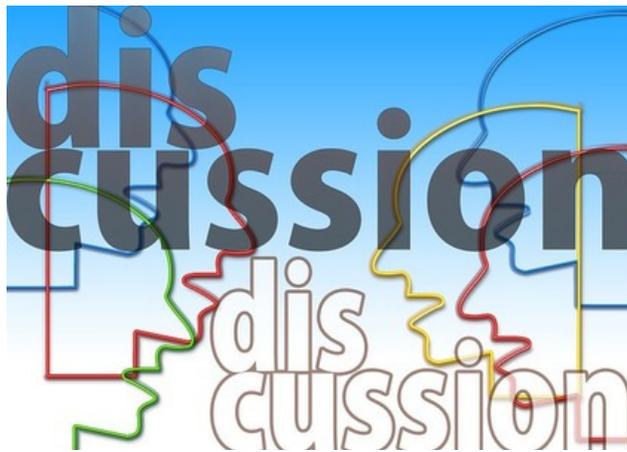


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### **Three Questions For "Noninstitutional" Brethren Pertaining To Scriptural Church Cooperation**

The following is a written discussion (debate) which took place in 1999 on an internet list which is no longer active. The discussion between **Gary L. Grizzell** and **Carey Scott** revolved around three questions. Those questions were:

1. Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism (in addition to benevolence, i.e., in the case there was a benevolent need by church "B")?
2. Would there be any circumstance wherein this would be scriptural?
3. Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based

on the teaching of the New Testament) in the areas of edification and evangelism -- if it was the case that church "A" did this in the process of ceasing to exist as a congregation? For example, say church "A" was very small in number and decided to cease to exist as a congregation. Church "A" then sells the church property, the building and grounds, to a denomination. Then church "A" sends most of the Lord's money (money from the church treasury) to congregation "B" in nearby city for the leadership of the church to do with as they deem. (Keeping in mind that church "B" is not in need of the money for benevolent purposes, i.e., church "B" is not poor and in need of assistance from church "A" or any other church). Is this scriptural?

### **The Correspondence Between Gary L. Grizzell and Carey Scott**

From: Gary L. Grizzell

To: eghhelps

Sent: Friday, July 02, 1999

Subject: [EGHhelps] Three Questions for Noninstitutional Brethren

### **Three Questions for Noninstitutional Brethren:**

Those who know me know that I am not of the so-called "noninstitutional" (also referred to as "antis" - which I do not mention to offend anyone but simply to use to identify). I desire only to abide in the doctrine of Christ, while loosing where God's Word looses and bind only where God's Word binds (2 John 9; Mt. 16:18-19). Perhaps any, who are of the noninstitutional brethren reading this, will take a stab at the following questions I would appreciate it. Also, perhaps someone could forward this message on to others of that persuasion since I do not subscribe to a list edited by a noninstitutional individual.

1. Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism (in addition to benevolence, i.e., in the case there was a benevolent need by church "B")?
2. Would there be any circumstance wherein this would be scriptural?
3. Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism -- if it was the case that church "A" did this in the process of ceasing to exist as a congregation? For example, say church "A" was very small in number and decided to

cease to exist as a congregation. Church "A" then sells the church property, the building and grounds, to a denomination. Then church "A" sends most of the Lord's money (money from the church treasury) to congregation "B" in nearby city for the leadership of the church to do with as they deem. (Keeping in mind that church "B" is not in need of the money for benevolent purposes, i.e., church "B" is not poor and in need of assistance from church "A" or any other church). Is this scriptural?

Please keep your answers as brief as possible and use New Testament verses to support your position (I Th. 5:21; I Pe. 4:11). Thank you for your time.

Sincerely,  
Gary L. Grizzell

**Carey Scott's Message (and Grizzell's response to Scott)  
(Dated July 13, 1999)**

**From Carey Scott  
To: (the list)**

**Subject: Re: Three questions answered  
Date: Tuesday, July 13, 1999**

**Carey Scott wrote:** Greetings to all of you. In my conversation with Darrel Brokings, I told him that I would answer the questions that Gary Grizzell had put forth.

*(To the reader: It should have been "Darrell Broking" [singular] - and a personal comment is omitted above due to being unrelated to the discussion, glg).*

I know that several have made comments that these were loaded questions. I agree, but I will attempt to answer them as if an honest individual had asked them. Several have made comments that these are valid questions. I agree. If we cannot take questions and answer them honestly, the way we believe, we are not qualified to pass judgement on those asking the questions. I also believe that these questions were framed by a person who knows what the scriptures actually teach, but is not willing to face up to the truth. I realize that, as I answer, I will probably be given followup questions which might tend to distort my explanations. If Gary feels he must exploit and manipulate honest bible answers, then he will have to answer for such tactics. The questions with the responses mixed in.

**Gary Grizzell here** (hereafter GG): First, let me say with regard to giving an answer

to you I will use your own words, "I will attempt to answer them as if an honest individual had asked them." My original three questions are in the color of green and my new response statements are in red and begins with "GG here:" or "Gary Grizzell here:". I have taken the liberty of placing "Carey Scott:" prior to Carey's statements. Carey's statements are in blue.

## **QUESTION NUMBER ONE**

### **Grizzell's First Question:**

1. Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism (in addition to benevolence, i.e., in the case there was a benevolent need by church "B")?

**Carey Scott:** Answer - To begin with let us understand that the treasury is never mentioned in respect to the early church. (Mt 27:6; Mk. 12:41,43; Lk. 21:1; John 8:20, Acts 8:27) The first five deal with the temple treasury of the Jews and the last one mentions that the eunuch is in charge of the treasury in queen Candace's administration.

### **GG here:**

1. This is interesting, but of course there is authorization for the use of the term, treasury. cf. I Cor. 16:1-2; Col. 3:17. The use of an expression may be implicitly authorized as well as explicitly authorized. Consider: In I Cor. 16:2 Paul wrote to lay by in store (thesaurizo). Word Usage in KJV is as follows: "lay up" 3 times, "in store" 1 time, "lay up treasure" 1 time, "treasure up" 1 time, and "heap treasure together" 1 time, "keep in store" 1 time. (Strong's). Of the definition Strong's goes on to say: "to gather and lay up, to heap up, store up."

**Carey Scott:** So, if we do not have any scripture as a command to keep one, or any apostolic examples of a use of a treasury, then all we have left is the necessary inference clause. (Assuming that everyone understands principles of authority of command, example, necessary inference.)

**GG here:** The New Testament is the law we are under in the Christian age (Gal. 6:4; 2 Jn. 9; Acts 2:42) and there are three ways which authorize a position/practice. These are: 1) Direct command, 2) Approved account of action (example), and 3) Implication. Within this frame-work for means whereby authority may be established, one may scripturally use such terms such as: generic (general) and specific authority; optional and obligatory matters; the statement itself, the immediate context, the remote context and the total context.

**Carey Scott:** Since there are no commands or examples, we necessarily infer that a treasury can be kept as an expedient.

**GG here:** No commands? Paul commanded the Corinthians to have a treasury. This is a command to the church at Corinth and thus apostolic approval! (I Cor. 16:1-2). Based on 2 Cor. 9:13 the church at Corinth is even an example of a church which had a treasury and used it properly. This is an approved example. You are not even in the ball park, friend!

Speaking of I Cor. 16:1-2 — "1. In this passage, 'as I gave order,' and 'let each one of you lay by him,' makes it command authority and a pattern requirement. 2. Here also a regular assembly is required! This conclusion is a necessary inference from the fact that the statement, 'that no collections be made when I come' requires that the collection be made weekly into the church treasury — not at each Christian's residence, as some would say. McGarvey's comment here is apropos: 'The word 'Thesaurizoon,' translated 'in store,' means literally, 'put into the treasury'; and the phrase 'par' heauto,' translated 'by him,' may be taken as the neuter reflexive pronoun, and may be rendered with equal correctness 'by itself.'

Macknight thus renders these two words, and this rendering is to be preferred. If each man had laid by in his own house, all these scattered collections would have had to be gathered after Paul's arrival, which was the very thing that he forbade.'" (J.D. Thomas, *We Be Brethren*. pgs. 98-99).

In view of the above information it is scriptural (it is authorized) to use the word "treasury" to refer to the accumulated contributions of the members of the church (though it is not translated as such in the KJV in I Cor. 16:1-2), which have been gathered through the free-will offerings of Christians, as commanded to be accomplished on the first day of each week. (Col. 3:17 - must have authority for terms used; I Cor. 16:1-2 - lay by in store; Heb. 10:25 - don't forsake the assembling).

**Carey Scott:** We would use the same description on a church building. The fact that a command is given to assemble, we infer that a necessary inference would tell us that we need a place to assemble. We can rent, own, homestead, meet in a home, under a tree, or wherever a group of christians agree to assemble.

**GG here:** With regard to your statement above, "or wherever a group of christians agree to assemble" (incidentally, I would capitalize the word, "Christian") I would add the words, "provided the place to assemble does not violate any NT principle of truth." I imagine you would certainly agree with this but still I thought it should have been

stated.

**Carey Scott:** As churches operate today, we infer that a fund or treasury be kept for the purpose of meeting the needs of the church.

**GG here:** First, bottom line, we agree it is scriptural for a church to have a treasury and to call it a treasury. Second, since neither of us disagree with this fact I see little reason for wasting time and energy discussing such. If it had been a point of disagreement, that would have been different. Third, "the needs of the church," you say? In reality, whatever the Word of God here (in I Cor. 16:1-2) and elsewhere in the NT has to say along the lines of what should be done with the Lord's money is what the elders of the church really should do with the Lord's money. "How precious also are thy thoughts unto me, O God! how great is the sum of them!" (Psa. 139:17; emp. mine, GLG). The saints only doctrine is an assumed doctrine (Gal. 6:10; 2 Cor. 9:13 & others).

**Carey Scott:** As Paul commanded the Corinthians "to lay by in store, so that when I come, no collections be made" (1 Cor 16:2). Therefore, we do not wait for an emergency to come up and ask for the funds by a contribution, but we lay by in store for such cases.

Many preachers were dependent upon the contribution to determine if they would bring a paycheck home that week in times past.

**GG here:** My understanding here is that Hebrews 10:25 goes hand in hand with I Cor. 16:1-2 in establishing pattern authority for the assembly meeting each first day of the week on a continued basis (wherein the collections would be made). By the way, if I Cor. 16:1-2 implies only benevolent cases today be supplied assistance (to the poor saints only), then preachers should keep their hands off that weekly collection, i.e., unless they are benevolent cases. Seems to me that many preachers are still dependent upon the contribution to determine if they will bring a paycheck home each week. (I am not against such, I Cor. 9:16). You cannot take one dime of the treasury today to pay the preacher and remain consistent with your so-called pattern. Poor preachers!

**Carey Scott:** Since we are dealing with money, it might be wise to offer some warnings as well. I know that as humans we err and do things which are contrary to God's will. There are times when we treat the treasury of the Lord as our own possessions.

**GG here:** However, it is the Lord's money once it is placed into His treasury on the

first day of the week. It is His money and He has specified where that money should go. It is to go into the areas of benevolence, edification and evangelism (Acts 6:3; Gal. 6:10; 2 Cor. 9:13; Eph. 4:12; Mk. 16:15-16).

**Carey Scott:** We do not want to waste any of it, and we certainly want to have enough to keep the facilities in working order. Many congregations sit on thousands of dollars (just in case) waiting for something to happen.

**GG here:** I agree that church leaders should not hoard the Lord's money from the purposes for which the New Testament authorizes us to expend the same. Poor stewardship by the church getting into the savings' business has a devastating effect on the church and is outright rebellion to God's Word. (Gal. 6:10; I Tim. 6:10 - For the love of money is the root of all evil). See my chapter in the 1998 Bellview Lectureship book entitled: Giving and Fellowship to see that I agree with this principle. The book is edited by bro. Michael Hatcher, and is entitled Christian Fellowship. By the way, you and those of your like-mind need that book. It may be ordered from Michael at: m-h@bigfoot.com. While you're at it try reading my chapter entitled, "Stopping Their Mouths" in the Bellview 1997 lectureship book (title "Leadership"), I mentioned those of anti persuasion.

**Carey Scott:** These thousands of dollars would be doing a lot more good in the hands of the evangelist and those who deserve support. It seems a shame that support has been removed from folks, because of a local building expansion or the parking lot needs to be paved.

**GG here:** Of course I assume in the context of your statements that you are not against expanding a building per se, not against a paved parking lot, per se, but just when it is an incident of poor stewardship? If so, amen, preach on! Here again, I assumed we agreed on this prior to this exchange.

**Carey Scott:** How many souls are saved from a parking lot pavement compared to the diligent effort of the evangelist in the mission field? The treasury is an expedient and God expects us to use it to His glory. Thus we cannot spend it on things for which God has not authorized. Those things which he has authorized, are evangelism and edification.

**GG here:** You left out benevolence in the statement above (Acts 6:3; 2 Cor. 9:13; Gal. 1:2; Gal. 6:10 - "As we (note the plural of "we") have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith). This is one of the three works of the church.

**Carey Scott:** These are the work of the local church.

**GG here:** As I said, you left out benevolence (Acts 6:3; Gal. 6:10; 2 Cor. 9:13 & others). Do you not even know what the complete work of the church is, friend?!

**Carey Scott:** We have no example in scripture of several churches pooling their resources in order to accomplish a work which is the work of one congregation.

**GG here:** Whoaaa, right there! Now, let's examine your statement.

You wrote: "We have no example" you say — However, what about the principle of how to determine authority you mentioned at the beginning? You wrote, "Assuming that everyone understands principles of authority of command, example, necessary inference." Now you want to pick out "example" and ignore the other two ways to authorize a doctrine or practice. Truly, the legs of the lame are not equal (Prov. 26:7).

You also wrote that there is no example in scripture of "several churches pooling their resources in order to accomplish a work which is the work of one congregation." — I beg to differ. We do have an example of a plurality of churches cooperating with one another in the work of spiritual matters, i.e., the matter of edification/evangelism. (see Acts 15:22-35 - note the church cooperation between two churches concerning spiritual matters).

None of your preachers have ever touched, top, side or bottom of this argument, nor will they ever do so. If church "A" sent free of charge a New Testament (free of charge, i.e., paid for by the church treasury) to church "B," anti-church cooperationists would be forced to accept such as an unscriptural arrangement! Why, this would be church cooperation! Why? because if it is scriptural to send a NT free of charge, it would be scriptural to send the money from one church to another for that NT. If not, why not?

**Carey Scott:** My answer: Through studies myself, and with others, I have come to the conclusion that there is no example, command, or an inference based upon biblical teaching (scriptures). The answer is NO! The above answer primarily addresses the evangelism and edification.

**GG here:** Finally, thank you for your answering a straight-forward question with a straight-forward answer! Let me get this straight, you are saying to my First of three questions that — NO! It would be UNscriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism (in addition to benevolence, i.e., in the case there was a

benevolent need by church "B").

**Carey Scott:** Benevolence is a different matter with more scriptures to guide us. In Acts 2, we see that the new christians who were being added to the church had all things in common. This was made possible by the contribution of those who had, which was given to those who had not. Because it says that "none were wanting". Acts 4 gives us Joseph, a Levite of Cyprian birth, who is also called Barnabas who sold a piece of land and gave to the apostles for distribution to those who needed it. Acts 5 gives us Ananias and Sapphira who did the same, but we find that pride was their motivation to lie to the Holy Spirit, and thus the first example of discipline in the early church. (Aren't you glad that God does not discipline in the same way today?) Acts 11 tells us that prophets warned of a great famine all over the world. For some reason, we are not told, Judea is apparently in worse shape than the other areas, because they determined to send relief to those areas.

**GG here:** Yet, generic (general) authority allows authority for cooperation in spiritual matters by the very same text! (see Acts 11:26-30).

Remember the principle of implication? It is one of the three ways which authorize a position/practice! So, if God approves of church cooperation in material matters, He approves (by implication) of church cooperation in spiritual matters (edification/evangelism). If not, why not? Friend, a blind man at midnight can see that! But alas, the truth has been twisted to set a trap for the unwary.

But those steeped in antiism just cannot seem to see this. Why? One possible reason is, they have heard the false take on Acts 11:26-30 so many times they cannot see the forest for the trees.

Carey, you wrote to the EGHhelps list in prefacing your comments in your upcoming written debate, "Prejudice and pride will probably effect Darrell's and my judgement."

How sad! Even you know that you are filled with prejudice! Like a parachute, a mind only works when open. For a little while really try to quit living out of the consciousness of those in your group on certain matters. Remember the Bereans? (Acts 17:11-12). You have probably used their example of having a readiness of mind to hear the Word, but are you really practicing it now, at this moment? I sincerely urge you to do so.

(By the way, I object that you can possibly know that brother Darrell Broking has pride and prejudice in his heart. From my dealings with brother Broking I believe he has an open mind to truth. Likewise, with my heart, I hate you(r) doctrine, not you;

Mt. 7:1. I told you on the EGHhelps list that I accepted the apology you publicly offered me).

**Carey Scott:** Notice in v. 29 that if the disciples had means, each of them would determine in his own heart how much to send to Judea.

**GG here:** In other words, after the disciples, every man according to his ability, made his contribution, then the two messengers, Barnabus and Saul were able to take that collection down to the elders.

**Carey Scott:** This does not mention a church sending money, but the individuals who had the money.

**GG here:** Thomas Warren aptly described the basic position of those of your number when he wrote:

"1. They assume that the church in Antioch did the sending. This may very well have been the case — and likely was — but to prove a 'PATTERN', you must prove that it was just that way! These objectors will insist that Gal. 6:10, James 1:27 and other passages authorized only individual action because those passages refer to 'brother,' 'he', 'his' and so forth. But here they very blithely assume that 'disciples' mean 'church'. (*Lectures on Church Cooperation and Orphan Homes*, p. 125).

You do not assume the church did the sending? It appears that you disagree with the basic position of your brethren here in denying that the church in Antioch did the sending. You seem to argue that the individuals did the sending. If this is the case, you may be displeasing some on you mailing list to have issued forth your differing position on this. Interesting that you do not believe as did your brethren in days gone by and certain of today. Your brethren are divided, does that not bother you? Which pattern do your brethren really teach? (I Cor. 1:10 - speak the same thing).

**Carey Scott:** Naturally, those who did not have the financial abilities would not be required to send as much as those who did. 1 Cor 16 addresses a specific need in regard to the relief efforts of Paul. Paul had advised the brethren at Corinth to lay by in store for the purpose of sending the money to Judea. We use 1 Cor. 16:2 as authority for the contribution when in reality it was a specific event that Paul was addressing. However, since this is the ONLY example of a church being given a command to lay by in store, we necessarily infer that any contributions that we make into the general fund or treasury of the local church can only be done on the first day of the week through the individual contributions following the guidelines found in 2 Cor. 9 as they purpose in their hearts and not grudgingly but cheerfully (v 7). In 2 Cor

8, we find the apostle Paul telling the Corinthian church that the Macedonian churches were gathering a big gift, because Paul told them the Corinthians were doing the same. Paul in a word says "you don't want them to have something to brag about, do you? Apparently Paul had made arrangements for his co-workers to go around and inform all the churches to gather their gifts for the saints, and later Paul would send his co-workers around to gather those gifts. Paul also advised the churches to choose who would carry the gifts to the saints in Judea.

To answer the question above in the area of benevolence: We have no scriptural command or example or inference that one church gathered these funds and performed the work of the benevolence. To do so for us it to ignore the silence of scripture. 1 Pet 4:11 Why was it laid at the apostles feet (by implication, the elders)? Because they would be the ones who would know who needed the most help in their local churches.

We have no knowledge that these funds went into a treasury, but that the funds went directly to those saints who needed it.

The simple answer is NO!

**GG here:** Yes, yes, I see that you are repeating yourself here with a second "NO" to my first question, which repetition may be confusing to the reader. Because I am aware of your brethren's false arguments, I understand what you wrote above, but I whole-heartedly doubt the reader unfamiliar with these matters has a clue to what you just said.

Brother Thomas Warren has aptly stated the basic assumptions some make on the Acts 11 passage, as follows:

"2. They assume that the relief went directly to elders of churches scattered throughout Judea without going to the elders at Jerusalem. They can only assume this; they cannot prove it. Of course, even if they could prove this, they wouldn't have proved their pattern; they would only have proved that it happened that way one time. Again, I state that such may have been the case here — but to assume it is not to prove it! And, you must prove those things if you are to sustain a 'pattern'.

3. They assume that all of the churches in Judea had elders.

4. They assume that all the churches of Judea had elders at this particular time.

5. They assume that the expression 'the elders' refers to the elders of all of the

churches of Judea, and not to the elders of Jerusalem only. They cannot prove this.

6. They assume — this would be a necessary conclusion to their pattern argument — that if a church did not have elders, it did not receive any relief.

7. They assume — that they can substitute in what is supposed to be an inalterable 'pattern' — 'church' for 'disciples', and 'church' for 'elders' in a church." (Thomas Warren, book mentioned earlier).

Carey, neither you nor your brethren can build a pattern on assumptions. (see Mt. 7:24-27; 2 Jn. 9). It would be best (necessary) to let the New Testament build that pattern, would it not?

## **QUESTION NUMBER TWO**

**Gary Grizzell's question #2.**

**Would there be any circumstance wherein this would be scriptural?**

**Carey Scott:** If you can find scripture to show me where I have missed something, I will be glad to study it with you. I feel that I have taken all scriptures in this area and covered them by what we know from those scriptures. To go beyond the scriptures into speculation is very dangerous and we are NOT following a NT pattern if we go into speculation or presumption.

Show me a scripture which would answer yes to this question. I will look at that scripture and see if I have missed something, or see if you have taken it out of context, or misapplied the meaning of the passage. Any concept, evaluation, determination, thought, or practice which can be supported by scripture is all right in the sight of God. Yet, if any scripture speaks contrary to what we have decided, then we are wrong.

**GG here:** Oh, that you might heed your own statement above. I have given you the Acts 15 passage. In Acts 15 the Jerusalem church financed the writing material for an inspired epistle and sent preachers for spiritual matters to the church at Antioch -- Thus, church cooperation involving a plurality of churches in spiritual matters! Who paid for the parchment or whatever writing material the message was written on and which was given to the church at Antioch? That question has never been successfully answer by those of your persuasion. Additionally, I have informed you of generic authority of the Acts 11 passage (implication). Do you understand generic authority? Evidently not, at least not in regard to Acts 11.

## QUESTION NUMBER THREE

### Gary Grizzell's Question 3.

Would it be scriptural for church "A" to give money out of its treasury to church "B" for the eldership (or leadership) of church "B" to use as they deemed necessary (based on the teaching of the New Testament) in the areas of edification and evangelism -- if it was the case that church "A" did this in the process of ceasing to exist as a congregation? For example, say church "A" was very small in number and decided to cease to exist as a congregation. Church "A" then sells the church property, the building and grounds, to a denomination. Then church "A" sends most of the Lord's money (money from the church treasury) to congregation "B" in nearby city for the leadership of the church to do with as they deem. (Keeping in mind that church "B" is not in need of the money for benevolent purposes, i.e., church "B" is not poor and in need of assistance from church "A" or any other church). Is this scriptural?

**Carey Scott:** The answers to 1 and 2 would be sufficient to address all situations. This one is covered in those discussions also. No local church may send it's money to another church for any reason. Benevolence just might be the only exception (if done properly).

**GG here:** So, your answer is "no" to all three of my questions. Again, thank you for your answers. With regard to your mention of the reason of benevolence you stated that it "might" be the only exception? "Might" is what you said! Amazing. Do you realize you have just given up on your doctrine? It is either scriptural or it is unscriptural for church "A" to send money (from the treasury) to church "B" for benevolence. Yet you say "might" be scriptural. You are anxious to debate, but you are unprepared.

Your brethren have argued emphatically for years that sending for benevolence-only from one church treasury to another — is the only scriptural reason money may be transferred from one congregation to another. Yet, while you appear to be trying to be consistent with your answer of "no" when it comes to edification/evangelism - you do not say this emphatically here as you did to question #1 and #2. However, you answered, "might." Which is it, Carey? Is your pattern for the transference of funds from one church to another built upon a "might" (a non-absolute) or a thus saith the Lord?!

You answer using the word "might" just contradicted the nature of your absolute "NO" answers you gave on my first two questions. If you are not sure on any part your own doctrine, you are in trouble. It amazes me that you seem so confident when in

reality the doctrine so proclaimed by your group - the transference of church funds from one church to another (in the case of benevolence) is based only on a "might." Would you apply such thinking to the necessity/nonnecessity of water baptism? "Well, water baptism just might be the only scriptural mode of baptism." (?) Jesus teaches we can know the truth (Jn. 8:32).

**Carey Scott:** I have seen several congregations fold and close down. Even this very year, I have studied this situation. Our congregation is getting small, and several of the elderly men of the congregation all of a sudden had major health problems. If something were to happen to them, the congregation would be left with three men and the outlook would be bleak. I inquired and studied on this matter.

Since there is no scriptural precedence to give the money to another church, our decision was that any monies resulting from the disbanding of the congregation would go directly to evangelist who needed it.

**GG here:** Again, you are contradicting the stand your brethren have taken for years by saying that Acts 11 is not a scriptural precedent for one church to give to another church (in benevolent matters only). Your brethren have argued — "when the money is for evangelism, send to the preacher — when the money is for benevolence, send it to the church." Now, you are contradicting one another. Does this division not bother you? (I Cor. 1:10). Do your brethren know you hold this position on Acts 11? Well, I guess they do now.

However, both your statement above and the aforesaid position of others among you is in error, i.e., as the only reason(s) transference of money may scripturally be done.

The problem you and your brethren are having (and have had) is that you see patterns where no patterns exist). You see the correct pattern on the plan of salvation (H,B,R,C and be Baptized) but then throw your intelligence out the window on your pet issues.

Your statement, which contradicts many of your own brethren astounds me. You stated, "there is no scriptural precedence to give the money to another church." Well, I've already given passages which prove such. The Acts 15 passage is one you will need to think on and repent of your statement.

In regard to Acts 15 today, if it is scriptural for the Jerusalem church to send writing material free of charge and four preachers free of charge to preach to the church at Antioch, it is scriptural to send the money for the same. If not, why not? Note Acts 15:22 — "Then pleased it the apostles and elders with the whole church, to send

chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas." There was a sending church and a receiving church. The reason for the sending? Edification/Evangelism, not for poor saints.

**Carey Scott:** They are not hard to find, and there are thousands of them who could use a gift. All money would go to evangelists. None would go to any congregation.

**GG here:** Note Acts 15:22 - a sending church, a receiving church in the context. If it was scriptural for church "A" (the Jer. church) to send four preachers for a gospel meeting to assist another church (church "B" - the Antioch church) in need of preaching/edification, it would be scriptural to send the money for the same.

Today, for example, if it is scriptural for church "A" to send a New Testament free of charge to church "B" — it would be scriptural to send the money for that New Testament and allow that eldership to go down to the local store and buy one. If the money for one may be sent, then the money for 1,000 may be sent and so on.

**Carey Scott:** No money would go to any individuals in the local church. And no money would follow any of the members to a new location (especially in a metropolitan area).

**GG here:** The money not follow "any" of the members? Here is a real live case among your brethren: When congregation ("A") closed down, gave most of the money in the church treasury to another congregation ("B") and then the preacher ("Z") from congregation ("A") became a member of congregation "B" and started drawing a salary from the treasury of congregation "B" in order to preach for an in-state city — Would that be money "follow"(ing) a member to a new location? Yes, this happened. This (name withheld), one of your preachers, is presently fellowshiping one of his "elders" right now, even though this "elder" (who once was a preacher) practiced that very thing (which you call unscriptural) in times past. You brethren need to clean up your own act before you try to straighten us out.

Question: Should you and your brethren fellowship preacher ("Z")? If you would fellowship him, and certain of your brethren do fellowship him, there goes your "any" above.

These things are either scriptural or unscriptural, the location is irrelevant. Truth of the gospel is not determined by the location or culture. You mentioned this would be wrong "especially in a metropolitan area". The truth is always the truth wherever one is located (Jn. 17:17 - thy word is truth; I Cor. 4:17 - as I teach every where in every church; I Th. 5:21 - prove ALL things). Carey, rethink that one, surely you and I agree

on that fact.

**Carey Scott:** This is the only scriptural way that we determined would be acceptable.

**GG here:** Does this mean you would not fellowship preacher "Z" above, i.e., unless he repents? Do you approve of those of your brethren who do overlook the supposed compromise of "Z"?

**Carey Scott:** Past practice has given many examples of this situation in many places. Your scenario has probably taken place many times. I have seen two congregations merge, and closed out one bank account and brought it into the other bank account.

I have seen a congregation close its doors, and 40% of the membership went to one congregation, while 50% went to another congregation. The funds were split 50/50 and the members took those funds with them to their new congregations.

**GG here:** What happened to the 10%? Would you consider yourself in fellowship with those who took with them the funds "to their new congregations" - i.e., if it "just might" not be for benevolence and that money was given to the new congregation?

After-all, according to your position, not mine, it has to be a case of benevolence for the receiving church to receive money from another church treasury — and even then this "might" (you said) be the only scriptural way the Lord's money may go from one church treasury to another. I guess some of your brethren will "straighten you out" (strengthen you in error) on that one.

**Carey Scott:** After study, I feel that this was inappropriate. There are no scriptural guidelines in this area. Thus, the scriptures are silent.

**GG here:** "No scriptural guidelines in this area," you say?? How could you answer an emphatic "no" earlier then (on #3)? Remember, this is the area of study concerning — money from one church treasury being given into the treasury of another, wherein the money will be used for both edification and evangelism (spiritual, not benevolent matters) — having argued there are scriptures to uphold your position you now say,

"There are no scriptural guidelines" - amazing contradiction. What will you do about your conflicting statements now that you are in print?

This is inconsistent, Carey, to the core! To make such a statement reveals to me you are confused, very confused, which simply verifies to me what I think about those caught up in your religion - you argue in circles but do not even know it!

Your inescapable dilemma:

1. If you answer there are no scriptural guidelines on question #3, then you are forced to take back your answers on #1 and #2.
2. You did answer there are no scriptural guidelines on question #3.
3. Therefore, you are forced to take back your answers on #1 and #2.

Since you must, if consistent, take back your answers on questions #1 and #2, that means you are out of the anti camp. No guidelines? - Read 2 Tim. 3:17 - thoroughly furnished. You found "guidelines" when until it came to the church which closes down shop.

**Carey Scott:** When the Bible is silent, what are we supposed to be?

**GG here:** But, Carey, you wrote above, "The answers to 1 and 2 would be sufficient to address all situations. This one is covered in those discussions also. No local church may send it's money to another church for any reason."

Now you say the Bible is silent on this same basic issue? You are continuing to contradict your own statements on question #3. Do you see it?

**Carey Scott:** I have seen other scenarios, but cannot agree to those either.

**GG here:** Now you are being tossed to and fro in your argumentation. Truly, "A double minded man is unstable in all his ways." - James 1:8.

**Carey Scott:** There are probably many other situations not covered here with I have not come across. Your answer to your question; "Is it scriptural" I would answer NO!

**GG here:** Carey, how can there be "no scriptural guidelines" on this issue of one church giving out of its church treasury to another church (not for benevolence), yet by answering emphatically — "NO!" — you then make your decision based upon your "no scriptural guidelines"? I see you are very confused, yet seemingly unperturbed by it.

**Carey Scott:** Someone else might come up with another answer, but like you, I would need to see the book, chapter, and verse for setting such a precedent.

**GG here:** I'd glad you see I demand a book, chapter and verse, as you say you do. Please keep your answers as brief as possible and use New Testament verses to support your position (I Th. 5:21; I Pe. 4:11). Thank you for your time.

**Carey Scott:** Well, I gave you the scriptures, but I must ask for your forgiveness because my answers were not brief.

If you want brief-----NO!----NO!-----NO! (look up the scriptures in the answers above).

**GG here:** I had to laugh with you in your colorful answer here and guess what? I followed your example in this and I was lengthy in answering too.

**Carey Scott:** I hope this satisfies your quest for knowledge on this subject. If you want to go into evangelistic support, then frame some questions concerning missionary societies or sponsoring churches for evangelism purposes. We will look at all that the New Testament teaches on financial support of evangelists.

**GG here:** I genuinely hate to see us divided on matters of church cooperation, saints only doctrine, fellowship meals, orphan home issue, etc. I hope that you will take all I have said in the spirit I meant it, in love and respect for truth. For we can do nothing against the truth but for the truth. Maybe if you would repent you could lead some of your own deceived and irrational brethren out of this mentality of binding where God's Word does not bind.

Sincerely, in the Cause of Christ, Gary Grizzell

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In Him

Carey Scott

<http://members.aol.com/cwsermons/cws.index.html>

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(Note to reader: certain typos were corrected; no meaning changed; other typos were not corrected if there was even a slight chance it would change the writer's possible meaning. - glg)

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