

Saints Only Doctrine

Intro: A couple of years ago I began preparing for a debate with some who hold the saint's only view and recently had some questions from another part of the nation regarding this subject. These brethren believe that we can only help out of the church treasury in a benevolent way those who are Christians. Additionally, these brethren believe that if a congregation helps a non-Christian out of the church treasury, they sin and those congregations who do so and teach the acceptability of such are hell-bound.

I. THE POSITION

A. Debate propositions:

1. Eural Bingham in his debate with Alan Highers affirmed: "The scriptures teach that in benevolence, Churches of Christ may relieve saints only."
2. A. C. Grider in his debate with W. L. Totty affirmed: "The Bible teaches that it is a sin for the church to take money from the church treasury to buy food for needy destitute children, and those who do so will go to hell."
3. Grider's proposition is much more descriptive of the actual position, but also one they do not want to affirm today.

B. Their primary arguments:

1. All the examples in the New Testament are giving aid to saints only.
 - a. Passages:
 - (1) Needed believers: Acts 2:44-45 ⁴⁴ And all that believed were together, and had all things common; ⁴⁵ And sold their possessions and goods, and parted them to all *men*, as every man had need."
 - (2) Needed believers: Acts 4:32-37 ³² And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. ³³ And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. ³⁴ 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, ³⁵ And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. ³⁶ And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, ³⁷ Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet."
 - (3) Needed widows: Acts 6:1-6 ¹ 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 ministration. ² 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. ³ 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. ⁴ But we will give ourselves continually to prayer, and to the ministry of the word. ⁵ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: ⁶ Whom they set before the apostles: and when they had prayed, they laid *their* hands on them."
 - (4) Needed brethren: Acts 11:27-30 ²⁷ And in these days came prophets from Jerusalem unto Antioch. ²⁸ And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. ²⁹ Then the disciples, every man according to his ability, determined to

send relief unto the brethren which dwelt in Judaea: ³⁰ Which also they did, and sent it to the elders by the hands of Barnabas and Saul.”

- (5) Poor saints: Rom. 15:25-31 “²⁵ But now I go unto Jerusalem to minister unto the saints. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷ It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. ²⁸ When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. ²⁹ And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. ³⁰ Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; ³¹ That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;”
- (6) Poor saints: 2 Cor. 8:1-4 “¹ Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; ² How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ³ For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; ⁴ Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.”
- (7) Poor saints: 2 Cor. 9:1, 3, 12 “¹ For as touching the ministering to the saints, it is superfluous for me to write to you:... ³ Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:... ¹² For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;”
- (8) Widow indeed: 1 Tim. 5:16 “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.”

b. Since there is no example or pattern given (no authority), to give benevolent aid to non-saints, including children, from the church treasury it is sinful to do.

c. Answer:

- (1) Authority is not derived only by example.
 - (a) Authority comes from: direct statements, implication, examples.
 - (b) If we have one of the three, then we have authority for the action.
 - (c) This is the same type of argument of those who believe only a Christian man can baptize someone.
- (2) Passages show congregations gave to non-saints.
 - (a) Paul’s defense before Felix; Acts 24:17 “¹⁷ Now after many years I came to bring alms to my nation, and offerings.”
 - (i) Alms is always used with the idea of giving to the poor.
 - (ii) This is the collection Paul had received from the churches of Macedonia, Galatia, et.al.
 - (b) 2 Cor. 9:13 “¹³ Whiles 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. Fellowship:

a. It is from the Greek *κοινωνία* (*koinonia*).

- (1) Thayer’s lexicon shows it is used only of the relationship between those who are in Christ and is obtained by walking in the light.
- (2) Thayer concluded that there is fellowship in the common fund of the saints, in the receiving and the giving or distribution.

- b. The church is not to have fellowship with unbelievers; thus, distribution can be made only to believers.
- c. Answer:
 - (1) *κοινωνία* (*koinonia*) can be used in various ways with various meanings (as most words can).
 - (a) It may mean fellowship, contribution, communicate, and distribution.
 - (b) Thayer has three definitions for it:
 - (i) the share which one has in anything, participation
 - (ii) intercourse, fellowship, intimacy
 - (iii) a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.
 - (c) BDAG lists four definitions:
 - (i) close association involving mutual interests and sharing, association, communion, fellowship, close relationship (hence a favorite expression for the marital relationship as the most intimate between human beings)
 - (ii) attitude of good will that manifests an interest in a close relationship, generosity, fellow-feeling, altruism
 - (iii) sign of fellowship, proof of brotherly unity, even gift, contribution
 - (iv) participation, sharing
 - (d) It can carry various meanings and not all of them are “only of the relationship between those who are in Christ and is obtained by walking in the light.”
 - (2) Death-nell:
 - (a) If giving a contribution to one implies fellowship, does the individual have fellowship with the unbeliever?
 - (b) Does the individual have fellowship with the unbeliever when he gives to him?

II. MAJOR PASSAGES:

- A. **2 Cor. 9:13** ^{“13} Whiles 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*,”
 - 1. The saints only position:
 - a. “Unto all *men*” has reference to saints.
 - (1) Bill Reeves wrote: “The word “them” in context refers to the saints in Jerusalem that on that occasion were needy, and the word “all” refers to all saints elsewhere on any other such occasion. The next verse makes it crystal clear that only saints are under consideration. Paul in verse 1, telling the Corinthians that the benevolence commanded was for saints, would not in verse 13 praise them for dispersing said benevolence to non-saints!”
 - (2) Response:
 - (a) There are no Scriptures to prove that the relief for Jerusalem (Judea) was for anyone else.
 - (b) It was for Jerusalem only.
 - (c) This would make Paul saying for the saints (Jerusalem) and saints (other locations).

- b. “Unto all *men*” refers back to “unto them.”
- (1) W L Wharton wrote:
 - (a) “ ‘All’ is a substantive and takes the place of a noun. The identity of the noun it stands for must always be determined by the context. If we say that ‘Jim, Don and Bill went to town,’ and then say: ‘All had a good time,’ does anyone suppose that we are talking about any others than Jim, Don and Bill? Whoever is included in the ‘all’ of 2 Cor. 9:13 will be in the context and not because ‘eis pantas’ inherently means ‘everybody, whether saint or sinner.’ ”
 - (i) He fails to prove the context limits “all” as he would like it to do.
 - (ii) His illustration is not parallel to what is in this verse.
 - (iii) If you substitute the noun for the substantive, it always makes sense, but does not in this passage (“unto them and unto them”).
 - (iv) Notice the conjunction “and.”
 - a) It joins two grammatical things.
 - b) Compare belief and baptism in Mark 16:16 ^{“16} He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
 - c) Will have more to say regarding this later.
 - (b) “This expresses a hope which Paul entertained in reference to the gift that, as yet, was not even made. He hoped it would reach beyond relieving the needs of the poor saints and cause all Jewish Christians to think well of their Gentile brethren in Christ. Whether it accomplished this worthy object we are never informed. This explains why the contribution was said to be unto ‘them’ (the poor Jewish saints who actually received the funds) and ‘unto all’ Jewish Christians in that the gift to the poor among them was also a gesture of good-will towards all of the Jewish saints.”
 - (i) How does he know that there were Jewish Christians in Jerusalem that were not poor?
 - (ii) If there were Jewish saints there that were not poor, why was Paul collecting from Gentile Christians elsewhere when the needs could have been met locally, as had been done on Pentecost and thereafter (Acts 2, 4)?
- c. “Unto them” has reference to Jewish Christians and “unto all *men*” has reference to all Christians.
- (1) Jerry Fite wrote: “The needy saints in Jerusalem thank God for the fact that His people, even the Gentiles, are willing to give ‘unto them’—Jewish Christians, and if to them, certainly ‘unto all’—Christians who make up the family of God. This explanation respects the fact that ‘all’ is limited by context, does no violence to the expressed purpose for the collection; places emphasis upon the importance of the new relationship between Jewish and Gentile Christians, as the gospel was spreading over the earth; and is consistent with other accounts indicating the collection from the churches went to help needy saints, not the whole world.”
 - (2) Response.
 - (a) There is nothing in the context that limits “unto all men” in such a way.

- (b) He argues what he must prove and simply assumes the truthfulness of it.
 - (c) There is nothing to indicate that the relief was for anyone other than those in Judea (Jerusalem).
- 2. The passage:
 - a. Brethren were in need which motivated brethren to contribute to their needs.
 - (1) Acts 11:29 “²⁹Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:”
 - (2) Rom. 15:26 “²⁶For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.”
 - (3) 2 Cor. 9:1 “¹For as touching the ministering to the saints, it is superfluous for me to write to you:”
 - b. Did the saints, in this practice of their Christianity, render aid **only** to fellow-saints, or did they, as opportunities, resources, and priorities occasioned, give aid to any who had not obeyed the Gospel?
 - (1) He commended them for their liberality; 2 Cor. 9:11 “¹¹Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.”
 - (2) It was meeting the needs of the saints and an offering of thanksgiving to God; 2 Cor. 9:12 “¹²For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;”
 - (3) The “them” has reference to saints; “unto all” would be silly doubletalk to also refer to saints, it must refer to non-saints in Jerusalem.
 - (4) If so, then it harmonizes with Paul’s response to Felix; Acts 24:17 “¹⁷Now after many years I came to bring alms to my nation, and offerings.”
- B. Gal. 6:10** “¹⁰As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”
 - 1. There are some who deny this has any reference to benevolence. Ricky Jenkins wrote, “But a close examination of the passage shows that it is neither authorizing congregational action nor speaking of benevolence.”
 - 2. The position is that this is only individual action.
 - a. Brian Yeager wrote: “Many make an appeal to Galatians 6:10 in an attempt to argue that a local church can supply, from her treasury, things such as money, food, clothing, housing, etc. to saint and sinner alike. Many believe that, since the book of Galatians was written to the ‘churches of Galatia’ (Galatians 1:2), this means collective provision to saint and sinner alike can be done from the treasury of a local church. I am writing to refute these absurd claims and I am suggesting to anyone reading this article, that brethren who appeal to Galatians 6:10 are doing so to justify their actions, not authorize their actions.”
 - b. Ethan Longhenry concludes: “Therefore, as we can see, the individual Christian is the focus of this portion of the Galatian letter; it stands to reason that verse 10 thus also refers to the work of the individual, and not the work of the church.”
 - 3. Is this only individual action?
 - a. Their argument is not only is it individual action, but it is sinful for the church to “do good” to non-saints.

- b. Context:
- (1) Is it sinful for the church as a collective body to restore those overtaken in a fault? Gal. 6:1 “¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”
 - (2) Is it sinful for the church as a collective body bear burdens? Gal. 6:2 “²Bear ye one another’s burdens, and so fulfil the law of Christ.”
 - (3) Is it sinful for the church as a collective body to fulfill the law of Christ? Gal. 6:2 “²Bear ye one another’s burdens, and so fulfil the law of Christ.”
 - (4) Is it sinful for the church as a collective body to prove its work? Gal. 6:4 “⁴But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”
 - (5) Is it sinful for the church as a collective body to fulfill its responsibilities? Gal. 6:5 “⁵For every man shall bear his own burden.”
 - (6) Is it sinful the church as a collective body to share (financially) in the teaching of the Gospel? Gal. 6:6 “⁶Let him that is taught in the word communicate unto him that teacheth in all good things.”
 - (7) Is it sinful for the church as a collective body to continue in well doing? Gal. 6:9 “⁹And let us not be weary in well doing; for in due season we shall reap, if we faint not.”
 - (8) Is it sinful for the church as a collective body to do good unto all men especially those of the household of faith? Gal. 6:10 “¹⁰As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”
 - (9) Would it not be sinful for the church as a collective body to do good unto the household of faith? Gal. 6:10 “¹⁰As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”
 - (10) What **must** be argued is that it is sinful for the church as a collective body to engage in any of these actions.
- c. Some implications:
- (1) Both verses 2 and 10 bearing one another’s burdens and doing good to those who are Christians would be sinful for the church to do as a collective body which contradicts their position.
 - (2) It would be sinful to pay the preacher out of the church treasury.
 - (a) Each individual Christian must pay the preacher and anyone who failed to do so would be committing sin.
 - (b) However, Paul took wages of churches; 2 Cor. 11:8 “⁸I robbed other churches, taking wages *of them*, to do you service.”
 - (3) If the church is **not** to do what the individual is told to do, then the reverse applies also.
 - (a) If true, then the church is to do what the individual is told not to do.
 - (b) Illustration:
 - (i) Must the church practice witchcraft or reveling because the individual is told **not** to do such (Gal. 5)?
 - (ii) If a church practiced such and someone said the Lord forbids such, should the congregation respond, “That was written to individuals and not the church, thus the church **must** practice those things.”
 - (iii) Would such make good common sense?

- d. Paul, by inspiration, wrote to the church.
 - (1) Gal. 1:2 “²And all the brethren which are with me, unto the churches of Galatia:”
 - (a) This would include individual Christians; 1 Cor. 12:20 “²⁰But now *are they* many members, yet but one body.”
 - (b) But it would not be individuals **only**.
 - (2) Notice within the immediate context:
 - (a) “Brethren”; Gal. 6:1 “¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”
 - (b) “Let us”; Gal. 6:9, 10 “⁹And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”
 - (c) “Unto you” (plural); Gal. 6:11 “¹¹Ye see how large a letter I have written unto you with mine own hand.”
- C. **Jam. 1:27** “²⁷Pure 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.”
1. Anti-position:
 - a. This verse is individual action only and is not to be practiced by the church.
 - b. They argue context demands it be individual action.
 - (1) Every man; Jam. 1:19 “¹⁹Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:”
 - (2) Man; Jam. 1:20 “²⁰For the wrath of man worketh not the righteousness of God.”
 - (3) Each one; Jam. 1:21 “²¹Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”
 - (4) Ye, your, own selves, a man, he; Jam. 1:22-25 “²²But be ye doers of the word, and not hearers only, deceiving your own selves. ²³For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”
 - (5) Any man, his, man; Jam 1:26 “²⁶If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion *is* vain.”
 - (6) Himself; Jam. 1:27 “²⁷Pure 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.”
 - c. Eugene Britnell in his debate with Guy N. Woods affirmed: “The scriptures teach that it is sinful for pure and undefiled religion to be done by the church in caring for widows and orphans in an organization such as Mount Dora or like facilities when properly supervised by Christians.”
 2. It entails both individual and corporate action (as the rest of the chapter does).
 - a. Written to the 12 tribes; Jam. 1:1 “¹James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”
 - (1) Has direct reference to the Jews in a physical sense; Acts 26:7 “⁷Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.”
 - (2) In the Christian era it takes on a symbolic (spiritual or figurative) sense meaning the church;
 - (a) Luke 22:30 “³⁰That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”
 - (b) Jam. 1:2 “²My brethren, count it all joy when ye fall into divers temptations;”

- b. Jam. 1:21 ^{“21} Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”
 - (1) “Souls” is plural (not singular).
 - (2) Shows that more than one individual is under consideration.
 - (3) That plurality could include one or more congregations.
 - c. Jam. 1:26 ^{“26} If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion *is* vain.”
 - (1) “In any man” is an indefinite singular pronoun.
 - (2) “Among you” is a second person plural which would refer to the church.
 - d. Jam. 2:1-2 ^{“1} My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. ² For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;”
 - (1) This is that one who comes into the assembly are without partiality.
 - (2) Are we as individuals to behave toward them without partiality, but as a corporate entity treat them with partiality (even obligated to do so)?
3. We see the church (as a corporate unit) performing this type of benevolent activity.
- a. Acts 6:1-3 ^{“1} 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 ministration. ² 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. ³ 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.”
 - b. 1 Tim. 5:16 ^{“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.”
 - (1) The church has specific responsibility to those who are widows indeed.
 - (2) How can James 1:27 (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.”) be the sole responsibility of the individual and individual action only?

D. “Unto All” in 2 Cor. 9:13 and Gal. 6:10

- 1. *All* is from the Greek πάντας (*pantas*) from the word πᾶς (*pas*).
 - a. It is found 88 times in 84 verses in the New Testament.
 - b. They are not willing to argue that it always refers to non-saints.
 - c. Gus Nichols pointed out: “The Greek word ‘Pantas’ when used apart from some other word meaning man, is translated ‘All men’ eleven times in the New Testament and does not mean saints only a single time.”
 - d. These two passages use a modifying word with it.
- 2. 2 Cor. 9:13 ^{“13} Whiles 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*;”
 - a. It has the preposition εἰς (*eis*) thus εἰς πάντας (*eis pantas*).
 - b. This phrase is found 14 times in 13 verses in the New Testament.
 - (1) Rom. 3:22 ^{“22} Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:”
 - (2) Rom. 5:12 ^{“12} Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”
 - (3) Rom. 5:18 ^{“18} Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.”

- (4) Rom. 10:12 ^{“12} For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.”
 - (5) Rom. 16:19 ^{“19} For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.”
 - (6) Eph. 1:15 ^{“15} Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,”
 - (7) Col. 1:4 ^{“4} Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,”
 - (8) 1 The. 3:12 ^{“12} And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you.”
 - (9) 1 The. 4:10 ^{“10} And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;”
 - (10) 1 The. 5:15 ^{“15} See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.”
 - (11) Phm. 5 ^{“5} Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;”
 - (12) Not really translated: Jude 25 ^{“25} To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever [literally: into all the ages]. Amen.”
3. Gal. 6:10 ^{“10} As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.”
 - a. It has the preposition *πρός* (*pros*) thus *πρὸς πάντας* (*pros pantas*).
 - b. This phrase is found 7 times in the New Testament.
 - (1) Luke 9:23 ^{“23} And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.”
 - (2) Luke 12:41 ^{“41} Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?”
 - (3) Acts 22:15 ^{“15} For thou shalt be his witness unto all men of what thou hast seen and heard.”
 - (4) 1 The. 5:14 ^{“14} Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*.”
 - (5) 2 Tim. 2:24 ^{“24} And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,”
 - (6) Tit. 3:2 ^{“2} To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.”
 4. To be consistent, they must argue that every occasion it means saint and excludes non-saint.

III. ARGUMENTS, IMPLICATIONS, AND QUESTIONS

A. Collective Obligations:

1. The straw man argument:
 - a. The church can do anything the individual can do.
 - b. Wayne Walker wrote, “that whatever members as individuals do, the church as a whole can do.”
 - c. No one really argues such, and we would object to such as much as anyone else (and such would include the use of funds).
2. Do obligations to the individual and obligations to the church ever overlap?
 - a. Taking the saints only position, there can never be any overlap.
 - b. Yet, they would never be consistent.
 - c. Upon what basis do we determine when there is an overlap?

3. All God-given **obligations** that exist upon the basis of one's being a Christian and that are **equally related to all Christians** are obligations that apply to both the individual Christian and the local church.
 - a. Said another way:
 - (1) Most if not all of those people will admit that when all Christians in a local church act as a functioning unit that is the local church acting.
 - (2) If all Christians in a local church are equally related to a given obligation that would also mean that the local church of which they are members is also related to that same obligation.
 - b. This is working in the area of obligations (things that must be) that Christians must discharge to be faithful to God.
 - (1) These are obligations that are **only** for Christians
 - (2) These obligations are **only** because they are Christians.
 - c. Preaching the Gospel to the lost.
 - d. Edifying the brethren.
 - e. Benevolent aid (to saints).
 - f. Singing psalms, hymns, and spiritual songs
 - (1) Eph. 5:19 ¹⁹Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"
 - (2) Col. 3:16 ¹⁶Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
 - g. Lord's Supper.
 - (1) 1 Cor. 11:23-34
 - (2) 1 Cor. 11:28, 34 ²⁸But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.... ³⁴And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."
 - (3) Paul requires a man to collectively perform the individual duty to observe the Lord's Supper in the assembly.
 - h. Giving; 1 Cor. 16:1-2 ¹Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come."
 - (1) "Churches of Galatia...do ye" is plural.
 - (2) "every one of you" is singular.
 - i. Apply this principle to Gal. 6:10 and Jam. 1:27 and their individual only contention falls.

B. What is the treasury?

1. Does the church treasury consist of liquid and non-liquid assets?
 - a. Liquid assets are basically cash or things that can be quickly turned into cash without losing its value.
 - b. Non-liquid assets are other items of value (house, land, etc.).
2. If only liquid:
 - a. Then it would be permissible to take money out of the treasury, buy a non-liquid asset and give that non-liquid asset to a non-saint since non-liquid assets are excluded from the church treasury.

- b. Examples:
 - (1) Buy food (a nonliquid asset) and give that food to a non-saint.
 - (2) Could pay for the utilities, house rent, etc., for a non-saint (which are all nonliquid).
- 3. If the church treasury consists of both liquid and non-liquid.
 - a. Some things bought with money from the church treasury (nonliquid assets).
 - (1) Building
 - (2) Air Conditioner
 - (3) Pews
 - (4) Water fountain
 - (5) Utilities: Power, water, sewer, phone, etc.
 - b. Do non-saints (including babies and small children) have the right to benefit from these nonliquid assets?
 - (1) Sit in the pews?
 - (2) Get the benefit of the heating and/or air conditioning and lighting?
 - (3) Drink water from the water fountain?
 - (4) Use the restroom facilities?
 - (5) Use the nursery for their small children and babies?
 - (6) Forbid the use of any handicap provisions (handrails, wheelchair ramps, walkers, etc.) that is a part of the treasury?
 - (7) Make a phone call (are only saints allow to make them and only to other saints)?
 - (8) Use the songbooks while singing?
 - (9) Look at the PowerPoint (overhead projector, sheet charts, etc.) or must they close their eyes lest they utilize some church assets?
 - (10) Exclude them from parking in the parking lot (also part of the nonliquid assets)?
 - (11) Allow them on the property?
 - c. Do we not do good (benevolence) to people when we teach them the Gospel (evangelism)?
- 4. Do they put their money (liquid assets) in a bank?
 - a. Banks loan money which money comes from deposits made by its members.
 - b. Banks loan money for things contrary to the Gospel and even for sinful things.
 - c. Do these brethren sin by putting their money (assets) in the bank?

C. God's Nature

1. We are to be partakers of God's nature; 2 Pet. 1:4 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."
2. Mat. 5:43-48 "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴ 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; ⁴⁵ 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. ⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans the same? ⁴⁷ And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? ⁴⁸ Be ye therefore perfect, even as your Father which is in heaven is perfect."
 - a. God blesses both the just (saint) and unjust (non-saint) by sending both sunshine and rain upon each.

- b. Jesus teaches us to be perfect in this same way.
 - (1) Some argue that this is to the individual only.
 - (2) We have previously dealt with such arguments.
 - (3) Is it right for the individual to be like God in this way, but sinful for the church?
 - (4) Is it sinful for the church to follow God's example?
 - (5) Is it sinful for the church to love her enemies? Must the church hate them?
 - (6) Surely, we must understand that both the individual and church are to love their enemies and do good to them to be true children of God.
3. Rom. 5:8-10 ⁸But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."
 - a. God's love was extended to us when we were non-saints.
 - b. God's grace thus extended to all, not just saints; Tit. 2:11 ¹¹For the grace of God that bringeth salvation hath appeared to all men,"
 - c. Christ died for all, not just saints; Heb. 2:9 ⁹But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."
4. Jesus and His benevolent work
 - a. Feeding people:
 - (1) Feeding the 5,000 men with 5 loaves and 2 fishes.
 - (a) Recorded in all the accounts:
 - (i) Mat. 14:13-21
 - (ii) Mark 6:31-44
 - (iii) Luke 9:12-17
 - (iv) John 6:1-14
 - (b) The children also ate.
 - (i) While in Judaism they would be a part of the covenant, during the New Testament they would not be saints.
 - (ii) Mat. 14:21 ²¹And they that had eaten were about five thousand men, beside women and children."
 - (c) John 6 reveals that these men were not true disciples.
 - (i) They followed Jesus only for the food; John 6:26 ²⁶Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."
 - (ii) They left Jesus; John 6:60-66 ⁶⁰Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? ⁶¹When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ⁶²What and if ye shall see the Son of man ascend up where he was before? ⁶³It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. ⁶⁴But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. ⁶⁶From that *time* many of his disciples went back, and walked no more with him."
 - (2) Feeding the 4,000 men with 7 loaves and 2 fishes.
 - (a) Recorded in Matthew and Mark:
 - (i) Mat. 15:32-39

- (ii) Mark 8:1-9
- (b) The children also ate; Mat. 15:38 ³⁸“And they that did eat were four thousand men, beside women and children.”
- b. Syrophenician woman’s daughter
 - (1) Recorded:
 - (a) Mat. 15:21-28 ²¹“Then Jesus went thence, and departed into the coasts of Tyre and Sidon. ²²And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. ²³But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴But he answered and said, I am not sent but unto the lost sheep of the house of Israel. ²⁵Then came she and worshipped him, saying, Lord, help me. ²⁶But he answered and said, It is not meet to take the children’s bread, and to cast *it* to dogs. ²⁷And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table. ²⁸Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”
 - (b) Mark 7:24-30 ²⁴“And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. ²⁵For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. ²⁷But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast *it* unto the dogs. ²⁸And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs. ²⁹And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.”
 - (2) She was not an Israelite and while Jesus was not sent to her (her people), He still extended a benevolent act toward her (one who would be a non-saint).

D. Questions and implications:

1. If the doctrine is true:
 - a. The church cannot give funds from its treasury to help a needy orphan child.
 - b. The church cannot help an orphan even if the money goes to the home of a church member.
 - c. The church could provide benevolent aid to a saint, but if the spouse were not a non-saint, they could not provide aid to the spouse of starving infant.
 - (1) They would say they would provide aid individually.
 - (2) However, what would they do if other members were in the same condition but there was money in the treasury?
 - (3) To be consistent, they would must let the spouse and baby starve.
 - d. The church cannot provide shelter, clothing, blankets, or food for non-saints even during a natural disaster.
 - e. The church could not give away Bibles to non-saints if they were purchased from the treasury.
 - f. The church could not provide baptismal garments for a baptism if they were purchased out of the treasury.
 - g. No amenities at the building (including the property and building itself) could be used by non-saints.
2. If a young child were hit by a car in the parking lot of the church, could someone use the church phone to call for medical assistance (before the use of cell phones)?

3. In view of Jam. 1:27 ^{“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.”
 - a. Is it a sin for the church to “visit the fatherless and widows in their affliction”?
 - b. Did the church in Jerusalem sin by giving benevolent aid to widows in Acts 6?
 - c. If James 1:27 is only individual action, is it sinful for the church to take a widow “into the number” (1 Tim. 5:8)?

Conclusion: The saints only doctrine is a doctrine fraught with a multitude of problems and inconsistencies. It is a doctrine that ends up being contrary to God and His nature. If God took a saints only view, all men would be lost.

If a congregation makes a congregational decision to only give to those who are Christians without making such a law upon all congregations, then that is their option as an autonomous congregation. The difficulty comes when they make this a matter of doctrine where congregations who decide to also give to non-saints are committing sin and will be lost eternally because of that decision.