

**THE
RADER - POLK
DEBATE**

ON

"LIMITED BENEVOLENCE"

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Robert A. O'Dell

Values Of Written Debates

Without minimizing the oral debate, there are certain values of the written debate which indicate that we need more of them. Honorable discussion is always good in giving individuals and audiences an opportunity to have their position tested as well as to test the position of the opposition. Written discussion furnishes an excellent opportunity for such testing. *First*, one is not subject to emotional pressure as he may be in an oral debate. Thus he is not as apt to have his thinking muddled by emotionalism. He can go back and revise what he has said, before he submits it to the opposition, and thus can take out some unkind thing that he may have written on the spur of the moment, or some confused thing which he may have said because he did not keep control of his emotions. *Second*, an individual should always go into a debate with a background of study in the subject. However, usually a debate will bring up some new argument, or some new twist of an old argument. In a written debate an individual has an opportunity to think more on this argument than he has in an oral debate when he is under the necessity of dealing with the matter in the next speech. One has more time to "mull" things over. *Third*, a written debate gives an individual time for additional research. It may be that the opposition quotes things which an individual has not seen before, and he will want to go to the source and check the matter in its context. *Fourth*, a written debate also gives the debater opportunity to try out new arguments, or to weigh new arguments of the opposition, on some of his associates before he reworks them and deals with them in the debate. Sometimes something which seems good on the spur of the moment, may be seen to be full of holes when one has not only "slept on the matter" but has also talked it over with others. *Fifth*, one can pack in more material, since he can eliminate unnecessary remarks, and since the reader has the material before him and can recheck it when necessary. One does not have to repeat as much, or repeat in as great detail, as he may need to do in an oral debate.

Thus, all in all, a written debate can give a more scholarly, detailed, concise and clear discussion than is often in an oral debate.

James D. Bales
Harding College, Searcy, Arkansas

PROPOSITIONS AND RULES

PROPOSITION # 1: "RESOLVED the scriptures teach that in benevolence, Churches of Christ may relieve only saints from their treasuries."

Affirm: Donnie V. Rader

Deny: John T. Polk II

PROPOSITION # 2: "RESOLVED the scriptures teach that the local congregation, as directed and overseen by its elders (Phil. 1:1), is obligated in benevolence to saints and non-saints."

Affirm: John T. Polk II

Deny: Donnie V. Rader

RULES

1. The affirmative and negative will have 3 articles a proposition, each article will be limited to 5 type-written pages, double-spaced, with 1-inch margins. Chart may be used within the 5-page limitation.
2. Each article shall be replied to within 14 days from the date of receipt.
3. Hedges Rules of Honorable Controversy will govern this discussion.
4. The debate may be reproduced as written and in its entirety. No other use may be made of the discussion, without expressed consent of both parties.
5. Each article may ask 3 formal questions of the responder.
6. The first affirmative will be sent by August 1, 1979, and the last negative will be sent by December 1, 1979. The date of the second proposition will be agreed upon after the conclusion of the first proposition.

DONNIE V. RADER

At the time of this debate Donnie Rader lived in Lewisburg, TN. and worked with the Main St. Church of Christ in Chapel Hill, TN. He now lives in Louisville KY. where he works with the Manslick Rd. Church of Christ.

JOHN T. POLK, II

At the time of this debate John Polk lived in Cornersville, TN. where he worked with the Cornersville Church of Christ. He is still working with them at the time of this printing.

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It is certainly a privilege for me to enter into a discussion with my friend bro. Johnny Polk. Certainly a debate of this nature is proper and in order. It is my prayer that the readers will study carefully both sides of this issue and accept that which is the truth. (John 8:32)

The responsibility of the affirmative is to define the terms of the proposition. By "the scriptures" I mean the bible, particularly the new testament as it pertains to the work of the church. "Teach" means to impart knowledge by (1) command, (2) example, (3) necessary inference. By "in benevolence" I mean the work of ministry, the work of relieving those in want. By "churches of Christ" I mean local congregations acting in a congregational (collective) capacity. "Relieve" means to supply the want of the one(s) in need. By "only" I mean this and no other, relieving anyone else is not authorized. By "saints" I mean children of God, those that have been reconciled unto God, Christians. In 1 Cor. 1:2; Phil. 1:1 we see that saints are those that are in Christ, thus having been baptized. (Rom. 6:4) By "from their treasuries" I mean that these saints will be relieved by the funds contributed into the treasury of each local congregation 1 Cor. 16:1-2.

Let us clearly focus our minds on what the issue is and is not. Below is a chart which plainly shows the point of difference in this discussion.

<u>WHAT IS THE ISSUE?</u>		#1
<u>IS NOT:</u>	1. Should the needy be cared for? 2. Is the church obligated to some? 3. Can a individual care for a non-saint? 4. Will children be cared for? 5. Do non-saints deserve help? 6. What are the "antis" doing?	
<u>IS:</u>	<u>CAN THE CHURCH OUT OF IT'S TREASURY HELP THOSE THAT ARE NON-SAINTS? OR ONLY SAINTS?</u>	

Brother Polk and I both believe: (1) that the needy should be cared for, (2) that the church is obligated to some, (3) that the individual can care for a non-saint, (4) that children will be cared for, (5) that some non-saints deserve help. Thus these points are not the issue of difference. Neither of our propositions deal with what some church that bro. Polk would label as "anti" is doing, but rather what the scriptures teach on limited benevolence. However the issue of discussion is: can the church out of it's treasury help those that are non-saints? or only saints? This is the issue!

Consider carefully with me what the scriptures have to say concerning church (collective) benevolence. I direct your attention to the following chart. (See Chart # 2 on page 2)

Acts 2:44-45 - *"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men as every man had need."* Thus believers were relieved.

Acts 4: 32-35 - *"And the multitude of them that believed were of one heart and of one soul:....Neither was there any among them that lacked:for as*

many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This passage affirms that it was those that believed that were relieved.

<u>WHO CAN THE CHURCH HELP?</u>		#2
SAINTS		NON-SAINTS
Acts 2:44-45		?
Acts 4:32-35		?
Acts 6:1-7		?
Acts 11:27-30		?
Rom. 15:25-31		?
1 Cor. 16:1-3		?
2 Cor. 8:1-4		?
2 Cor. 9:1-14		?
1 Tim. 5:16		?

Acts 6:1-7 - "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business..." Again disciples were relieved.

Acts 11:27-30 - "... And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world:.... Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which they also did, and sent it to the elders by the hands of Barnabus and Saul." On this occasion brethren were relieved.

Rom. 15:25-31- "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.... and that my service which I have for Jerusalem may be accepted of the saints." Who was relieved? Saints!

1 Cor. 16:1-3 - "Now concerning the collection for the saints...." Who was this collection being made for? Non-saints? NO! But Saints!

2 Cor. 8:4 - "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

2 Cor. 9:1-14 - "For as touching the ministering to saints, it is superfluous for me to write to you:.... For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiving unto God:...." Who was relieved Paul? Saints.

1 Tim. 5:16 - "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." A widow indeed is one that "trusteth in God." (1 Tim 5: 5) Here again the one(s) that the church is responsible to relieve is a child of God, a saint.

These are the ONLY ones God has authorized the church to relieve. Nothing is said about the church (collective) helping non-saints. In like manner the bible ONLY authorizes us to sing in worship. Nothing is said about musical instruments. Going onward and doing things that God has not authorized is evil in the sight of God 2 John 9; Jer. 7:30-31.

We must keep in mind that we are discussing what the church (collective) may do and not the individual Christian. No doubt before the debate is over bro. Polk will have introduced passages that instruct the individual to help the non-saints and conclude he has found authority for the church to do so. However by showing that the bible makes a distinction between the individual and the church (collective), we see that it will do no good to cite passages that deal with individual actions to justify the church engaging in such things. Note the following chart.

INDIVIDUAL		CHURCH #3
"Christian" Acts 11:26 1 Pet. 4:16	NAME	Church of Christ Church of God 1 Cor. 1:2; Rom. 16:16
Relieve own widows - 1 Tim. 5:16	WORK	Relieve widows indeed 1 Tim. 5:16
Work with own hands - Eph. 4:28 Buy & sell and get gain. Jas. 4:13	FINANCES	Free will offering 1 Cor. 16:1-2 Help from sister congrega- tion. 2 Cor. 8:1-4

In very plain and no uncertain terms the bible shows that the individual and the church (collective) differ in name, work, finances as well as in other areas. Paul told the Corinthians, "*For the body is not one member, but many.*" (1 Cor. 12:24) The body or the church is not just one man (an individual) but a plurality of individuals. We then must conclude that the bible makes a distinction between individual action and church (collective) action. When we find passages that authorize the individual to relieve those other than saints we have made no progress in finding the authority for the church to do so.

Let me establish one point in the very beginning about who does and who doesn't believe in limited benevolence. I and those brethren that stand with me are not the only ones that believe in "limited benevolence" for bro. Polk believes in it too! Though not in the same degree.

<p>BRO. POLK BELIEVES IN "LIMITED BENEVOLENCE!" #4</p> <p>For He Believes:</p> <ol style="list-style-type: none"> 1. The church cannot relieve -- Lazy man - 2 Thess. 3:10 2. The church cannot relieve -- Individual's widow - 1 Tim. 5:16 <p><u>THUS BROTHER POLK BELIEVES IN "LIMITED BENEVOLENCE" TOO!</u></p>
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I would like for bro. Polk to give us an answer to the following questions.

1. Can one man (an individual) be a church?
2. Is there a difference between individual and collective action? If so what?
3. How would you condemn the use of instrumental music in worship?

Having seen that the ONLY ones that the church (collective) is authorized to relieve is SAINTS, we must conclude that "churches of Christ may relieve only saints from their treasuries."

Polk's

1st Neg

It is a welcome opportunity to discuss this matter with Bro. Rader, but not a pleasure. It is not pleasant to deal with a brother who believes the publicans' teaching that we reward those who reward us and salute only our brethren (Matt. 5:43-48). Our Brother has been carried away by "every wind of doctrine" (Eph. 4:14) and needs our prayers and careful study of God's Word.

His case is analogous to the Baptist preacher who teaches salvation by "faith only" by inserting into each verse teaching "faith" the word "only". He chooses to explain away the passage where James says justification is not by faith only (2:24). Brother Rader lines up a few verses teaching benevolence to saints, and inserts the word "only" in each one, and "explains away" the passages which teach it is not for saints only (2 Cor. 9:12-12; Gal. 6:10). His attempts, however, are as feeble as the Baptist preacher's. He fails to find one verse which advocates his doctrine of "saints only" and will not accept one which teaches not for saints only.

His chart # 1 on what the issue is needs some additional material. The issue is NOT: 7. What I believe about benevolence. 8. Whether I believe the Scriptures limit church benevolence at all (cf his chart # 4). I do not believe the Scriptures limit church benevolence to saints only. Bro. Rader does. The issue is not what other limitations there may be, but whether it has the limitation of being for "saints only" or not. Bro. Rader should stick to the issue. His views are to be examined in this discussion, and he must affirm, not me.

The issue IS : 1. Whether our Brother can find the verse which limits church benevolence to saints only. If it is there, it can be found. 2. To what extent does Bro. Rader think his doctrine should be applied? If the Bible teaches "saints only" then non-saints, even children should be refused, and that is a conclusion not even Bro. Rader should be prepared to accept. Hence, he errs on what he says the issue is and is not.

QUESTIONS FOR BRO. RADER

1. For whom were the following Scriptures written: church or individual? 2 Jno. 9. Gal. 6:10. Matt. 5:43-38. Matt. 28:18-20. 2. What passage(s) authorize a Christian to help another Christian? 3. Does benevolence necessarily imply endorsement?

Since the sum of his argument is found in his chart #2, and he presents this as a comprehensive list which he feels teaches his doctrine, we shall deal in detail with those verses as space permits. In order:

Acts 2:44-45 -- At what point does this passage discuss church and not

individual action: v.41, v.42, v.43, v.44, v.45, v.46, v.47 ? These verses show the action of individuals in becoming Christians. By what rule of Bible study does vs. 44-45 refer to church action and yet the surrounding verses do not? Is our Brother guided by the Holy Spirit that he should be able to tell us what verses teach the church and what verses refer to individual obligation, or does he do this on his own? There is no limitation to "saints only" here, or in any other passage he cites.

Acts 4:32-35--Your doctrine keeps you from being "*of one heart and of one soul*" with the rest of your brethren in Christ, and you claim that what you have as an individual you must keep, a violation of the spirit of v. 32 (why did you leave the latter half of v.32 out of your quotation?). One cannot keep this passage and hold to the "saints only" position, for your doctrine will not allow you to put money into a common fund (vs. 34-35) for distribution to "*every man according as he had need*". Do you sell all that you have for distribution to the poor among you, or do you make some modifications on this passage to fit your present-day practice? Is this passage everything the Bible teaches about giving? Again, no mention of "saints only" here.

Acts 6:1-7--This speaks of the disciples, not the church. Unless you are prepared to argue that the term "disciples" is also a reference to the church, you have mis-applied this passage. If this passage is church action, then the term "disciples" in a passage may also describe "church action". If it does not, then what passage would you use to show the church may help "saints only"? This one does not so limit benevolence.

Acts 11:27-30--That brethren were relieved is not the issue. The issue here is (1) was this a "church action"; and (2) were brethren only relieved? (1) "*the disciples, every man according to his ability*". How would this verse teach church action, when this clearly is a case of individual response to the prophesied need? If this was done by individual action (and it says it was), then what church action may not also be carried out by the individuals? If this was church action, then churches may co-operate in benevolence and preaching. (2) Where does it say "saints only"? Are church needs carried out by individual actions?

Rom. 15:25-31--This passage shows churches may co-operate by sending all their funds to the same church (Jerusalem). Where does it teach it was for "saints only"? No verse thus cited limits benevolence to "saints only". Where is the verse, Brother Rader?

I Cor. 16:1-2--This is the only verse authorizing the First Day of the week contribution, and it, he says, is for poor saints only. Unless he qualifies as a poor saint, he should not receive any of this money. If, however, he is not a poor saint, but as a preacher receives wages of the local church, then he cannot use the money collected here for his wage. There is just as much authority for relief of non-saints in these verses as there is for support of preachers. If nothing else is to be taken out of these contributions than for poor saints, then:

N-1

1. Where is authorization for buying a building or preacher's house?
2. No non-saint may be paid for services rendered either in building or maintaining the building from this money.
3. No preacher may receive wages from this money.
4. No facility paid for out of this money may be used by a non-saint (ex. telephone, water fountain, hat rack, roof, rest rooms, etc.)
5. No flowers for sickness or death for non-saints may come from it.
6. The money may not be used for preaching the gospel.

2 Cor. 8:1-4--Churches may co-operate in sending funds to another church and it relieve the need. If church co-operation is not what is taught here, then why cite it? It does not limit benevolence to "Saints only".

2 Cor. 9:1-14--No other passage limits benevolence to "saints only", and this one teaches that they may not be so limited. The expression "all men" (v.13) is the Greek *πάντας*. It is used in exactly the same manner to include non-saints in : Acts 5:11 ("as many"), Gal. 6:10 ("all men"), I Thess. 3:12 ("all men") I Thess. 5:15 ("all men"). In none of these instances would it refer to saints except 2 Cor. 9:13. Why the difference? What rule of Bible study would allow the same word used in the same way to mean something different in one but not all of the verses? This passage adds non-saints to the benevolence of the church and no man has the authority of God to teach otherwise! If his argument has any merit, then widows are the only poor saints specified, thus the church may not (it would be a sin to) give to any saints who are not widows! It would be a sin, according to his doctrine, for any individual Christian to give to another Christian, since God "specified" it must be done by the church! If Bro. Rader is right in his use of the verses in Chart # 2, he cannot avoid these conclusions, and for him to do so he must give up his entire argument. His case thus blows away on the same winds it blew in on! The Scriptures do not teach the church may only relieve saints, and those saints must be widows. Bro. Rader's argument says they do, but there is no verse.

AT WHAT POINT DOES SIN OCCUR?

N-2

1. One Christian cares for a non-saint?
2. Two Christians make a gift to a non-saint?
3. Two Christians give their gift to a third Christian to give?
4. One hundred Christians give their their gifts to a 101st to give?
5. These 100 Christians are members of a local church?
6. These 100 Christians make their gift on Sunday morning?
7. The elders endorse the gifts of these 100 Christians to a non-saint?
8. A church makes a gift to a non-saint?

ANSWERS TO HIS QUESTIONS: 1. An individual Christian in the performance of his religious duties never ceases his relationship to Christ. 2. No collective action may be done without the individuals doing it (ex. giving on the Lord's Day). 3. By showing that (1) God specified vocal music; (2) God nowhere included any other kind; (3) therefore no other kind is authorized. You are missing (2) for a parallel case on benevolence, for God has included more than saints in 2 Cor. 9:12-13. Baptists think there is a parallel to their faith only argument and instrumental music arguments, also.

Donnie Rader's doctrine would make the church practice the religion of the publicans but the individual the religion of Christ; and the good deeds of the Samaritan (Lk. 10:30-37) forbidden to the church if the neighbor was a non-Christian. The Levite and Priest of that parable as "church functionaries" passed by. Maybe they believed in helping "Jews only", or else did not think they could revive the man in need to find out what his "church affiliation" was! Any doctrine that would keep the church of the Lord from doing what the Lord taught should be rejected by all of God's people. We should not pronounce a "Corban" upon so much that the church becomes ineffectual in relieving the legitimate needs of all men. Saints, yes but not saints only.

Before I notice what bro. Polk had to say in his first negative, I want to call your attention to the issue as well as some things that he didn't deal with.

I pointed out in chart # 1 some things that were not the issue as well as what the issue was. Bro. Polk evidently thought that I needed to add to that chart, and indeed I do. The issue is not: 7. Church co-operation. (cf his comments on Rom. 15:25-31; 2 Cor. 8:1-4) Again I emphasize the issue is not may an individual relieve a non-saint, but is the church (collective) authorized to relieve non-saints or only saints. Our brother thinks that what he believes is not a part of the issue. The very fact that he signed his name to deny this proposition shows that what he believes and doesn't believe is involved here. However in his commenting on my chart # 4 (paragraph 3) I noticed that he didn't deny what was on that chart!

The duty of the one in the negative is to reply to the things that the affirmative had to say. Even though he made some references to many things I presented he completely missed my chart # 3. I was showing from that chart some distinctions between the individual and the church in name, work and finances. Also Paul's statement, "*For the body is not one member, but many.*" (1 Cor. 12:14) was used. No reply was made to this. Bro. Polk, your getting behind.

He started off in paragraph 1 by stating that I believed "the publicans' teaching that we reward those who reward us and salute only our brethren (Mt. 5:43-48.)" This is a misrepresentation. I think the readers know better than that. If he had noticed my chart # 3 along with # 1 he would have known that I believe that as an individual I could help those that are non-saints, yet the church could not. I ask the readers not to feel hard at bro. Polk for that, because I feel he will do better than that.

I was compared to a Baptist preacher (paragraph 2) who adds the word "only" to the word "faith". The comparison being that I add the word "only" to "saints". Bro. Polk what do you add to the word "sing" to show that is all we can do as far as music is concerned? While no verses say, "saints only", they only say "saints". Likewise no verses say "sing only", but they only say "sing".

POLK'S QUESTIONS FOR ME

1. 2 Jno, 9 - Written to an individual (v. 1). When individuals are forbidden to act the church can't so act, for the church acts by the individuals acting collective. Yet an individual can act without the church acting. And that is what I'm saying with respect to relief to non-saints. Gal, 6:10- Individual action, church not involved. Matt, 5:43-48 - Individual action, church not involved. Matt, 28:18-20 - Apostles (individuals). Other passages authorize the church to preach. (1 Tim. 3:15)

2. Gal. 6:10 - Individual told to do good to all men.

3. What do you mean by this question? Individual or church (collective) benevolence? Indorsement of what?

Let us look at bro. Polk's objections to my use of the passages on chart # 2.

Acts 2:44-45 - My opponent evidently thinks that I have taken Acts 2:44-45 out of context and applied a passage to church activity which according to him are verses that "show the action of individuals in becoming Christians." Now, bro. Polk surely doesn't believe that. For example, I'm sure he doesn't believe that "breaking of bread" (v. 42) is individual action in becoming a

Christian. Nor does he believe having "all things common" is individual action in becoming a Christian. He wants to know if I'm guided by the Holy Spirit to be able to make a distinction in what verses apply to individual action and collective action. Tell us whether you were guided by the Holy Spirit to determine that "these verses show the actions of individuals in becoming Christians?" The very fact that verse 44 says, "*all that believed were together, and had all things common;*" shows the church involved. Wherever bro. Polk himself chooses to make the distinction between individual action and collective action these verses still involve the relief of only those that believe. However if he were to prove Acts 2:44-45 did not involve the church, my proposition still stands because of other passages. With a wave of the hand he says, "no limitation to 'saints only' here." Can you find any others relieved here bro. Polk?

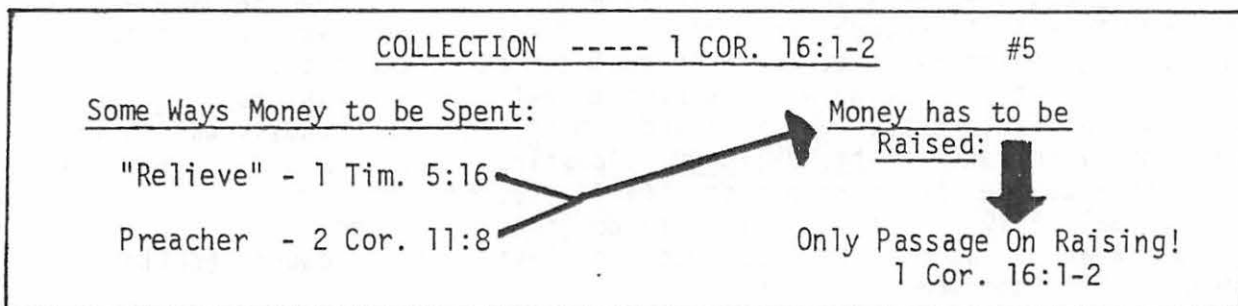
Acts 4:32-35- He said that my doctrine keeps me from being "of one heart and of one soul", and that I claim that what I have as an individual I must keep, and that my doctrine will not allow me to put money into a common fund. I kindly ask bro. Polk to prove where I ever took any such position as that! He ask if I sold what I had or did I modify the passage. I do neither! I would sell under similar circumstances. (1 John 3:17)

Acts 6:1-7 - Our brother says, "This speaks of the disciples, not the church". How did you know that? "Is our brother guided by the Holy Spirit..?" This is not the church merely because the term "disciples" is used, but because v. 3 says, "*look ye out among you seven men....*". Here the disciples acted as a unit.

Acts 11:27-30 - He denies that this is church action and that brethren were the only ones relieved. Verse 30 says they "*sent it to the elders.*" Elders of what? Church? Brethren (v.29) were the only ones mentioned as far as relief. Even if this were not church action, my proposition still stands because of other passages. Yes, the church may select its own servants to carry out its responsibilities. (Acts 6:1-6)

Rom. 15:25-31 - Bro. Polk talks again about co-operation here. However that is not what I'm affirming. He agrees that this is church action. Yet he cannot find anyone but saints here being relieved.

1 Cor. 16:1-2 - His objection here was that if relief for non-saints cannot come out of this treasury, then neither can the preacher's salary. However wages for the preacher are authorized in 2 Cor. 11:8 not 1 Cor. 16. 1 Cor. 16:1-2 is the only passage on raising, and gives one way to spend it. Other passages tell other ways to spend it. Note the following chart:



Concerning his chart # N-1, Points 1,3,6, have been answered above. Point 2: There is a difference in pay and relief. Point 4: Can the individual's widow (1 Tim. 5:16) use these facilities? Yet bro. Polk believes the church can't relieve her. (cf my chart # 4). Point 5: He must find authority for this!

2 Cor. 8:1-4 - He ask why I cited this verse if church co-operation is not taught here. I cited it to show the church relieved saints. Co-operation

is not the issue.

2 Cor. 9:1-4 - Our brother thinks that v. 13 shows that non-saints were relieved. Unable to answer these points from the English text, he resorts to the Greek. He falls here too, for the context of v. 13 shows that "*all men*" must refer to saints. Note the following chart.

<u>II COR. 9:13 - ALL MEN</u>		#6	
1. <u>THOSE RELIEVED:</u>			
A. Offer thanksgiving - v.12	}	SAINTS OR NON-SAINTS?	
B. Glorify God - v. 13			
C. Recieved with prayer - v. 14			
2. <u>WAS FELLOWSHIP:</u>	2 Cor. 8:4 - "fellowship"	}	SAME!
	2 Cor. 9:13 - "distribution"		

1 Tim. 5:16 - I used this verse to show that those widows that were relieved were saints (v.5).

He said that according to me it would be a sin for one Christian to give to another Christian. And yet in his last paragraph he said I believed that an individual could practice the doctrine of Christ. Thus he must believe that such is the doctrine of Christ, not me! In paragraph 1 he says I believe in saluting my brethren only. Brother Polk!

In his chart # N-2 he asks, "At what point does sin occur?" It occurs when God's law is transgressed. When the church relieves a non-saint (not authorized) it is a sin. He evidently thinks that if one, two and a hundred can relieve a non-saint then the church can. Bro. Polk, When does it become wrong to engage in a business enterprise? With one, two, or a hundred or when the church does? Now whose case "blows away on the same winds it blew in on?"

His answers to my questions: 1. I didn't ask if one ever ceased his relationship to Christ, but if an individual can be a church. 2. I didn't ask about church action being carried out by individuals. (Didn't answer my question.) 3. The points here have already been dealt with.

Luke 10:30-37 - Good Samaritan which he introduced in his last paragraph has nothing at all to do with church (collective) action, rather individual.

Thus seeing that his efforts to refute what I affirmed were feeble my proposition stands affirmed by the same arguments introduced in my first affirmative.

QUESTIONS

1. Can one man (an individual) be a church? (Second time ask!)
2. Is Matt. 5:43-48 a pattern in congregational benevolence, that the church should help as many as God sends the rain and sun upon?
3. How would you reply to a Christian church preacher who charged you with arguing "that 'sing' means 'sing only' just like the Baptist preacher argues that salvation by faith means 'faith only'?"

Bro. Rader has given up the debate and disbelieves his proposition. He admits "as an individual I could help those that are non-saints" and Gal. 6:10 so teaches, but the "*all men*" there is the same as in 2 Cor. 9:13. Therefore, the church may relieve non-saints. He argued "*all men*" (Gal. 6:10) includes non-saints, and that 2 Cor. 9:13 is church action, thus he cannot deny that the church may relieve non-saints. He gives up in 2 articles! But this is not all the confusion he is in.

By his own argument, he cannot add 2 Cor. 11:8 to the first day of the week contribution. He says: 1. All except poor saints are excluded from church benevolence in Acts 2,4,6,11; Rom. 15; I Cor. 16; 2 Cor. 8,9 (cf of his chart #2). 2. He (Rader) is not a poor saint (his chart #5). 3. Therefore he is excluded from the funds in the above cited passage! However by the same reasoning that he says 2 Cor. 11:8 may be provided for from the treasury (I Cor. 16:1-2), I may add 2 Cor. 9:13 and Gal. 6:10 ("non-saints") as well. He does not accept his line of reasoning in his Chart #2 when it comes to his own wage, only for the poor non-saints.

I realize the duty of the negative, and that is why I replied to every argument he made, if not directly, then in principle. I also realize the duty of the affirmative to sustain **the proposition**. He set forth every verse in the Bible (chart # 2) that he felt could prove his proposition, and NOT ONE taught what he said it did. He has completely failed to do the affirmative work but rather tried to take the negative and reply to what he felt I taught I need not affirm anything to disprove this proposition.

When pressed on Acts 2:44-45; 11:27-30, he said if these were taken away from him, "other passages" would teach his doctrine. Bro. Rader, not the "other passages" on Chart # 2! If you are holding out some yet, when will you produce them? You have but one more article.

He believes Matt. 5:43-48 applies to individuals (his answer to my question #1) and that the church cannot do what an individual does (cf chart #3). Therefore he believes the church must practice the publicans' teaching in this passage. I did not misrepresent his doctrine, though he would like for the Readers to believe I did. One does not have to misrepresent such a doctrine for it to appear badly.

Bro. Rader does not understand why his argument is not the same as a Baptist Preacher and he makes the same assertion as a Christian Church Preacher in so doing! The Bible forbids any action by silence when (1) God specifies what is to be done; (2) God is silent in authorizing anything else; (3) Therefore there is no authorization from God for other than what is specified. Example, Hebrews 7:14: "*For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.*" SYLLOGISM I: 1. Moses specified priestly tribe to be Levi. 2. Moses never authorized any other tribe. 3. Therefore, no other tribe was authorized. SYLLOGISM II: 1. No other tribe was authorized. 2. Jesus was from another tribe (Judah). 3. Therefore, not even Jesus Christ could be authorized to be a priest under the Law of Moses! The Baptist Preacher introduces passages on salvation by faith and jumps to the conclusion (# 3), choosing to ignore the proof that there is more involved (cases of conversion, passages requiring baptism, Jesus' example, etc.). Bro. Rader introduces what he feels are all of the verses dealing with "church benevolence" that mention saints and then leaps to the conclusion that no one else may partake of such benevolence, choosing

to ignore passages which teach otherwise (Gal. 6:10; 2 Cor. 9:13). In this, he makes the faulty argument of a Baptist Preacher. He then quibbles like a Christian Church Preacher in paralleling the instrumental music question with the "faith only" issue: he doesn't see how one can omit mechanical instrumental music and include baptism for salvation! God specified vocal music for Christians and nowhere included mechanical music, hence, such is forbidden. God designated faith as contributing to salvation but included repentance, confession, baptism, as well, hence, faith only is forbidden. Which of these do you choose to parallel your argument with, Bro. Rader?

The issue is that Bro. Rader gave a chart (# 2) which included every verse he could find in the Bible to uphold his proposition. NOT ONE OF WHICH advocates "saints only" and many of which he would reject as pertaining to "church" action (since it refers to "disciples" not the "church"). He says Gal. 6:10 refers to individual, not church action (his answer to my question # 1) because it refers to "every man" and "him", but the passages he cited make similar references with pronouns (Acts 2:43-"every soul"; Acts 4:32-"he possessed", "his own"; Acts 6:3-"look ye out"; Acts 11:29-"every man"; Rom. 15:30-"you, brethren"; I Cor. 16:1,2- "every one", "him"; 2 Cor. 8:5-"gave their selves"; 2 Cor. 9:7-"every man", v.6-"He"). How can Bro. Rader argue in Gal. 6:10 such pronouns in the context exclude "church" action for individual action and then turn around and offer the same pronouns in contexts to prove "church" action? *"The legs of the lame are not equal"* (Prov. 26:7).

NEGATIVE REPLIES SUMMARIZED

CHART # 1: If the issue does not include church co-operation, why does he cite verses which deal with that subject (Rom. 15:25-31; 2 Cor. 8:1-4) and do not teach his "saints only" position? He accepts my addition to what the issue is #2. Thus it is important to reveal that his doctrine would keep the church of the Lord from using one cent from its treasury to relieve a starving baby! The Lord taught His disciples to do good to all men (just and unjust) in Matt. 5:43-48, but Brother Rader feels the Lord established a church which cannot carry out His wishes!

CHART # 2: Not one of the passages he cited teaches "saints only". It would be interesting to hear Bro. Rader attempt to answer a Baptist on the subject of salvation.

Acts 2:44-45--This passage shows individual action in becoming, and, I should have added, remaining Christians. He failed to show when the individual action in becoming a Christian became church action in remaining a Christian in this context.

Acts 4:32-35--Did the church do the selling to relieve the needy? If not, then this is not a "church" passage. If so, then he believes in bake sales, etc. He teaches this passage is not a pattern for raising funds, thus what Bible study principle makes it one for spending funds?

Acts 6:1-7-- I knew it spoke of disciples because when you quoted it, you underlined the word! You are the one who doesn't believe the church can do what the individual can do. (In this debate, we're not even discussing what the individual must do that grows out of his family relationship, but solely "church" action.) Can "church" action be done by "disciples"?

Acts 11:27-30-- Unless Bro. Rader says "church" action is carried out by "every man", then he has no argument. But if he does, then he must so argue in Gal. 6:10. I did not deny this refers to "church" action, but merely showed the consequences of his doctrine. If "church" action is carried out by individuals, then there is no distinction made in the duties of the two. Since he says this is a "church" action passage, what it says about co-opera-

tion he must accept.

Rom. 15:25-31--Does he accept this co-operation method of benevolence? He says this is a "church" action passage, but it was addressed to "saints" (Rom. 1:7) Will he accept his line of reasoning in Galatians? It was addressed to the "churches" (1:2), but taught aid for non-saints (6:10). His unscriptural distinctions are faltering in this passage.

I Cor. 16:1-3-- He argues this is "the only passage on raising" money. Thus he would be unscriptural to follow Acts 4:32-35 "under similar (sic, JTP) circumstances." He says it gives "one way to spend it", not the only way. If 2 Cor. 11:8 may be added to the poor saints, so also may non-saints in 2 Cor. 9:13 & Gal. 6:10. He did not show how Chart #N-1 was authorized to come out of the treasury without giving up his specific argument with the poor saints. He agrees with me that I Cor. 16:1-3 does not specify all the money may be used for, other passages must be considered.

2 Cor. 8:1-4--Is he prepared to accept the method of church co-operation demonstrated here, I Cor. 16:1-3, Rom. 15:25-31, and Acts 11:27-30?

2 Cor. 9:1-14--I have answered your points from the English and the Greek texts because you have failed to accept the teaching of this passage, and you have failed to answer either one or both! My argument stands here.

I Tim. 5:16--If God specifies in these passages poor saints only, then this verse specifies widows, and it would be a sin for a church to relieve any poor saint who is not a widow! That which proves too much proves nothing. Other passages will be used by Bro. Rader to determine the total benevolence program of the church, and other passages teach church aid to non-saints.

CHART #3: I did not "completely miss" this chart. I agree there are some things an individual Christian does which grow out of private relationships. The issue is not what may an individual Christian do, but where is the Scripture which limits "church benevolence" to "saints only"? He says it is in the Bible, but has steadfastly refused or failed to produce it. Everything a Christian does is to be governed by his relationship to Jesus Christ (cf Col. 3:17, and my answer to his question #1).

CHART #4: Is dealt with by what the issue is NOT #8, which he accepted as my addition to his chart # 1.

HIS ANSWERS TO MY QUESTIONS: 1. Since these are individual and not church, what passage would he cite to keep the church from "*going onward and abiding not in the doctrine of Christ*"? teaching all nations?

2. Since Bro. Rader believes "*all men*" in Gal. 6:10 includes non-saints, he surrenders his proposition (cf paragraph # 1 of this article). His context argument (chart # 6) fails for he had admitted the word means "*all men*" including non-saints in a passage he says is to the individual.

3. Does benevolence necessarily imply endorsement? (2nd time asked) If benevolence does not imply endorsement, then his contextual argument (chart # 6) is without merit.

HIS QUESTIONS ANSWERED: 1. Before this can be satisfactorily answered, you need to define "church".

2. It is a principle the church must follow except where God has limited it (such as those who will not work, 2 Thess. 3:10). You believe the individual Christian must follow Matt. 5:43-48 and "help as many as God sends the rain and sun upon."

His questions #2,3 of his first article were answered.

HE HAS FAILED TO SHOW: Chart #N-1, at what point does the sin occur? He did not specifically give a number at which point he says sin would occur. Since he believes church and individual action are separated, it is up to him to specify when the sin occurs for individual Christians to carry out "church"

action. Chart # N-2, which of the things listed may not be done for an alien out of the church treasury? He tried to lump a few under 2 Cor. 11:8, but I have replied to this in the above article. He seems unwilling to admit he should put a sign "For Christians Only" over the building where he preaches.

Chart #N-3

IF BRO. RADER IS RIGHT:

1. It would be a sin for a Christian to relieve another Christian, for he says the church specifically must relieve saints only.
2. It would be a sin for a church to relieve any poor saints except widows, for, according to Bro. Rader, God specified in the verses cited.
3. It would be a sin to feed a starving non-saint with treasury money.
4. The church cannot follow the teaching in 2 Jno. 9, Gal. 6:10, Matt. 5:43-48, Matt. 28:18-20, Lk. 10:30-37. Thus, the church of Christ is forbidden to do that which the Lord Jesus Christ taught his followers to do!
5. One must always have Bro. Rader to study the Bible with to know which passages apply to the church and which ones apply to the individual.
6. One can teach "saints only" and never find the verse for it.

QUESTION: 4. What difference(s) is (are) there between the religious duties of the church and the religious duties of the Christian?

Rader's

3rd Aff

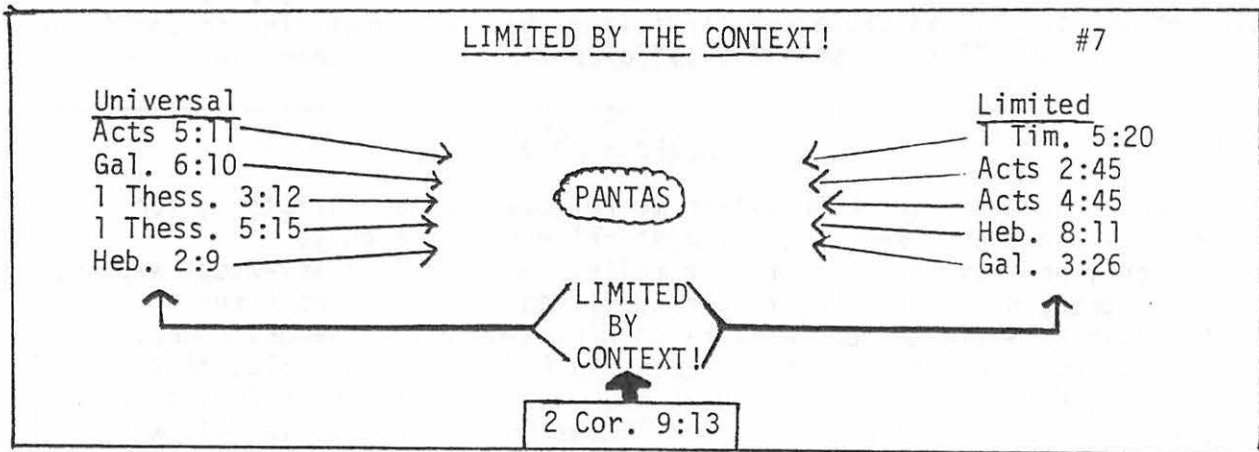
In my 2nd affirmative I had ask the readers not to feel hard at bro. Polk for I felt that he would do better in trying to represent my position. However he has let me down. We shall notice his misrepresentations as we go along.

Again I must point out some things that he didn't deal with that he "should have said" something about. My chart # 3 (1st aff.) he talked about but didn't manage to deal with it. Neither has he said anything about my argument from 1 Cor. 12:14 showing the difference between the individual and the church. Also chart # 6 he talked about but didn't show it to be wrong.

He said that I believed that "all men" in Gal. 6:10 included non-saints. And that I believed that 2 Cor. 9:13 was church action which also used the words "all men". Therefore he thinks Rader has given up. Though he may wish that I had, I haven't yet! Bro. Polk was the one that assumed that "all men" was used the same way in 2 Cor. 9:13 as in Gal. 6:10 I never said that. The use of the expression is limited by the context! Note the following chart which shows that the word from which "all men" comes is not always used the same way. (See Chart # 7 Page).

He said that I believed (1) All except poor saints were excluded from church benevolence. (2) Rader is not a poor saint. (3) Therefore Rader is excluded from the funds of the church. This is true as far as benevolence goes. But my wages (2 Cor. 11:8) are not benevolence, are yours? I earn my wages

don't you bro. Polk?



He (Polk) thinks that since I believe Matt. 5:43-48 is individual action, and I also believe that there is a distinction between the individual and the church, that the conclusion must be that the church practices the Publican's doctrine. However bro. Polk doesn't believe that the church can help as many as God sends the rain and sun upon (cf his answer to my question # 2; my chart # 4). Thus according to his contentions he has the church practicing the publicans doctrine. Bro. Polk, "*Thou art the man!*"

.. He wanted to know why Gal. 6:10 was not church action and why Acts 2, 4, 6, 11; Rom. 15, etc were not individual since similar pronouns were used. The truth is that I never used pronouns to show Acts 2, 4, 6, etc to be church action. If Gal. 6:10 refers to the church then why not v. 12 - "*they constrain you to be circumcised:*"? Indeed "*The legs of the lame are not equal.*"

He ask why I cited Rom. 15:25-31; 2 Cor. 8:1-4 if co-operation was not the issue. I cited these to show that "*saints*" were the only ones relieved. I think that even bro. Polk can see that!

He said it would be interesting to hear me answer a baptist preacher. Well if you couldn't deal with him any better than you have me, I'd better do the answering.

Acts 2:44-45-He says this is individual action in becoming and remaining Christians. But Rader failed to show when this individual action became church action. Bro. Polk, neither did you show when it became "individual action in remaining a Christian." I suppose that if one chapter can talk about "becoming" and "remaining" Christians, so then one chapter can talk about individual and then talk about church action.

Acts 4:32-35 - He ask if the church did the selling, if not then not a church passage for spending funds. It was after they had sold that they brought the prices and laid them at the apostles' feet. (v.35) Then as this common treasury was used that was the collective action.

Acts 6:1-6 - Look again at my answer to his objection (see 2nd aff.) He ask if "church" action can be done by "disciples". Yes, but the disciples action cannot be done by the church, and that is what we are talking about.

Acts 11:27-30 - I believe that church action can be carried out by individuals. Are you saying that since church action can be carried out by individuals that whatever the individual does it is a work of the church? What about Eph. 4:28; Jas. 4:13 - working, buying and selling to get gain? When the individual does this is that the work of the church? To illustrate: the

work of the senate is carried out by senators. However there are things that a senator may do that is not a work of the senate.

He wonders why I think Rom. 15:25-31 is church action (written to "saints" 1:7), and why Gal. 6:10 is individual action (written to "churches" 1:2). Rom. 15:25-31 is the same contribution as that of 1 Cor. 16:1-3; 2 Cor. 8,9. These show Rom. 15 to be church action. While Gal. 6:7-9 - "sowing and reaping" shows v. 10 to be individual action. The same one that sows and reaps does good. How shall we reap? Individually? Congregationally? Don't forget v.12 - "circumcision".

I Cor. 16:1-3 - He says that if this is the only passage on raising then it would be unscriptural to follow Acts 4:32-35. No, for when I did that I would still be giving as 1 Cor. 16:1-3 says - "as prospered"; "on first day".

I Tim. 5:16 - Bro. Polk thinks that according to my position this verse specifies widows, therefore no one except a widow can be relieved. However such an argument will work on his position too. He believes the church is to help saints and non-saints, yet Jas. 1:27 specifies "widows" and "orphans" thus no one except widows and orphans can be relieved. Indeed "that which proves too much proves nothing." If this was the only verse we had, that might be so.

He ask what passage kept the church from "going onward...". 2 John 9 - (cf my answer to his first question, 2nd aff.) Teach all nations? I Tim. 3:15.

He still didn't explain what he meant by his question # 3.

He ask what I meant by "church" in my question # 1 (1st and 2nd aff.) I meant it as used in the bible (I Tim. 5:16; Matt. 18:17; 1 Cor. 1:2)

He said that I failed to show at what point sin occurred. (Polk's chart N-2) I showed in my 2nd aff. that it was when the church (collective) relieved non-saints. Do you remember my illustration of a business enterprise? What did he say about it? Not a word!

He said that I was unwilling to put "Christian only" over the building. Bro. Polk are you willing to put "workers only" over the building? (cf his answer to my question # 2).

Chart # N-3 (1) I never said such, rather I showed one could. Gal. 6:10 (see my answer to his 2nd question, 2nd aff.) No one knows that any better than Johnny Polk! Don't forget that you said I believe the individual could practice the doctrine of Christ. (2) I never said that either. (see comment on I Tim. 5) (3) No passage authorizes the church (collective) to relieve these. Bro. Polk hasn't and won't find one either! (4) These have already been dealt with. You don't believe the church can follow the teachings of Eph. 4:28; thus the church can't do what God told his followers to do. (5) No, but if they can't see it any better than bro. Polk, they'll need somebody to help! (6) I've shown verses that only say "saints."

POLK'S QUESTION FOR ME

4. Wearing the name "Christian". Acts 11:26; I Pet. 4:16.

Bro. Polk complained because I didn't make any new affirmative arguments. However there wasn't any need to for you will remember that he hasn't really dealt with what I've presented already much less any new argument.

If the readers will recall I showed from chart # 2 that the church was to relieve "saints". None of these passages say "saints only", but they only say "saints". In like manner no passages say "sing only" but they only say "sing". Bro. Polk was unable to find anyone else beside "saints" in these verses. Thus my first affirmative still stands.

Let us now notice a parallel to bro. Polk's syllogisms from Heb. 7:14
SYLLOGISM # 1 -(1) The New Testament authorizes the church to relieve saints.
(2) The New Testament spake nothing of the church relieving non-saints. (3)

Therefore the church relieving non-saints is not authorized. SYLLOGISM # 2
(1) The church relieving non-saints is not authorized. (2) Little children, infants, and sinners are non-saints. (3) Therefore the church relieving little children, infants, sinners is not authorized. This is just an application of the principle he set forth. Thank you bro. Polk for the argument.

Having seen that the ONLY ones that the church (collective) is authorized to relieve is SAINTS, we must conclude that "churches of Christ may relieve only saints from their treasuries."

Bro. Polk has confused the issue by talking about co-operation.

He hasn't straitened out his contradictions: (1) "It would be a sin, according to his doctrine, for any individual Christian to give to another Christian,.." (2)"Donnie Rader's doctrine would make the church practice the religion of the publicans but the individual the religion of Christ;" (3) "... a brother who believes....salute only our brethren..." (See his 1st negative).

QUESTIONS FOR POLK

1. Do you believe that because every individual acts in a certain realm (in obedience to the commands of God), that this constitutes the church doing this?
2. At what point does it become wrong for Christians to sell cars, engage in real estate business: When one does, two, twelve, 100, or when the church does?
3. Do you believe that there are some things an individual can do that the church cannot do? If so what?

Polk's

3rd Neg

This article ends the discussion of the first proposition in which Donnie Rader is to be in the affirmative. Judgement is left to the Reader as to whether or not he has sustained his proposition, but it is the Negative's responsibility to see that the Reader's judgement is shown the facts in order that a proper decision may be reached.

Rader says "disciples action cannot be done by the church". He says the Scriptures teach a clear-cut distinction between what an individual Christian may do and what "the Church" may do. However, he cannot find where the Scriptures make his "clear cut" distinction. As evidence, many of the very verses he uses to teach "church action" in benevolence (chart #2) describe what "disciples" are to do which he says is individual not "church" action! In his 3rd article, he followed the above sentence with, "I believe that church action can be carried out by individuals." This contradiction with himself shows the utter confusion and complete lack of Scriptural proof of his position!

He shows himself ignorant of what "the church" is when he cannot answer the challenge of my chart (N-#2). He said the sin occurred "when the church (collective) relieved non-saints" (3rd affirmative). However, when does a "collective" occur? with 2? or 200? He eschews to answer.

He is mastering the "quick comeback" and tries to develop it by turning everything I said back upon me. First, since I presented no affirmative argument, how could he know what I said contradicted an argument I had not even made? Second, the technique he is mastering lends itself to the warning of Solomon, "*He that answereth a matter before he heareth it, it is folly and*

shame unto him" (Prov. 18:13). He can get too quick to reason with since he "answers" as soon as the question is asked, even before he evaluates the question. Third, even if Rader could prove I was a Pharisee and failed to keep God's Law, it would not sustain his position. I could be teaching the truth though practicing it inadequately, just as the Pharisees (Matt. 23:2-5) He feels, unfortunately, that to refute any argument against his position upholds his position, when in truth he has failed to find his proposition taught in the Bible! This is a poor substitute for "the Scriptures teach", and quick response will avail nothing on the Day of Judgement.

What he supposes are my contradictions (3rd Affirmative, p.5) are where I showed the argument he made. If, as he teaches, God specified benevolence for "saints only" was a "church" action, then it would be a sin for a Christian to give benevolence to another Christian! If, as he teaches, Matthew 5: 43-48 applies only to individuals, then "the church" is forced into the position of the publicans in that passage (unless he wants to say "saints only" is for the individual Christians). I have not misrepresented his position at all.

I "complained" not of his failure to present any "new affirmative arguments", but of his failure to present any affirmative arguments from the Scriptures at all! He presented 9 Scriptures (Chart # 2), none of which say "saints only" (which he admits), and which do not all specify "church" action and then spends a great deal of space trying to reply to me when he is in the affirmative, not me. This may be due to inexperience in debating, and for his sake, I hope so.

He reasons like an Evolutionist who "knows" the doctrine of Evolution is true(?), and thus, every fossil, every verse of Scripture, every scientific fact must fit into the time-scale of the Evolutionary Theory. But fossil remains, Scriptures, scientific facts, and "missing links" leave the Evolutionist struggling to justify his existence. Rader "knows" that everything "the church" does is excluded to individual Christians (and vice versa), and "saints only" is all that's authorized for "the church", Scripture and logic to the contrary notwithstanding! When he cites passages for proof, one includes "non-saints" (2 Cor. 9:13), and most of them deal with "Christians" (individuals) actions, not "the church". He doesn't seem to be deterred by this lack on his part and remains determined to hold to his "Benevolence Theory" to justify his existence. He says these 9 passages are all the proof we have for "church benevolence" (Chart # 2) from the treasury, but silently slides his salary out of the same treasury by citing 2 Cor. 11:8, not a passage he had introduced before. Obviously he sees that there is more to the expenditure of the funds in the church treasury than he produced to begin with. I Cor. 16:1-2 was cited by him as the method of getting funds into the treasury, and he gives hard and fast rules to govern its removal, none of which are taught in God's Word! To negate what God has said is a doctrine as old as the Garden of Eden, and those who hold to it are laying in the fossil bed with the Devil's doctrine. Diotrephes, also, was one who set rules for "the church" that God had not made (3 Jno. 9-10), and revived the doctrine in the church.

Rader accepts the syllogistic argument of the Apostle Paul in Heb. 7:14, but his argument finds no comfort in it. He gives his parallel syllogism # 1 in his 3rd affirmative article. The very first statement is faulty because the New Testament authorizes the church to relieve non-saints (2 Cor. 9:12-13). He assumes the very thing he seeks to prove and cannot find where it is taught in the Bible. Statement # 2 is a misrepresentation of truth, for the church is to relieve non-saints. He admits 2 Cor. 9:13 is a "church" passage, for he said so in chart # 2. Thus his conclusion does not follow. His

sylllogism # 2 is untrue because it is based upon the false conclusion of the first syllogism.

It is most revealing, however, to see the conclusion he reached (and accepted) in syllogism # 2: "Therefore the church relieving little children, infants, sinners is not authorized." Thank you, Bro. Rader, for admitting for all to see exactly what your doctrine says. He, and those who believe like he does, would let a starving baby slowly starve to death on the steps of the church building where he preaches than take one quarter out of the treasury to feed it! He would stand and watch the bleeding, battered bodies in a car wreck in front of the church building drift into the silent city of the dead than call for aid for those non-saints on the telephone paid for out of "saints only" money! They will buy drain cleaner, roofing, padded pews and groundkeeping out of the treasury without hesitation, but balk at aiding lost souls in need when the Scriptures specifically authorize the latter but not the former! Jesus described such doctrine in Matthew 23:4,14. They are prayers upon the unsuspecting, rather than prayers for the sinners in need. Since he doesn't think Jesus' teaching in Luke 10:25--37 applies to the church, the church where he preaches is not condemned to pass by on the other side as the priest and Levite!

When he misused the Hebrews 7:14 argument, he did so exactly like a Baptist Preacher would on the subject of salvation. The Baptist would say, "Syllogism # 1: (1) The New Testament authorizes salvation by faith. (2) The N.T. spake nothing of salvation by works. (3) Therefore salvation by works is unauthorized. Syllogism # 2: (1) Salvation by works is unauthorized. (2) Water Baptism Church Membership, Lord's Supper are works. (3) Therefore, salvation is not by Water Baptism, Church Membership, and the Lord's Supper." Both Rader and the Baptist would have wrongly used and abused Paul's argument in Hebrews 7:14. Both would have assumed the thing to be proved, ignored contrary proof in the Scriptures (the Baptist James 2:24, Rader 2 Cor. 9:12-13) to their statements # 2 in Syllogism # 1. Both would have come to a faulty conclusion in Syllogism # 2. Bro. Rader, are you sure you want to attempt to correct a Baptist Preacher on the subject of salvation? Paul warned about the dangers of your predicament in Romans 2:1-3. God will not "wink" at that kind of ignorance and mishandling of His Word.

HIS CHARTS: # 1--amended and accepted # 2--already amended.

#3--The obligation of personal relationships is not the burden of the rest of the Brethren. This in no way deals with the issue of how does a "church" do anything apart from the "individuals" comprising the "church". Also, he has not made clear what "church" obligation cannot be carried out by individuals. He seems to think "the individual Christian" and "the church" have entirely separate religious duties, which is patently false. No mention is made in this chart of the "Christian's" duty to a non-Christian. This chart contradicts his chart # 1.

#4--already answered.

#5--Self-contradictory, for if 1 Cor. 16:1-2 is the "only passage on raising" funds, and it is, as Rader teaches, specifically for poor saints only, then no "church" money may be used for 2 Cor. 11:8 or any other purpose.

#6--Why drop this chart? His context argument cannot disguise the fact that pantas in 2 Cor 9:13 includes non-saints. cf chart #7 note.

#7--This chart shows exactly what I said in the first Negative: that it is used exactly the same way in every one of the N.T. passages he listed on the left side, except Heb. 2:9, when pantas is not the same case. He tries to raise a question by context of 2 Cor. 9:13 by placing it in the middle. Clearly, in each of these 5 occurrences, the contexts reflect the meaning intended by Paul, and hence, their lexical definitions. The contexts of these

passages differ from those Rader cites on the right side, and 2 Cor. 9:13 belongs on the left, not in the middle. He raises a question about 2 Cor. 9:13 that is unjustified. Paul, in 2 Cor. 9:12-13 specifically said this ministrations (which comes from the "church treasury") is not for "saints only", and this "*all men*" must reflect this context. I have assumed nothing, and the Scriptural proof for my reasoning on this passage has been listed, Bro. Rader, but where is yours? You have yet to produce your clear, Scriptural proof of your proposition. If you can recognize assumptions so easily, do you recognize yours?

Rader argues that Gal. 6:10 authorizes "individual action", and that pantas is used "universally" (to include all men, including non-saints) in that verse, thus freely admitting the "individual" can help a non-saint. When he says it is an "individual" passage it must refer to non-saints, but when he says it is a "church" passage, it must not refer to non-saints. There are no rules of interpretation to consistently govern this, everyone needs Rader to know when the Bible is discussing a different subject. Suppose you print a book to tell the rest of us which passages are "church" and which are "individual" so that we, too, may know the "truth" and be free from our "ignorance". It seems to confuse us when we let the Bible speak for itself. We need to know, also, the "saint" and "non-saint" verses. I speak after the manner of men. If pantas in Gal. 6:10 includes non-saints as Bro. Rader suggests, then it must include as much in 2 Cor. 9:13, and since this latter is a "church" passage, then Rader has destroyed his own proposition by Scripture!

He came charging down the pike with 9 N.T. passages which he said specified "church action" for the specified class of "saints only". But when I challenged his contention, he could not find "church" in the context of any but one, and when he wanted his wages, he freely added 2 Cor. 11:8 to I Cor. 16:1-2. He had argued that since poor saints were all that were mentioned in his 9 passages, then that's all the "church" was authorized to support from its treasury, which had been specified in I Cor. 16:1-2. But in his chart # 5, he said I Cor. 16:1-3 is the "only passage on raising" funds. This necessitates his finding the verse which places the preacher's wages in the treasury. He said 2 Cor. 11:8, but Paul states that when he was in Corinth, he did not receive support from their first day contribution (2 Cor. 11:8-9). Rader doesn't seem to be able to find passages of Scripture which teach his definite doctrine definitely! He needs, rather, to see what the Scriptures teach before he draws his conclusion as to what they teach. Since Rader has argued that God specified benevolence for poor saints only is what the church must do, then it would be a sin for a Christian to help another Christian! Thus chart N # 3 list some consequences of his doctrine. He may deny these consequences, but the doctrine he espouses and the reasoning he uses to prove it, necessitate all 6 consequences. I did not attribute these statements to him, but to his doctrine, which is false.

It is good to have this opportunity to again study the issue of church benevolence. The proposition which I now affirm is, "RESOLVED: the Scriptures teach that the local congregation, as directed and overseen by its elders (Phil. 1:1), is obligated in benevolence to saints and non-saints." Donnie V. Rader will deny. The affirmative will define the proposition and give evidence to sustain it, the negative is to answer by responding to the material presented by the affirmative.

The proposition in question will be defined as: "Scriptures"--both the Old and New Testaments; "teach"--impart instruction; "local congregation"--Christians working and worshipping close to where they live; "directed and overseen by its elders"--the decisions and deeds done must not exceed the limitations of scriptural principles; "saints"--Christians; "non-saints" --non-Christians or aliens; "benevolence"--merciful acts supplying necessary things. It is obvious that, by definition, we will be discussing the acts of benevolence of Christians under the oversight of the elders, if any, for no congregation of the Lord's people can act without the individual effort of the Christians who comprise that congregation. In order to disprove this proposition, Brother Rader will have to: (1) prove that whatever the Bible authorizes for "the church" it does not authorize for Christians (and bear this reminder that we are discussing the activities of "the church", not the private or personal responsibilities of Christians); or (2) show where God, in His Word, has limited benevolent acts to "saints only". He has failed in his affirmative previously to establish either one. It seems, therefore, that he will have no negative arguments to present, even if he can show the affirmative arguments invalid. Proof of the proposition still may exist, even though the affirmative writer has failed to provide necessary proof. However, this will not be the case here, as the evidence follows.

ARGUMENT #1--God's law of love for all men is taught in the New Testament as being for all men. First, love is more than words, but deeds as well. *"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."* (I John 3:16-18) Love is shown by meeting the needs of the destitute (Jm. 2:14-17).

Secondly, Christians are to love one another. *"Let brotherly love continue."* (Heb. 13:1) *"Love the brotherhood"*. (I Peter 2:17) *"And above all things have fervent charity among yourselves"* (I Peter 4:8). *"As I have loved you, that ye also love one another"* (Jno. 13:34-35). (Cf also Rom. 12:10; I Thess. 4:9) Thirdly, Christians are to love their neighbors. *"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."* (Gal. 5:14) Neighbor is defined as, *"He that showed mercy on him"* (the one in need) (Lk. 10:25-37). Fourthly, even enemies are not exempt. *"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same?"*

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:43-48) Unless Brother Rader is prepared to claim that "enemies" in this passage refer only to "saints", then he cannot deny that Jesus clearly taught the need for providing necessities to non-saints! The doctrine of the publicans and "others" is to render loving benevolence to "saints only". Cf also Rom. 12:18-21.

Since love is providing necessities; since Christians must love not only themselves, but their neighbors and enemies as well; and since there is no other class of people on earth than these three; the conclusion must be that God's people (the local congregation) is obligated to meet the needs of all men (saint and sinner) whenever possible. Who is there to be loved or to do the loving?

ARGUMENT # 2--Benevolence toward all men has been the practice of God's people throughout the ages. In the Patriarchial Age, Job extolled his own virtues with, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." (Job 29:12-13) Cf also Job 31:16-22, 32. Abraham entertained angels unawares (Gen. 18:1-9). So also, did Lot (Gen. 19:1-3). The practice of benevolence to strangers was the distinguishing feature of Rebekah and Laban (Gen. 24:15-25; 31-32), and Jethro (Ex. 2:20-22). This enabled each to become a part of God's plan to save mankind, for God has sought such in His people.

This was also included in the Mosaic Age, as the following will attest: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Ex. 23:4-5) "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." (Lev. 19:33-34) "And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." (Duet. 14:29) The Israelites were to bestow God's love upon all men (Duet. 10:17-19). The respected historian, Alfred Edersheim reflected, "Israel was always distinguished for hospitality; and not only the Bible, but the Rabbis, enjoin this in the strongest terms." (p. 47, Sketches of Jewish Social Life in the Days of Christ, n.d.) The Law of Moses had been obviously ignored as some taught in Jesus' day (Matt. 5:43,46). In Jesus' day, "Readers of the New Testament know what separation Pharisaical Jews made between themselves and heathens." (*ibid*, p.26) Though the Pharisees were responsible for upholding separation which forbade social intercourse with Gentiles (Acts 10:28) and Samaritans (Jno. 4:9), and even Peter resisted Gentile contact (Acts 11:2-3; 10:9-17), the Apostle Paul condemned such (Gal. 2:7-14) and showed that Christians should not make the distinctions that the Pharisees had (I Cor. 10:25,27-28). While Moses' Law was in effect, benevolence to strangers, and enemies, as well as to themselves, was what God had bound upon them, and it was a violation of the Law for the Pharisees to teach that benevolence was for "Israelites only".

It is of no surprise to the Bible Reader to learn, that in the Christian Age, God has enjoined the same duty upon His people. Jesus taught it in a passage already quoted (Matt. 5:43-48), and also in Matthew 25:35-45. The

Apostle John commended Gaius with, "*Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church*" (3 Jno. 5-6). The widow indeed to be enrolled by the church should be "*well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet,*" (1 Tim. 5:10). "*For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men*" (2 Cor. 9:12-13). "*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)

It would be out of character for God today to permit His people (saints) render benevolence only to saints; it would identify Christians with the doctrine of Pharisees, not Jesus Christ; and it would negate love for our enemies if the church of Christ should assist "saints only".

QUESTIONS FOR BROTHER RADER: 1. What attitude may a church of Christ toward needy non-saints: Love? Hate? Unconcern?

2. Is benevolence a: (a) church action? (b) individual action? (c) both?

3. What benevolence is the church of Christ to do that is not carried out by individuals and motivated by love?

The church must practice the pure religion of James 1:27: "*Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" Since church benevolence is not for saints only (2 Cor. 9:12-13; Gal. 6:10), it follows that if a church of Christ is to practice pure religion, it must see, under the oversight of its elders and within Scriptural limits, that the needy, both saints and non-saints, are aided. Thus, my proposition has been sustained from the Word of God.

Rader's

1st Neg

I'd like to call attention to a number of things that my opponent still left unanswered. In my first affirmative I argued from 1 Cor. 12:14 showing that the body is not one member but many, no mention has been made of this, Neither has he answered my very first question, "Can one man (an individual) be a church?", or the three questions I ask in my last affirmative. And yet he chides me for making a "quick response." Bro. Polk please just make a "response" whether it be "quick" or not!

Before I answer the things just presented in bro. Polk's 1st aff. I'd like to look at some things that were said in his last negative. Polk thinks he has found a contradiction by saying, "Rader says 'disciples action cannot be done by the church'...In his 3rd article, he followed the above sentence with, 'I believe that church action can be carried out by individuals.' This contradiction with himself shows the utter confusion..." Yet there is no contradiction for it is like saying that the work of the senate is carried out by senators, but the work of a senator is not carried out by the senate.

He ask when a "collective" occurred, with 2? or 200? That is what I ask

him (see questions 3rd aff.). Who eschews to answer? It occurs with 2 or 200 whenever they function as a unit.

He said that we would let "a starving baby slowly starve to death on the steps of the church building where he preaches than take one quarter out of the treasury to feed it!" Bro. Polk knows that any Christian (including myself) would take money out of our own pockets before we would let one starve. If I had to resort to such an emotional appeal as that, I'd hang my head in shame. Just how many have you known to starve to death because church funds were not used? Would you let the individual's widow (I Tim. 5:16) starve to death on the steps?

He further said, "They will buy drain cleaner, roofing, padded pews and groundskeeping out of the treasury without hesitation, but balk at aiding lost souls in need..." Bro. Polk do you not believe that the former is authorized? Those that stand with bro. Polk will provide the same and yet refuse to aid those mention in my chart # 4 (1st aff.) I think that bro. Polk himself realizes that these arguments he makes are coming back at him.

Bro. Polk thinks that if in benevolence the treasury can be used for only poor saints, then the preacher's wages are ruled out. Yes, as far as benevolence goes, but wages (2 Cor. 11:8) are not benevolence.

He stated that the word "pantas" (Greek for "all men" 2 Cor. 9:13) is determined by the context. Indeed this is true, for that was my point in chart # 6. Yet bro. Polk went on to say, "If pantas in Gal. 6:10 includes non-saints as Bro. Rader suggest, then it must include as much in 2 Cor. 9:13,..." This does not necessarily follow. Remember you said that the context reflects the meaning! He evidently thinks that if a word is used one way in one passage then it must be used the same way in another passage. In my chart # 7 a number of passages are given where "pantas" is used. Must it be used the same way in all?

Turning now to his 1st affirmative, he said in his definition of terms, "'local congregation'--Christians working and worshiping close to where they live;" I'd like a little more explanation of "local congregation." What if one lived in one county, worked in another and still worshipped in a third? Would he be no part of a "local congregation?" He can do better!

He said, "it is obvious that, by definition, we will be discussing the acts of benevolence of Christians (Emphasis mine DVR)...for no congregation of the Lord's people can act without the individual effort of the Christians who comprise that congregation." No we're not discussing the acts of Christians (as individuals)! And Johnny Polk knows we're not! The proposition says, "...local congregation, as directed and overseen by its elders...." Yes the congregation acts by individuals who make up the church, but we're still talking about the work of the church and not the individual Christian. (See chart #1) Is this the confusion of an experienced debater? By the way, does two debates make you an experienced debater? Did you think the readers couldn't tell who had experience?

He said to disprove his proposition I would have to do two things. "(1) prove that whatever the Bible authorizes for 'the church' it does not authorize for Christians..."This doesn't touch the issue at all! I admitted that the church work can be carried out by individuals. You are to prove that an individual command is authority for the church (collective) work. "(2) Show where God, in his word, has limited benevolent acts to 'saints only'." I've shown this with reference to church (collective) action. I've also shown it to be untrue with reference to the individual Christian.

Two main arguments were made. Argument # 1 concerns love for all men. He reasoned: (1) Love is shown by meeting the needs of the destitute. (2) Christians are to love one another. (3) Christians are to love their

neighbors. (4) Even enemies are not exempt. Thus concluding we can't deny that Jesus clearly taught to provide for non-saints. All of the above I agree with. I believe in providing for non-saints as an individual. (See chart # 1) He further concluded that the local congregation is obligated to meet the needs of non-saints. Yet this conclusion does not follow! Are we to love the lazy man of 2 Thess. 3:10? The individual's widow (1 Tim. 5:16)? Yet bro. Polk doesn't believe in relieving these. (See chart # 4)

Argument #2 concerns the idea that God's plan has always been to provide for all men. (1) Patriarachial Age--Job, Abraham, Lot, Rebekah, Laban and Jethro are all given as examples of helping strangers. This has nothing to do with the local congregation in the N.T. I noticed that Job, Abraham, and all relieved these as individuals. This would be good if I were denying that an individual could help a non-saint.

(2) Mosaic Age--The Israelites were commanded to render relief to strangers, or those not Israelites. Again this has nothing to do with the local congregation in the N.T. Again it was individuals that were to help strangers. Likewise individual Christians help non-saints.

(3) Christian Age--The same principle is enjoined on us today. Yes, God's people are to render relief to non-saints. (see chart # 1). Yet Matt. 5:43-48; 25:35-45; 3 Jno. 5-6 ("*thy (Gaius') charity*"); Gal. 6:10 show the individual to do this. He mentioned two passages that dealt with church action. 1 Tim. 5:10--where a widow was to be cared for--yet she is a saint (1 Tim. 5:5). Also 2 Cor. 9:12-13 was mentioned which has already been dealt with. (see charts #6, 7)

Let it be understood that no one is affirming that the individual Christian can only help saints. But that the church (collective) out of its treasury can only relieve saints!

POLK'S QUESTIONS FOR ME

1. You need to clarify what you mean. Yet I suppose it would have the same attitude that it has toward the lazy man (2 Thess. 3:10), and the individual's widow (1 Tim. 5:16). Do you love them or hate them? Don't forget the church can't help them. (See chart # 4)

2. Acts of benevolence are engaged by both. The individual has acts of benevolence, "*If any man or women that believeth have widows, let them relieve them, and let not the church be charged...*" (1 Tim. 5:16) The church has acts of benevolence, "*...that it may relieve them that are widows indeed.*" (1 Tim. 5:16)

3. None.

Bro. Polk also said that, "The church must practice the pure religion of Jas. 1:27." Jas. 1:27 doesn't say one single thing about the church! Who is to visit the fatherless and widows? Obviously "*himself*". Is "*himself*" or "*oneself*" an individual or a church? When the denominations use John 15 to refer to churches to justify denominationalism we must show that the context refers to individuals and not churches. So it is with Jas. 1:27. Note the following chart. (See chart # 8, P.25)

It is clearly seen that the context is referring to the individual and not the church. We have already shown there to be a distinction. (Chart # 3)

QUESTIONS FOR POLK

Please don't forget that you have left the last three I ask unanswered.

1. Do you believe that the actions of the individual Christian can be carried out by the church?

2. Should we love the lazy man of 2 Thess. 3:10? The individual's widow of 1 Tim. 5:16?

3. Do you believe that Jas. 1:27 is all there is to "*pure religion*?"

John 15:1-8

Jas. 1:18-27

#8

- V-2 branch
- V-3 Ye...you
- V-4 branch...you
- V-5 ye...branches...
he...I in him
- V-6 Man...he...branch
- V-7 ye...you
- V-8 Ye..ye...disciples

- V-18 begat us...we...firstfruits
- V-19 brethren...man
- V-20 man
- V-21 your souls
- V-22 Ye doers
- V-23 any...he...man
- V-24 he...himself...man...he
- V-25 whoso...he
- V-26 man
- V-27 himself

INDIVIDUALS OR CHURCHES?

We see that bro. Polk's two arguments have failed. Neither of them proved his proposition that the local congregation is obligated in benevolence to saints and non-saints. Rather the scriptures teach that the church can render relief only to saints. (See chart # 2)

Polk's

2nd Aff

Bro. Rader wants more on the "local congregation". A "local congregation" is one composed of those called out by the Gospel, and the thing that makes it local is that the Christians assemble "locally", or close to where they live. I can do no better, for that is all the Scriptures teach (cf I Cor. 1:2; Rom. 1:7; Gal. 1:2; Eph. 1:1; Phil. 1:1; Col. 1:2; 1 Thess. 1:1; Phil. 2). This writer knows of no congregation of the Lord's people without Christians--does Bro. Rader? The Bible teaches the Saved are the Church (Acts 2:41,47; Eph. 1:22-23; 5:23), hence there could be no "local congregation of saints" if there were no saints! Even Bro. Rader says, "Yes the congregation acts by individuals who make up the church". Thank you, Bro. Rader. Now, if you will only admit that Bible authority for Chrisitans, whether assembled or unassembled, comes through the New Testament epistles written to "the church", in a locale, you will have conceded my proposition! *"Thou art not far from the kingdom of God."*

Indeed, Bro. Rader, this writer said nothing of his own debate experience (which you incorrectly reported), but gratitously charged a glaring error of the opponent to better motives (namely, inexperience) than what would have appeared a deceitful trick of a false teacher.

Where in the first proposition's discussion did you show "church benevolence" was for saints only? You claimed the Scriptures taught it, but never found the Scriptures to sustain the claim. He spent 1/3 of his article continuing to argue the last proposition. Since this writer did not introduce new material in the 3rd negative; and since Bro. Rader had 3 articles in which to prove his proposition, but evidently doesn't feel he finished his affirmative work; and since his whole duty now is to answer the affirmative, this writer will let the first proposition stand as argued. The very reason

his 3 questions in his 3rd negative were not answered was because he would not have had opportunity to reply to the answers without consuming space devoted to this second proposition. If Bro. Rader is not satisfied with his argument of the first proposition, arrangement can be made for him to affirm it again (which would not be necessary had he proven it to begin with).

In the 1st affirmative, only two arguments were made, many verses were quoted, and no charts were shown that the proposition may clearly be seen to be sustained. It is also painfully obvious that the negative has difficulty in replying without denying the authority of God's Word! How has God authorized anything? When the Lord placed benevolence in the Law of Moses (Ex. 23:4-5; Lev. 19:33-34; Deut. 14:29; 10:17-19), was it addressed to the Nation of Israel, or to the individuals? Bro. Rader says, "Again it was individuals that were to help strangers." But, in Ex. 23, the holy seventh day (v.12) was addressed to the same "thou" as the benevolence (v.4-5), as was the "*feast of unleavened bread*" (v.15), "*the feast of harvest*" (v.16), and "*the feast of ingathering*" (v.16). Where, in Ex. 23, can Bro. Rader distinguish those statements obligating "the individual" Israelite or those obligating "*the church in the wilderness*" (Acts 7:38)? Where, in Lev. 19:29-37, is a distinction made in the individual duties of "the church": prostituting the daughters (v.29)? keeping the sabbaths (v.30)? avoiding defilement with wizards and familiar spirits (v.31)? Honour of the old (v.32)? benevolence to strangers (v.33-34)? refusing unrighteousness in measures (v.35-36)? or keeping all of God's statutes and judgments (v.37)?

When duty is authorized in God's Law, is it not given for and applicable to all of His people who can receive it? The law of marriage applies to the unmarried; the law of divorce to the married; the law of child-rearing to parents; and benevolence to those with means (1 Jno. 3:17-18) and the opportunity (Gal. 6:10) to assist. When the Gospel is preached, those of weak-mind or bereft of intelligence are excused from obedience, and so we all acknowledge. God did not, under Moses' Law, give one set of rules for "individuals" and another for "the church". His Laws governing worship or family were given to the Nation and applied to those who could obey it. So it is under Christ's Law. What authority has any Christian for any spiritual duty but those in "*letters to the churches*"? Bro. Rader has not shown how individual Christians are authorized to engage in any "church action". He agrees that this is so, but is at loss as how to prove when God's Instructions to a "church" may apply to a "Christian" and vice versa. He cannot even admit God's Law given through Moses, was for the Nation, but only for individuals!

Since he maintains that there is a clear-cut distinction between "church" and "individual" action, could he tell us how the body of Christ could ever have a "*spot, or wrinkle, or any such thing*" (Eph. 5:27)? If an "individual" (Christian) gets drunk publicly, Bro. Rader, it seems, would think there would be no need for confessing that fault to one another, for it was an individual action only. What Christians do, as individuals, would cast no reflection upon the rest of the church. Perhaps he could explain how the church of Christ could have a spot of the world upon it if it comes not through the action of an "individual" (Christian)? But, if when God forbids drunkenness, adultery, lying, etc. (Gal. 5:19-21; Col. 3:5-10) to "individuals" (and not the "church"), then why should any assembly need to "*put away from among yourselves that wicked person*" (1 Cor. 5:13)? Does Bro. Rader think only the assembled church may withdraw from an individual, but when the assembly breaks up, it would be all right to have fellowship, as "individuals", with the withdrawn from member?

ARGUMENT # 1--If "All of the above I agree with", Bro. Rader must accept

the conclusion of the argument! He says, "I believe in providing for non-saints" and I would ask: By What Authority? Since he says that 2 Thess. 3:10 cannot refer to "church" work, what passage would he use to limit such benevolence? Would he have the lazy man refused by the "individual" Christian, only to be served by the same Christian in an assembly? Love would demand the lazy man to feel the pangs of hunger to force him to work, thus providing what he needs. God thus says the need of the lazy man is to be left alone. When a widow has family, the need is for them to accept their responsibility toward her (1 Tim. 5:16). Bro. Rader cannot answer my question # 1, and evidently it is due to his inability to find the clear-cut distinction he makes on benevolence passages in the verses dealing with the attitude of heart of the Lord's Body! In this argument, please note that at least one passage per part has in its context or wording terms which he recognizes as making it apply to "church" not "individual" action. It stands, and he agrees with it!

ARGUMENT # 2--In addition to the remarks on pages 2-3, note that God selected Patriarchs who were benevolent to strangers, and when He gave His Nation (Israel) the Law on Sinai, He incorporated those same principles of benevolence. God made no distinction in the laws to the Nation or people, concerning benevolence and worship.

HIS ANSWERS TO MY QUESTIONS: # 1--already dealt with.

#2--Bro. Rader, are non-saints included in the widows of 1 Tim. 5:16? If not, where is your passage authorizing Christians to support the same? If so, how do you find them there, but not in the portion dealing with the widows charged to the church? Where is the church to assist saints or the individual to assist non-saints? His confusion is apparent.

#3--You're right! There would be no benevolence charged to any Christian were it not for his (or her) affiliation with the Lord, thus the same verses that obligates the Christian ("individual") also applies to the "church", unless a purely private family relationship is involved. Any obligation of any Christian to anyone other than his (or her) own family is laid by the same verses to "the church". Since you agree with what has been presented-----
"it is hard for thee to kick against the pricks"

QUESTIONS FOR BRO. RADER: 4. Did anything Jesus said while upon the Earth apply to the church? If yes, then what?

Since "Jas. 1:27 doesn't say one single thing about the church", then it would be a sin for "a church" to practice benevolence to those mentioned! For his statement to be true, he must assume: (a) only non-saints are being discussed; (b) this benevolence is nowhere else, or in any other form, authorized for "the church"; (c) God cannot authorize "church action" by distributing responsibility upon each individual; (d) there is a Scriptural principle which clearly shows no individual action may also be "church" action. NONE OF THESE assumptions can Bro. Rader prove from God's Holy Word!

ANSWERS TO HIS QUESTIONS: #1--No, for there is no church which can carry out such actions separate from the individual Christians. # 2--Yes, and provide what God says he must receive, and which her opportunity demands. # 3--Yes, and the rest of the New Testament shows the how.

CHART # 8--v.8 ("*disciples*") refers this to the "church" just as much as it did in Acts 11:29. Jesus said the "*disciples*" were to abide in him--- are they not the same as the body over which He is head (Col. 1:18)?

Rader's

2nd Neg

In my first negative I ask for bro. Polk to give us a little more definition of "local congregation." He says, "A 'local congregation' is one composed of those called out by the Gospel,..." He further says he knows of no congregation of the Lord's people without Christians. Yes the "local congregation" is made up of saints or Christians. However there is a difference in just a number of Christians acting and the local congregation acting. This is why I wanted more than just, "Christians working and worshiping close to where they live."

Bro. Polk said, "Now if you will only admit that Bible authority for Christians, whether assembled or unassembled, comes through the New Testament epistles written to 'the church', in a locale, you will have conceded my proposition!" Certainly the epistles written to "the church" in the local sense have things in them that apply to the church as it assembles (i.e. 1 Cor. 11:23-28), and things that apply to it unassembled (i.e. Phil. 4:15), and also things that apply to the individual (i.e. Gal. 6:7-9; 1 Cor. 7:3).

He said I spent 1/3 of my first negative continuing to argue the last proposition. It was also said, that I evidently didn't feel I had finished my affirmative work. I wasn't still arguing the first proposition. I had finished my affirmative work, yet there were some things you said that I felt needed answering. I was answering your charges, bro. Polk.

My opponent said, "The very reason his 3 questions in his 3rd negative were not answered was because he would not have had opportunity to reply to the answers without consuming space devoted to this second proposition." Did bro. Polk think I didn't know that? The very fact that I ask the questions shows that I wanted him to answer them whether I had a chance to reply or not. He still hasn't answered these questions or the other things I mentioned that he has not dealt with. (See my first negative).

Bro. Polk said, "If Bro. Rader is not satisfied with his argument of the first proposition, arrangement can be made for him to affirm it again (which would not be necessary had he proven it to begin with)." I am completely satisfied with my affirmative of the first proposition. However if bro. Polk has finally talked the brethren in Cornersville into having an oral debate, let's make the arrangements. Does Bro. Polk really mean arrangements can be made? We shall see!

He ask, "When the Lord placed benevolence in the Law of Moses (Ex. 23:4-5; Lev. 19:33-34; Deut. 14:29; 10:17-19), was it addressed to the Nation of Israel, or to the individuals?" Does bro. Polk not realize that a thing could be addressed to the Nation of Israel and still refer to some individual responsibilities? The same is true with New Testament passages written to a church.

Bro. Polk cites several verses in the context of Exo. 23:4-5 to try to show that we can't distinguish those statements obligating "the individual" Israelites or those obligating "*the church in the wilderness.*" However if we back up just three chapters (where the same people are being spoken to) we have the ten commandments. In speaking of the sabbath it is said, "*But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter...*" (v.10) The expression, "*thy son*" and "*thy daughter*" shows this is addressing individual responsibility. Who would have a son or a daughter? Individual Israelites or the group as a whole? Exo. 20:12, "*Honour thy father and thy mother:*" Who would have a father and mother? Individuals or the collective group? Though this may be

speaking to the Nation of Israel there are things mentioned that involve individual obligation--so it is with Exo. 23:4-5.

Again he ask, "Where, in Lev. 19:29-37, is a distinction made in the individual duties or 'the church'....?" Again look at the context. V.16 forbids talebearing among thy people. Who would do that? The Nation as a whole or as individuals? V. 20 refers to a man that lies with a woman. Is this the Nation or individual? V. 29 (which bro. Polk mentioned) says, "*Do not prostitute thy daughter*". Who has a daughter? The Nation or the individual?

The same would be true with Deut. 10:17-19; 14:29. God speaks to the Nation of Israel yet discusses individual responsibilities. In like manner the President may address the nation and yet refer to individual obligations.

What has bro. Polk proved if he could prove that the Nation of Israel was to care for strangers? What on earth has that to do with the proposition about the church in the New Testament? I can find where Israel warred as a nation (Joshua 7,8). Does that mean that the church (as a collectivity) can go to war?

Bro. Polk ask, "when duty is authorized in God's law, is it not given for and applicable to all of his people who can receive it?" He further says that the law of benevolence applies to all with means and opportunity to assist. Yes when God requires a thing of a Christian, then all Christians are required to do the same. Yet that does not mean that what God requires of every child of God he requires of the church (collective). Does bro. Polk think that since the individual is to care for his widow (1 Tim. 5:16) that the church must do so too since it has the means?

He said, "Bro. Rader has not shown how individual Christians are authorized to engage in any 'church action'". I have repeatedly stated that the work of the church (collective) can be carried out by individuals. To this bro. Polk agrees. Acts 6:1-6 would be an example. However the work of the individual cannot be carried out by the church. I beg bro. Polk to find authority for that. Don't forget my illustration of the Senate and the Senators. (See my first neg.)

Bro. Polk said that if a Christian gets drunk publicly, Rader must think it would cast no reflection on the rest of the church since it was an individual action. Bro. Polk knows better than that. He acts as though he doesn't know the difference between an individual acting as a church and his actions casting a reflection on it. Yes this man would cast a reflection on the church. The fornicator of 1 Cor. 5 would be an example. This man that got drunk certainly cast a reflection, but that wasn't the church getting drunk. Or was it?

He ask since God forbids drunkenness, adultery, etc. to the "individual" and not the "church" then why should any assembly need to put away from them that person. Because a little leaven leaveneth the whole lump. (1 Cor. 5:6)

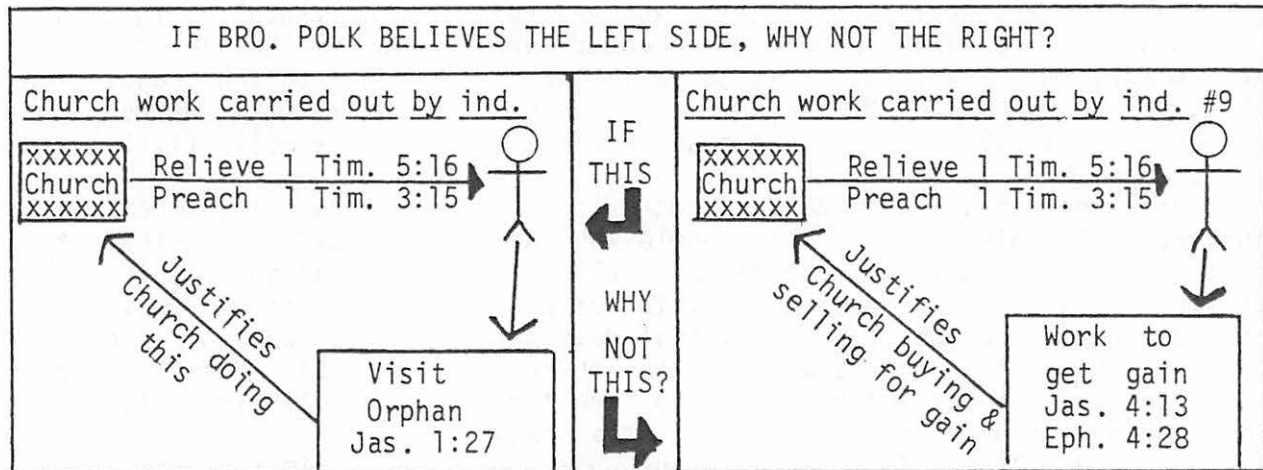
Again it is ask, "Does bro. Rader think only the assembled church may withdraw from an individual, but when the assembly breaks up, it would be all right to have fellowship, as "individuals", with the withdrawn member?" No for 2 Thess. 3:14 says to have no company with him. We are also told not to even eat with such an one. (1 Cor. 5:11) I just wonder what this has to do with proving his proposition.

Concerning Polk's Arg. # 1 he thinks I agree with his conclusion or at least I must accept it. Please look again at my reply to this argument, as well as my answer to his Arg. # 2. (See my first negative)

With reference to my answer to his 2nd question, he asks, "are non-saints included in the widows of 1 Tim. 5:16?" It could be saints or non-

saints. Following the above question he said, "If so, how do you find them there, but not in the portion dealing with the widows charged to the church?" The individuals are charged to relieve *"their widows"* which could be either saints or non-saints. The church is charged to relieve *"widows indeed"* which v. 5 shows that a widow indeed is one that *"trusteth in God."*

Bro. Polk evidently thinks that since the work of the church (collective) can be carried out by an individual, that passages that obligate the individual also obligate the church. If this principle is true with reference to benevolence it must also be true with other commands. Remember that which proves too much proves nothing. Note the following chart:



Bro. Polk said that I must prove God cannot authorize "church action" by distributing responsibility upon each individual. Does he think that when every individual Christian is doing a thing that the church is doing it?

POLK'S QUESTION FOR ME: # 4: Yes, how to handle an erring brother. (Matt. 18:15-17) This also shows a distinction between the individual and the church.

POLK'S ANSWERS TO MY QUESTIONS

1. If you don't believe that the individual's work can be carried out by the church, then why do you say the church can do what the individual is told to do?
2. He says we are to love the lazy man (2 Thess. 3:10) and the individual's widow (1 Tim. 5:16). Thus the church must relieve them according to his Arg. # 1. Yet he don't believe it can. (See my chart # 4).
3. He believes that Jas. 1:27 is all there is to *"pure and undefiled religion"*, thus bridling the tongue (v.26) has nothing to do with pure religion.

QUESTIONS FOR POLK

1. Does it follow that since we should love the sinners and little children that the church should relieve them?
2. Is a man practicing pure religion as long as he is visiting the fatherless and widows in their affliction, though he does not bridle his tongue?
3. Why have you misrepresented the issue and my position in this debate?

Since these articles are brief, the Reader is requested to return to the previous articles for review of the Affirmative points presented therein.

Brother Rader seems not to know what to do with the definition of "local church" given for this proposition, but it is taken from the Bible. Where does the Bible teach the Church of Christ exists as an entity separate from the Christians who should comprise it? He claims "there is a difference in just a number of Christians acting and the local congregation acting" and has only cited 1 Timothy 5:16 as proof of this dichotomy. That being true, then the only work of the church that is different from individual Christians is in the support of widows. In everything else, there is no distinction to be made, for Christ should be over all a Christian does. What authority does any Christian have for any spiritual service but that given to the church?

ARGUMENT I--Since this proposition is proved by this argument, and since Bro. Rader agrees with this argument, he agrees with my proposition.

ARGUMENT II--This argument establishes that God has always required of His people benevolence toward all men. Bro. Rader asks, with regard to the Mosaic part, "What on earth has that to do with the proposition about the church in the New Testament?" Has he not read, *"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtain a good report."* (Heb. 11:1-2)? *"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."* (Rom. 15:4)? *"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."* (1 Cor. 10:11)? This argument is a study of the Bible to see what God has required in the past that we may better know and understand His teaching on the subject of "benevolence" today. Does Bro. Rader believe God invented widows and orphans in the 1st Century, or that He said nothing germane until the New Testament? The Old instructs us in understanding priests (1 Pet. 2:5,9), sacrifices (Heb. 13:10-16), faith and works (Jas. 2:21,25), and benevolence. Even Bro. Rader says, "A thing could be addressed to the Nation of Israel and still refer to some individual responsibilities. The same is true with New Testament passages written to the church." Strange you should refer to Joshua 7, for in it, God held all Israel responsible for the individual action of Achan! This is a principle of Bible study to be noticed: God does not have a people without the individuals comprising the group. Argument II shows that my proposition simply states what God has taught all through His Word. Brother Rader has denied the proposition.

He said, "Yes, when God requires a thing of a Christian then all Christians are required to do the same. Yet that does not mean that what God requires of every child of God he requires of the church (collective)." If all Christians in a locality did the same thing, would the church be doing it? If not, then Bro. Rader shares the denominational view that one may be a Christian but not associated with a church. This is unscriptural (cf Acts 2:38, 41, 47; Eph. 1:22, 23; 5:23). If so, then he has accepted my proposition. For the same verses that oblige any Christian to do any spiritual duty necessitates the church, and vice versa. If not, why not? He has maintained that church action may be carried out by individuals, but individuals' actions may not be the duty of the church. I have shown from the Scriptures that this difference exists only in Bro. Rader's heart, not the Word of God. God gave His instructions to the church, thus obligating *"all that in every*

place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2). His instructions govern every facet of a Christian's life, depending upon the personal situations in which each Christian is involved. Every obligation of God is placed upon individual Christians, but a few of these obligations necessitate assembling together (1 Cor. 16:1-2; Acts 20:7; Eph. 5:19; Heb. 10:25). Bro. Rader evidently thinks the church ceases to exist when the assembly breaks up, for then Christians become individuals again. This of course, is contrary to what the Scriptures teach (cf Acts 8:1,3,4).

His Senate/Senator reference proves my point, for everywhere they go and whatever they do, they are referred to as "Mr. Senator". Everywhere we go and whatever we do, Christians must obey whatever God required of us. He admits (with 1 Cor. 5 as an illustration) that the sins of an individual Christian reflect upon the church, and (as in the case of the fornicator in Corinth) that the wicked one must be put away from among the church. The individual's sin, even according to Bro. Rader, reflects upon "the church" and 2 Thess. 3:14 necessitates every Christian to withdraw from the offending party. Bro. Rader, since Thessalonians and 1 Corinthians were written to the church regarding church action (withdrawal of fellowship), and you say it is individual action--why do you not apply the same reasoning to the case of benevolence? Are your eyes blinded to this inconsistency?

He must think that all passages must either be addressed to an assembly or individuals, but not both. He doesn't seem to be able to comprehend the fact that each Christian may have different obligations than some other Christians, and that God's Word teaches how to correctly behave under each obligation. Not all Christians are parents, or married, or in business, or laborers, or preachers, or children living at home, etc., and therefore Christians are given their obligations at the same time in the same Book, the New Testament. "The church" does not always refer, in the New Testament, to an assembly locally, but does always denote a Christian's relationship to the world. Instructions to "the church" are to those who are in a special relationship being discussed. For example, "the church" is obligated to widows (1 Tim. 5:16), those widows without relatives (indeed) are to be cared for by "the church", and those with physical relatives to be cared for by "the church", but specifically those blood-related. This is not all the Bible says on the subject of "church benevolence", but that is all that's discussed in this passage. Bro. Rader's dichotomy for Scriptures simply isn't in the Word of God. He cannot prove that Philippians 4:15 applied to the un-assembled church; that Galatians 6:7-9 applies only to individuals (since "*Brethren*" is used in verse 1); or that there is a difference between the un-assembled church and individual Christians in being subject to Christ. He cannot prove it from the Scriptures, nevertheless he continues to make the assertions.

HIS ANSWERS TO MY QUESTIONS: # 1--He refused to answer this question, for then he would have been pressed to produce his passage to prove his answer. There is no such passage for him to argue that the Lord's Church should show love to needy non-saints. His doctrine thus forces the Church of Christ to hold to the publicans' practice of loving those who love them, which Jesus condemned (Matt. 5:46). # 2--He says it is both, but the passage he uses (1 Tim. 5:16) he adamantly maintains makes an iron-clad distinction between "church" and "individual" benevolence! # 3--He says all church benevolence is motivated by love, but can he show the passage on love written to the church and not to "Christians"? He teaches the individuals love with works but the church cannot (cf 1 Jno. 3:16-18). # 4--Matthew 18:15--17 shows the action of an individual (sin and refusal to repent) directly re-

flects upon "the church". It proves my point! According to Bro. Rader's contention, no individual slight would be of concern to "the church", for his chart # 9 asserts individual obligation is not that of "the church"! He has proved too much. He teaches that everything else (except for Matt. 18:15-17) that Jesus taught while upon this earth was not for the church. The sins He condemned, the virtues He extolled, the miracles He performed, and the doctrines He preached have nothing to say to His spiritual body today! Bro. Rader, repent of this error of denying Christ's body the very words He gave, which are spirit and are life (Jno. 6:63). Jesus said His words were for believers (Jno. 17:20-21)--Bro. Rader says they were not. Whom will ye believe, Dear Reader.

HIS QUESTIONS FOR ME: # 1--answered. # 2--2 Thess. 3:10 was written to "the church" (cf v.1). Bro. Rader, what should the church do for the lazy man? # 3--Bridling the tongue is "*keeping oneself unspotted from the world*" (Jas. 1:26,27). Bro. Rader, should "the church" bridle its tongue? # 4--"We" who? If the church, individuals would do it; if individuals, they would still do it. # 5--No, for pure religion includes both. # 6--Where have I done so? Prove that I have, then ask why. The Devil accuses for the purpose of maligning a person (Jude 9; Rev. 12:9-10). Will Bro. Rader list his charges after the Affirmative has no further opportunity to respond? Time will tell.

Rader's

3rd Neg

As we come to this the final article of the debate I would like to call attention to some things bro. Polk has left unanswered: (1) My argument concerning 1 Cor. 12:14. (My 1st Affirmative) (2) My first question! "Can one man (an individual) be a church?" (3) All three questions in my third affirmative. (4) What I said about the context of Exo. 23; Lev. 19; Deut. 10, 14 showing that it was individual responsibilities. (5) Chart # 9. He mentioned but didn't attempt to answer it. (6) My proposal for an oral debate. Why did he not give response to all these? Bro. Polk can beat that, surely!

Bro. Polk asks, "Where does the Bible teach the Church of Christ exist as an entity separate from the Christians who comprise it?" I stated in my last article that the local congregation is made up of Christians. However there is a difference in just one of these Christians acting and the local congregation acting (as a unit). Again I cite 1 Tim. 5:16 which shows the distinction.

He said that if 1 Tim. 5:16 showed a difference between one Christian acting and the church acting that the support of widows would be the only work in which they differ. No, I've shown in this debate that the work of the church is to relieve saints and the work of the individual is to relieve saints and non-saints. Thus this is another difference. But if what he said were so, wouldn't that be enough to show a distinction?

He again asks, "What authority does any Christian have for any spiritual service but that given to the church?" The individual Christian has the spiritual duty to wear the name "*Christian*" (Acts 11:26; 1 Pet. 4:16). Was that given to the church? Polk is sounding even more like a Christian church Preacher.

The individual Christian is told to relieve their widows. Yet that wasn't given to the church for the same verse says, "*and let not the church be charged.*" (1 Tim. 5:16)

ARGUMENT # I---Polk thinks I agree with this argument and thus his proposition. I stated in my 1st and 2nd neg. that I agree with the four points, but not his conclusion since it does not follow!

ARGUMENT # II---Bro. Polk tried to prove that the Nation of Israel (as a collectivity) was to care for strangers. When I ask, "What on earth has that to do with the proposition about the church in the New Testament?", he asks if I had read Heb. 11:1-2; Rom. 15:4; 1 Cor. 10:11. Yes, I've read these verses. Though we may learn from examples in the Old Testament, that is no authority for the church to do what they did. What did he say about "warring" as a Nation?

He asks, "Does Bro. Rader believe God invented widows and orphans in the 1st century, or that He said nothing germane until the New Testament?" No, for I stated that in the Old Testament the strangers were cared for by individuals. (See 1st and 2nd Negative.)

Bro. Polk said, "God held all Israel responsible for the individual action of Achan!" I notice that he admits it to be "individual" action and not the action of all Israel. All Israel may bear the consequence of Achan's sin, but not the responsibility or the guilt. The responsibility they bore was for their inactivity in dealing with Achan. However if God did hold all Israel responsible for his sin, why was not all Israel stoned to death like Achan? (Josh. 7:25-26) Likewise a church may bear the consequences of a sin one member may commit, but not the guilt.

He asks, "If all Christians in a locality did the same thing, would the church be doing it? If not, then Bro. Rader shares the denominational view that one may be a Christian but not associated with the church." Bro. Polk, suppose a church in a certain locale was made up of five men. Those same five men are in the car business together. Is the church in the car business? If all Christians buy and sell and get gain (Jas. 4:13) then the church must be according to bro. Polk's logic. However that doesn't mean that these five men are not associated with the church. A person can be in the church and function as an individual and still not be functioning as the church. What's wrong with bro. Polk that he can't see that?

Polk stated, "For the same verse that obligates any Christian to do any spiritual duty necessitates the church, and vice versa." What about Acts 11:26, the spiritual duty to wear the name "*Christian*"? Does this necessitate the church wearing the name "*Christian*"?

Again he said, "Bro. Rader evidently thinks the church ceases to exist when the assembly breaks up, for then Christians become individuals again." No Rader does not think that and Polk knows I don't! He should have known it wasn't so when he said it! I have simply been stating that an individual Christian may do something and that not be the church doing. However since bro. Polk believes that private and non-spiritual activities are not the work of the church but the individual's work, I wonder if he thinks the church ceases to exist when a Christian engages in these? And would he then become no part of the church? Thou art the man bro. Polk! "Are your eyes blinded to this inconsistency?"

Bro. Polk said, "His senate/senator reference proves my point, for everywhere they go and whatever they do, they are referred to as 'Mr. Senator'." Yes, but everywhere he goes and in everything he does he is not functioning for or as the "senate". Everywhere a child of God goes he is called a "Christian". But he is not always functioning for or as the church. No it

doesn't prove his point at all!

He charged that I believe that 1 Cor. 5 (withdrawing from disorderly) is individual action. No I believe it is church action for verse 4 says so.

Polk says the church is to relieve widows indeed, but also those that are not widows indeed. (1 Tim. 5:16) The text says concerning those that are not widows indeed, "*let not the church be charged.*" Bro. Polk says let it be charged. Reader which do you believe?

He said that I can't prove Phil. 4:15 applied to the unassembled church. Here the church sent to Paul's necessity. The sending to a preacher doesn't always take place in the assembly. (Though the collection does). This doesn't necessitate an assembly for this to be done.

He said I can't prove Gal. 6:7-9 applies only to individuals. Does bro. Polk think we will reap collectively (as a church) in the day of judgement?

He also said that I can't prove a difference between the church un-assembled and the individual Christians being subject to Christ. I'm not trying to show a difference in the people who make up the unassembled church and the individual Christians. Rather I'm showing a difference in their functions. One time a man may act on behalf of the church thus involving church action (i.e. treasurer may pay a church bill). Yet the same man may pay his own bills thus not involving church action.

POLK'S QUESTIONS: # 1, 2, 3--I ask the reader to look again at the questions and my answers to them. # 4--When I cited Matt. 18:15-17 I didn't say that this was all he said that applied to the church. This is only one example.

He said that I say that Jesus' words are not for believers. Bro. Polk knows better! I'd hate to think that I would have to resort to such tactics as that in order to meet a man's arguments.

MY QUESTIONS FOR POLK: # 3 (Of my 1st Neg.) If bridling the tongue is "*keeping unspotted from the world,*" why did you say v. 27 was all there was to "*pure religion.*" (See his answer to this question. Polk's 2nd Affirm.) # 1 (Of my 2nd Neg.) He dodged the question by saying the individual would do it. I didn't ask that. I ask if the church could. # 2 If this is so then Jas. 1:27 is not all there is to pure religion. # 3 I've repeatedly shown your misrepresentation of the issue as well as my position.

POLK'S CONTRADICTIONS

Bro. Polk said concerning Arg. # 1--"Since Rader agrees with this argument, he agrees with my proposition." Then concerning Arg. # II--he says, "Brother Rader has denied the proposition." Now just which is it bro. Polk?

He never straightened out what he said in his first negative. (1) "It would be a sin, according to his doctrine, for any individual Christian to give to another Christian,..." (2) "Donnie Rader's doctrine would make the church practice the religion of the publicans but the individual the religion of Christ;" (3) "...a brother who believes...salute only our brethren..." Not only did bro. Polk misrepresent my position, but those misrepresentations are contradictory.

SUMMARY

1. I've shown from the first of the debate that the issue is not what an individual could do, but what the church (collective) could do. (Chart # 1)

2. I've shown that the church (collective) is to relieve only saints. (Chart # 2) None of these passages say "saints only" but they only say "saints". Likewise no passage says "sing only" but they only say "sing."

3. I've shown a distinction between the individual and the church. (Chart # 3)

4. I've also shown that the passages that he argued from doesn't prove

his position. (a) 2 Cor. 9:13 - (Chart # 6, 7) (b) Jas. 1:27 - (Chart #8) (c) Gal. 6:10 - (Context v. 12 shows it is individual action) (d) His argument concerning the work being "carried out by individuals" is answered in chart # 9. (e) Arg. # I - I showed that his conclusion doesn't follow. (f) Arg.#II I showed that if this were so, it doesn't prove anything about what the church can do today.

Thus it is obvious that every argument he has made fell short of proving his proposition.

Study your Bibles, think for yourselves and accept the truth!

A WORD OF THANKS

I would like to take this space to thank my wife, Joan, for the many hours spent in getting this debate ready for publication. Without her help the publication would have been put off for months.

Donnie V. Rader