted to me in writing that he was teaching Calvinism! Tim, are you willing to defend every word from Worthey’s book? HMMMM? Are you willing to accept every contradiction, absurdity, and nonsensical doctrine he puts forth? Again, I am just a phone call away and it’s not even long distance. Folks, brother Tim also seems to have a convenient memory about a copy of a book by D. James Kennedy dealing with grace, with which Tim openly said he agreed in the meeting with the men from the Newport News congregation! Folks, Kennedy was a Calvinist of the deepest dye, a Presbyterian preacher who affirmed the complete Tulip doctrine of Calvinism! Kennedy taught “grace only” salvation. I have several of his books in my own library. Tim seems to think that two plus two does not equal four. If Kennedy taught “grace only” and Tim agreed with what Kennedy taught on “grace,” then what does Tim Henry believe?! The only one who can’t figure that one out on this current list is Al!

Tim next brings up the case of the woman whom he says claimed that she was baptized “for the remission” of sins in a denomination. I noticed, folks, that he himself did not use that latter word. Why? He knows that it would be extremely rare for a person to learn the truth while attending only a denominational church, which had been the history of this woman. He also knows that one cannot be taught wrong, believe wrong, and then somehow be baptized right. But I also noticed that he did not inform you that the same woman had said earlier to other members of

the congregation that she was saved BEFORE being baptized! Now, why didn't Tim reveal that fact? Furthermore, it was only after talking with Adam Davis, Tim's cohort in the move toward liberalism at Hampton, that the woman was convinced that she was all right anyway, despite the fact that she had voiced to others that she ought to be baptized. Again, why did Tim not reveal THOSE facts? Why was the lady talked out of being baptized by a man who supposedly was a Gospel preacher? Why did Tim Henry approve of her not being baptized properly at Hampton in view of her own concerns? The lady clearly was being used as a test case by Tim and Adam to push their liberalized views on salvation, which had been pressed repeatedly during the Mural Worthey meeting and through Tim's teaching of Worthey's book. It became divisive, brethren, simply because Tim Henry wanted his way as opposed to what God's Word taught. BTW Tim also did not tell you folks why the men at Hampton finally ordered a halt to the teaching of that book, after the split, over its divisive nature. They were concerned that more good brethren would leave. These inconvenient facts place the entire issue in a more clear light, to say the least!

Tim charges, again erroneously, that "Daniel also learned that we {they} fellowshiped congregations that he and his did not." He makes it sound as though I came in and did some snooping and discovered that Hampton was fellowshiping congregations they ought not to fellowship. The Hampton congregation did not even enter into the process until some months after the disciplinary action concerning five errant churches in our area was already well underway. The fact of the case is that the men of the Newport News congregation appealed to me to help organize an effort to restore these erring churches in the spirit of Galatians 6:1 and other passages. A group of men from among the men's general business meeting, as we had no elders at the time, came to me with evidence THEY had already acquired — much of it by firsthand experience and others from the churches' own websites. WE — get that, brother Al — drafted letters that were then approved by the men's meeting and sent to said churches appealing to them

for meetings to discuss these matters and to come to a Biblical resolution of them. Several attempts were made by letter appealing to these brethren to open frank discussion on the matters that concerned us, but only a couple of responses even came back to us from the elderships or leadership of said churches. Each of these rejected any meeting and discussion outright. Liberals like to talk about “dialoguing” with them, but what that evidently means is that those of an opposing view must be silent while they deliver their monologue. Meanwhile even more evidence was gathered as to the progressive nature of the error in these congregations. One congregation finally introduced a worship band and began movement toward becoming a Community Church. A second has quickly followed that same course. After well over a year, the action was taken, following much study and prayer, to withdraw fellowship from these congregations. Notices of the action were sent to all the churches in the area. Also, upon request copies of the letters and materials gathered in evidence of the apostasy of the disciplined churches were made available. The letters were replete with Scriptures addressing the issues raised in them and validated by the printed evidence. The evidence IN BLACK AND WHITE was abundant. Large packets bearing several hundred pages of documentation were made available to the leadership of each congregation. Hampton through its preacher, Adam Davis, requested a copy of this material, which was then provided. They later contacted some of our men about the possibility of meeting concerning these matters, ostensibly for clarification on key points. This is how the meeting came about. It is interesting that brother Henry refers to the men of the Newport News congregation as my “cronies” in an obvious pejorative fashion. He refers to those who came with me to the meeting as “his {my} supporters” also to leave the impression that I had devised, pushed, and executed this effort of withdrawal. Again, Tim is claiming an implicit omniscience that he does not have. In fact, what he claims to know by his hateful remarks regarding these men is that a) they were each appointed by the men’s business meeting to represent

the entire NN church and b) the men who brought the matter up and directed its course for the congregation were the men who served on the fellowship committee of the congregation to advise the church relative to such matters. They had been working on this problem in certain LONG BEFORE I arrived at NN! Tim needs to repent of these implicit accusations and libelous statements against these good brethren and me. It is noted in the business minutes of the men's meeting that the decision, based upon the evidence, to withdraw from said churches was universally approved! In his remarks, Tim has libeled all of the men of the Newport News congregation involved in that decision as well as the members of the church who have stood by it. Tim owes an apology to the Newport News brethren, as well as other faithful brethren whom he has so perniciously reviled by his statements for their standing up for New Testament teaching.

Tim makes an interesting admission that “among his {my} ‘evidence’ were multiple pages printed directly off church web sites and links to other web sites.” This admission shows a) there was more evidence than the materials from the websites and linked web sites, b) there were “multiple pages” of the website evidence presented – meaning that there were many pages documenting the charges against the specific churches from these sources alone much less the other materials presented — and c) these materials were made clearly available from the websites of said churches, thus implying the endorsement of their leadership of the specific doctrines and practices promoted through them. In fact, there were no disclaimers posted by the leadership of these churches relative to any of the matters brought up, besides the simple fact that the leadership of said churches had more than a year (actually about one and a half years) to discuss these matters and make any disclaimers available to us in writing or in person. Also, Tim's statement fails to note that many of those website sheets consisted of sermons, bulletin articles, and Bible class materials teaching the false doctrines that were duly noted in our letters. These materials came from the preachers of these congregations. Are we to assume

that these poisonous materials just mysteriously wrote themselves and uploaded themselves to the websites? In fact, one can go even now to the website of the Denbigh church, where a good friend of Tim Henry's, Charles Tucker, is the preacher and download "multiple pages" of this kind of poisonous teaching. The same is true of some of the other churches from whom we withdrew. Are we to conclude that these online sermons that were also advertised as having been delivered publicly in their assemblies or in their classrooms really do not give us any idea as to what their leaders and preachers believe and promote for their members to believe and practice? Al, I was born in the morning, but not yesterday morning! BTW this withdrawal process and meeting with the Hampton brethren were all PRIOR to the matters introduced by the Mural Worthey meeting and aftermath mentioned earlier. Tim would leave the impression that the withdrawal and meeting followed *after* the split over Tim's and Adam's false teaching on grace and salvation, especially the controversy over the nature of the imputation of righteousness introduced by the Worthey meeting and book. At the time of the withdrawal, Adam Davis had voiced to me and others, especially in our monthly preachers' meeting at the NN building (and there are witnesses to verify it!), his concern over the liberal churches, but by the time of the meeting with the Hampton men he had changed completely around. Did Tim Henry influence him in this? That Adam eagerly lined up with Tim to promote the errors of Mural Worthey and push a liberal agenda relative to salvation and the nature of the Lord's church in the Scriptures shortly thereafter would seem to indicate that such did indeed take place. Adam chaired the meeting and would not permit debate on Scriptural points to take place with any depth or to any length. I made the presentation for the men of the Newport News congregation, one of the few "facts" that Tim gets right in his email. Notice, however, that Tim states that I "brought several of his {my} supporters." Again, there is an implied false allegation to prejudice Al, who clearly lapped it up like a cat wanting catnip, and Al just slurped it up without even a hiccup. Gossip-monger-

ing, tale-bearing, and such have no place, brother Al, among God's people. Yet these are the things YOU are guilty of in your use of Tim's falsehoods. As noted earlier, the men who came with me had been appointed by the men's business meeting at NN to attend as witnesses to the discussion and to emphasize that the action that had been taken was not MINE but the action of the NN congregation! I was asked by the men to make the presentation, but I was only part of a duly appointed committee on behalf of the NN church. If Tim doubts this, let him call my elders and ask them where THEY stand on the matter! Tim's remarks are nothing short of a backhanded slap of every member of the NN church. In fact, we may need to arrange a meeting to make this clear to Tim before witnesses in his own congregation. I will discuss that with my elders.

Tim expresses his obvious disappointment that in my presentation I "used" what to him was "the same tired 'evidence' sent in the letter." The fact is I dealt with the material in the very large packet, which he before acknowledged the existence of in his reference to "multiple pages." There were probably several hundred pages of material in the packet, besides the many other pages that could have been added but were not. Just that which could have been downloaded and printed out from the Denbigh site alone revealing the public teaching of false doctrine by her preacher would have filled a couple of such packets alone. While we used several of brother Tucker's homilies as examples of his error, by comparison much more could have been offered. In one lesson, for example, brother Tucker refers to Hal Lindsey, the faith-only, dispensational premillennialist as "a Christian." As I noted earlier, Adam limited much of the discussion, especially when it seemed that Tim was exposing some of his own foolishness in his responses to the presentation. I am convinced that Tim would have popped a cork had it not been for Adam. That is not my view alone! A number of brethren present, including Hampton members, noted the same thing. Adam kept Tim from exposing more of his own views to examination. As to this supposedly "tired" evidence,

Garland Elkins had seen it in the summer of 2004 and commented on its thoroughness and commended the men of the congregation at NN from the pulpit for taking a stand for the truth. This is on record. This “tired” evidence involved in large part statements from the elders and preachers of said churches as to their beliefs and practices. Such constitutes firsthand, primary evidence. Such evidence is called in some circles a tacit confession, as when a prisoner boasts to his cell-mate that he really did the crime for which he was charged! Such has been known to get men hung in honest courts! It was not so “tired” that it failed to tie the noose around their necks!

Tim charges that I “labored to make connections between the web links to other web links to build more and more of a case against particular congregations.” The fact is I made the case. I did not “labor” to make the case, as though there is some conative idea here. That Tim rejected the case is obvious. But then again Tim can’t seem to remember endorsing the teaching of D. James Kennedy on grace! Nor does he seem to remember the meeting and book by Worthey, which he taught and which occasioned the other controversy. In fact, it seems apparent that Tim sees what Tim wants to see, and Al is happy with that! Given such attitudes, they, unless they will repent which is our earnest prayer, will both fall merrily into the abyss together as blind men trying to lead each other. Evidence is evidence. Multiple pages of evidence, especially drawn from firsthand sources, make up compelling evidence to those who will see and reason. No amount of evidence will convince one who is determined not to see. He will have to suffer the fate of the fool who arrogantly ignores the truth choosing not to reflect upon it but rather submit to the impulses of his own aims and caprices to pursue his vain fantasies.

Tim claims that “using” my “prized ‘logic’” I “determined” my “syllogism to be perfectly accurate and reliable.” First, I presented no “syllogism” as Tim puts it, especially not the one he vapidly tries to ascribe to me. Had I presented a real syllogism Tim would have been made perfectly aware that indeed it was a

formally valid and materially true one. Second, Tim evidences in his own remarks that he has no clue what a syllogism even is, but rather what he thinks it ought to have been to accommodate his purposes for the story he tells. Thus, his “snapshot” is woefully out of focus, and Al imagining what he wants sees just what he wants, but really doesn’t “get the picture.” Deceiving and being deceived is a way of life for these two men, it sadly seems. Finally, I made the case that a) there were no disclaimers placed on any of the sites tied to by these churches and b) the fact that the leaders of said churches adamantly refused to offer any word of explanation concerning them, as well as the other matters at hand, was compelling evidence, especially after these matters had been broached, that they actually approved and endorsed the programs they were tied in with by their links, including many that were obviously denominational (e.g. James Dobson’s Focus on the Family, et al.). One prominent example immediate to our area of this very thing is Denbigh’s involvement in Denbigh United Christian Outreach DUCO, which is an inter-denominational outfit that serves as a clearing house for benevolence and openly touts the fellowship of the churches involved in it. Tim would have all to be ignorant of such “connections” from the Denbigh website. One can check out the DUCO site itself (<http://duco1973.org/partners.htm>). Prominently mentioned in the midst of these denominational and sectarian churches is the Denbigh Church of Christ.

He similarly gripes and grumbles about my remarks relative to the false teachers (e.g. Rubel Shelly, Max Lucado, Joe Beam, F. LaGard Smith, et al.) represented by the books recommended and used by the preachers of said churches and/or as class books for “study.” The same diatribe he levels over my remarks concerning the use of false teachers (e.g. Jeff Walling and the aforementioned) in programs and at lectureships. Tim would have had the apostle Paul to have endorsed the use of Hymenaeus and Alexander, rather than obviously discouraging brethren from cozying up to them as he did in 1 Timothy 1:20. With Mural Worthey coming to Hampton shortly after our meeting, it causes one to wonder

and invoke the old Shakespearean line, he “doth protest too much, methinks.”

Tim summarizes my presentation as an “invective,” but he cannot dispute the facts of the case. Place what spin he might seek to apply to it, the witnesses know better and are abundant. He cannot refute the evidence that was presented and has, in fact, admitted by implication the voluminous nature of it. Further, he cannot deny successfully that the materials presented came from the brethren in question — their sites, their sermons, their lessons, and their books! Again, I would hate to have Tim Henry ever as a defense lawyer, as he has shown so little concern or even the most rudimentary knowledge of the nature of compelling evidence, or, as a citizen, to be dependant upon him to keep our children safe as our civil prosecutor against the criminal element!

He claims they asked me “some questions.” Actually, they asked very few, as Adam would not permit discussion in depth, especially due to the aforementioned blunders by Tim on grace. The bulk of what discussion there was centered on a) the subject of children’s church, as one good brother raised a question about the practice as he did not himself see a problem with it, b) the dispute over the website evidence already referred to, and c) the matter of salvation by “grace only,” which actually flowed out of the latter point, as we shall see. Tim boasts, “I personally mentioned his lack of scriptural evidence against any congregation...” The problem with Tim’s boast is that he does not recount the matter quite accurately. It is more precise to call it fictional. He commented on the matter of “children’s church,” but when answered with Scripture, Adam, saying that we needed to concentrate on the presentation of the materials and not on debating each point, changed the subject. BTW in the letters to each congregation, of which the men of Hampton including Tim had a copy, abundant Scriptural evidence was cited on each of the matters in question. I also referred to a number of these in my presentation. No, I did not get up and quote the book of Acts and say that Denbigh has violated the book of Acts. Tim claimed that he had read the letters, which I assumed

he was capable of reading and had in fact read as he claimed, and granting such, he should have then seen the Scriptural references himself. Maybe I gave HIM too much credit! BTW Tim, if you want to discuss each of these points as you claim, then get Al and you to form a debate team and we'll just have at it POINT BY POINT, and we'll see who runs out of the Scriptures first! Folks, many of his own members at Hampton acknowledged the thoroughness and Scriptural basis of the presentation and thanked all of us from NN for coming and dealing with these matters. They are witnesses of these things. In fact, many of them are now here at NN and the Peninsula congregation, because of the Mural Worthey matter and Tim's own false teaching.

He gets one point right in that he CLAIMED – which is all that it was, a claim — that my “arguments” were “spurious.” Of course, he did not refute the evidence, nor address the real argument. The word “spurious” means “illegitimate, false, counterfeit, etc.” Yet, Tim admits himself that much of that “multiple pages” of that evidence came right off the websites operated by these very churches! Again, are we to conclude that these things just grew up on the sites in question without the knowledge and approval of their leadership? If these brethren were so disapproving of these materials and links, why did they permit them to remain or, at the very least, offer some disclaimer as to their problems or concerns over them? Mighty strange behavior indeed, if we are to grant Tim's view of the situation! Tim also is right when he said that he claimed that “there is no scriptural evidence to disfellowship entire congregations,” a claim that was refuted on the spot. In fact, I used brother Guy N. Wood's quip that “if you withdraw from all of the individuals in a congregation what have you done?” I also offered to debate that with them, if they were so minded. Again, Adam sought to change the subject. BTW Christ indeed does remove the candlestick, but that contextually relates to the destruction and ultimate punishment of the congregation (cf. Rev. 2;3), not the question of fellowship which is addressed in other texts. Tim's

ridiculous position implies that a congregation **MUST** fellowship with all churches promoting fatal error and thus expose its membership to the same fatal error, regardless of how doctrinally loopy they become! Let him try to deny it! If Denbigh began practicing Voodoo, Tim, would you contend that all other congregations **MUST** continue to fellowship them? Yes or No. Al, that's also a good question, for you!

But Tim, having gotten a couple of facts right out of all the things he got wrong in his email to Al, now goes back to getting them wrong. He states: "Out of the blue, his retort to me was, 'Yeah, and I understand you teach grace *only*.'" First, I did not "retort out of the blue" (nor pink, purple, or orange, for that matter). Tim seems to be thinking of some other meeting with another Daniel Denham being then present. We had been discussing the false doctrine of Calvinism that we had documented off of the various websites, especially that of Denbigh! We had moved on from the subject of withdrawal of fellowship to the matter of doctrinal soundness, especially relative to salvation. I brought up the matter of Calvinism, along with other things, as an illustration of one of the reasons why congregations are not obligated to continue to fellowship those who go off into error. That false view of fellowship exposes other churches to contamination with more false doctrine from apostate churches. There was nothing "out of the blue" about my bringing up the matter of "grace only," which was taught by the Denbigh preacher, Charles Tucker, in a sermon I referenced. Second, I did not know that Tim Henry believed "grace only" *prior* to the meeting. Thus, I did not say, "Yeah, and I understand you teach grace *only*." Another piece of Tim's fiction! Tim, YOU are the one who said, following my comments about your buddy's false doctrine at Denbigh on salvation by grace alone, "We could have a discussion on that." And, brother, I offered **RIGHT** then to oblige you on it! I asked you repeatedly, "Is salvation by grace only?" You did not answer for some time. One of the members of the Hampton church then, brother Chris Driver, who is now with

the Peninsula congregation, said, “If he won’t answer, I will. No, it is not by grace only!” You finally said, “It depends on what you mean by grace only.” BTW I’m still available to discuss the subject, especially in a debate format. Perhaps, you can get your buddy Mural Worthey and your new pal, Al, to come and help you out! And, yes, indeed, I did say, “I think you have just shown us what your beliefs are on that issue” or words to that effect. In fact, I also added, “I suspect you told us a lot more than you wanted us to know.” Adam quickly called a halt to the exchange and closed out the meeting. Mike Brandt spent a considerable length of time with you discussing the doctrine of “grace only” with you unapologetically affirming a Calvinist view. This discussion was overheard by several of the men, including me. Yet, again, Tim seems to be forgetful of certain salient facts that clearly refute his version. Now, following the Mural Worthey episode, we do really know where you are and what you believe on this matter, despite your hedging in your email to Al that all you had reference to was that “Jesus provides 100% of grace, whereas we provide 0%.” No one has ever argued that, Tim! That is but a typical Calvinistic dodge of the issue! The question is whether or not one must do anything at all in order to access the benefits of the grace of God. That is the central point of the dispute, and what’s more, you know it! In the midst of my presentation on the use of books and materials filled with error, you held up a copy of the aforementioned Kennedy book and said that you were not a false teacher simply because you liked the book and believed his teaching was true. It’s amazing how convenient your memory is, Tim. I guess you are suffering from selective amnesia. You seem to be forgetting that *you* taught the book by Worthey, which book Worthey himself says teaches what John Calvin and Martin Luther both taught on salvation and imputed righteousness! BTW, yes I am proud of the fact that I WAS a Calvinist. The key word is “was.” For two reasons is that now the case. For one, it means that I am not snowed by the slipshod, shady shenanigans that you and Al Maxey try to pass off as Bible study. I

know Calvinism when I read it and hear it! It is amazing how men will teach what John Calvin taught on salvation and which the denominations proudly call “Calvinism,” while some of our brethren will teach the same false doctrine and then run for cover from the name by which it is known. Tim, YOU are a Calvinist, despite your claims to the contrary. If you agree with Mural Worthey’s book, then you are a Calvinist — a warped version of it, but one nonetheless! BTW this is what bugged the daylights out of you when those young men, whom you libel as “spies” implying something nefarious and deceitful, were not snookered into accepting your spin stories for Mural Worthey. They were given a crash course on Calvinism by many good brethren in our area – Gospel preachers, elders, and other concerned brethren. Yes, indeed, I am thankful for the fact that I can, by virtue of my experience, aid in the exposure of one of the most perniciously false doctrinal systems ever devised from the fiery pits of Hell! But even more so, I am thankful to have learned the truth of God’s Word that refutes the foolish and flimsy nonsense you have sold your souls to promote. The Gospel doctrine of salvation as it truly is in Christ is what I now believe and teach, and what I obeyed from the heart well over 30 years ago in becoming a blood-bought child of the living God! I have preached that same precious truth for some 30 years, and I will not back up one inch from false teachers like you and Al Maxey in its defense. You and Al are indeed false teachers, and need to repent before it is everlastingly too late and the fires of Hell engulf your bodies and souls in eternal, conscious torment!

I also take notice of your rejection of the New Testament “pattern.” It’s fortunate for you then that you weren’t around at the time of the Flood. You would have bubbled your way into eternity. But at least, for now you do have space for repentance. But I also wonder if you have been honest with the brethren at Hampton about this! We may very well see!

Daniel Denham