

# Seek The Old Paths

*"Stand ye in the ways, and see, and ask for the old paths...and walk therein" (Jeremiah 6:16)*

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## ELDERS! IS GOD SATISFIED?

*Earl Case, elder*

Most elders that are serving in the Lord's church today will agree that the responsibility is the most serious work for which we will ever give account. As we watch for the souls of the flock we oversee, do we do it realizing we must give account to God on the judgment day (Hebrews 13:17)?

The same things that happened to the church in the first century can and are happening to the church in the twentieth century. These things need to be corrected instead of being ignored as though they didn't exist. God gave many warnings to us in the inspired word to be on guard against deception: "Prove all things, hold fast that which is good" (I Thessalonians 5:21). The greatest cause of division and error in the church today is elders ignoring the word and growing indifferent when it comes to proving all things and holding fast to His word.

When Paul wrote to Titus, he set forth the necessity to "set in order the

*things that are wanting"* (Titus 1:5). This was to appoint elders in every city (v.4). We often study and discuss the qualifications of elders. This is good and something we should do. However, I have never heard discussed in depth the qualification of Titus 1:9-11. It is usually passed over after a brief reading of it. Read it!

*"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."*

This qualification is so ignored and untaught that we find shepherds over congregations that turn their backs on them and allow the wolves to devour

them and at the same time tell others not to fear; all is well. Some elders even bring the wolves into the flock they oversee and turn them loose with the sheep and lambs. If elders of each flock would "*hold fast to that which is good*" (I Thessalonians 5:21), stop the mouths of false teachers (Titus 1:11), and rebuke them sharply (Titus 1:12), we then could obey the command of Jesus in Matthew 28:19 more successfully - "go teach all nations." We could teach them the "truth" (John 8:32). We could "hold fast" (Hebrews 10:23) and teach the lambs all things we have been commanded (Matthew 28:20). This generation of elders could be remembered as pleasing God instead of men (Galatians 1:10).

An elder of a congregation in California states that he: believes instrumental music is OK and can be used in worship, that Christians are scattered among various denominations, that one can drink alcoholic beverages in moderation and be pleasing to God, that a Christian can attend dances, and that fellowship can be maintained between individuals that believe and teach differing views on matters of doctrine and faith! Jeff Walling, the preacher at this congregation, was invited into Northeast Mississippi to speak to our young people. Can we call this a work pleasing to God? Is this obeying Titus 1:9-11? When elders sit idly by and let false teachers come in "*not sparing the flock,*" each one that is so unconcerned will answer in judgment. As shepherds, elders must lead the flock, including the preacher if they want God to be satisfied.

We must also ask the question today why so many members of the church become unfaithful and leave their first love. When we look at the qualifications of elders we can see why God commands "having faithful children." There are elders serving today that don't have a child that is faithful. Some even have children living in spiritual adultery. If it is not important, why did God make it a qualification? Could it be that many of the congregation are unfaithful because as elders we have failed to watch over their souls (Hebrews 13:17)? When discipline is necessary, those over which we are watchmen in the local church, must be disciplined if we are to please God. Elders should watch for dangers from without and within. The greatest dangers are from within! This is the reason discipline is necessary. As watchmen we must keep the church pure.

Elders that please God must also see to it that the deacons understand their work and work closely with them. These men can be depended on for carrying out any obligations or responsibilities of the local church. It is important that elders train these servants to become elders after they have met the qualifications.

Elders and preachers must work very closely together. Preachers need to be informed about congregational matters. If you fail to work closely together it will hinder the greatest work in the world. Elders and preachers are in a good position to grow together and the congregation will grow spiritually. We cannot please God if we fail to work together.

The congregation must remember the elders by praying for them and the elders should always be concerned in the labors, growth and development of the members of the local church. In order to do this we must know them. We must lead them. If we fail them, God will not be satisfied.

Let me exhort you to ascertain that those you send or appoint to teach: know, believe, and are qualified to teach the truth. Anyone that teaches the truth welcomes your concern and gladly answers any questions you ask (I Peter 3:15).

I exhort you to cultivate a love of

the truth and not be led astray by those who do not love the truth and teach error (I Thessalonians 2:10-12). We need to be doers of the word (James 1:22). We must mark false teachers and when faithful elders mark those that teach error we should not allow ourselves to be led astray out of loyalty to anyone: be it teacher, preacher, deacon, relative or even another elder.

Elders have a very serious work to perform in the local church. As the duties are carried out we should very seriously ask ourselves, "Is God Satisfied?"

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## ELDERS ARE TO STOP THE MOUTHS OF THE GAINSAYERS

Garland M. Robinson

Among the qualifications and works of one who is an elder in the Lord's church is that he hold "*fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince* (convict, in view of putting to shame) *the gainsayers. For there are many unruly and vain talkers and deceivers...Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake*" (Titus 1:9-11).

How rare it is to find congregations that desire, yea demand, that the elders

fulfill their work and responsibility regarding convicting the gainsayers. It is apparent from common observation of the complete absence in most places of men who are willing to battle and contend with error as Titus 1:9 and Jude 3 demands! Such men are not qualified to be shepherds over God's heritage! Too many cry "*peace, peace, when there is no peace*" and comfort the doctrinally weak and feeble (Jeremiah 8:11). Inspiration speaks of such men in Isaiah 56:10-11, "*His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving*

*to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."*

In many places elders keep the money, write checks, maintain the building and whatever other chores that is really not their work. The work of elders is spiritual, not carnal. In Acts 6:2 we read of the apostles giving themselves to the spiritual work of the Lord's kingdom. It was not good that they "*leave the word of God, and serve tables*" (Acts 6:1-2). Each member of a local congregation is to do the work for which they are best suited. It's not that the elders are above doing any menial task, but that each one should primarily work in those areas for which they are best suited — in those areas that is their job. It takes the entire membership to carry on all the works of the Lord's kingdom (I Corinthians 12:14-29).

One of the major functions of elders is to watch out for the souls of the members over which they have oversight, for they must give an account in judgment (Hebrews 13:17). An important part of this "watching" is concerning the potential harm and destruction that can be brought upon the "flock of God" by whatever means, especially doctrinal error. Not only must they watch out for error, but those who promote it as well. Their job is to keep abreast of the many errors that can harm God's people and inform those who may be taken in by it. When necessary, they are to go beyond simply informing of the danger; they are to "**stop the mouths**" of the one promoting it

(Titus 1:9). They have the means, ability, and authority to do so! A man that either can't or won't exercise his obligation to shut the mouths of false teachers (by using the "sword of the spirit," the Bible; Ephesians 6:17) is not qualified to be an elder/shepherd! He must hold "*fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*" Their "*mouths must be stopped*" because they "*subvert whole houses, teaching things which they ought not.*"

How may elders carry out this task? **First, they must identify the false teacher.** No better way can this be done than to see, hear, and read concerning his teaching and practice. It certainly would prove helpful to talk with him. Ask specific questions — pointed questions. For the one questioned to "hem-haw" and "beat around the bush" is a first alert to any wise observant eldership. They must also consider his overall practice and teaching regarding a thing for such men that "serve their own bellies" (Romans 16:18) will not always be completely honest and reveal all they believe and/or practice when you speak with them. Such a person that has a track record of not practicing the truth will many times tell you what you want to hear or will only tell you "part" of their belief. To avoid being taken in by such evasive tactics, a wise eldership must not be immediately satisfied, even if they receive a "correct answer" to a question. They would do well to have a list of pertinent questions to ask and then require a full explanation of each one. It may even be neces-

sary to ask the same question again except that it be worded differently. (I have seen gross inconsistencies discovered this way.) Demand that the question be answered specifically, such as: is this a sin, or is it not? Surely, no “preacher of the gospel” would fear being ask of the “hope that is within him” (I Peter 3:15). All Christians are under obligation to give such an answer.

After identifying him, they must expose him for what he is so that others may see. The scriptures demand that sin be exposed, laid bare so that it may be seen for what it really is. This is exactly the meaning of the word “reprove” in II Timothy 4:2. Elders who love the truth cannot let men ravish and plunder the church with their false doctrine while they sit idly by and fail and/or refuse to expose such an one.

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There is NO LOVE in such men who care more for the “positive approach” than following the Lord’s example in Matthew 23. The Lord’s business is serious business – not a game or popularity contest. Our message is not how to win friends and influence people, but Jesus Christ and him crucified (I Corinthians 2:2). Paul did not shun to declare ALL the counsel of God (Acts 20:27).

The Lord exposed the hypocrisy and false teaching of the scribes and Pharisees in Matthew 23 and exhorted us to do likewise. *“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits”* (Matthew 7:15-16). The church at Rome was told to *“mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple”* (Romans 16:17-18). We are to *“have no fellowship with the unfruitful works of darkness, but rather reprove them”* (Ephesians 5:11). We are to abide in the doctrine of Christ and *“if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds”* (II John 10-11).

God saw fit to place shepherds over each local congregation. Their function is to feed the church of God (I Peter 5:2) and keep it pure from all error, whether it be moral or doctrinal. Why can’t they do their job as the scriptures demand? They will if they are qualified! **If they are not opposing, exposing and stopping the mouths of those who promote error, THEY ARE NOT QUALIFIED FOR THE WORK!** Such men must repent or else!

*“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world”* (I John 4:1).

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# THE AUTHORITY OF ELDERS

*Robert R. Taylor, Jr.*

Authority is not a popular term in our day. Many resent the word and all the intense implications embedded therein. God's authority is resisted; civil authority is rejected; the authority in the home is frequently snubbed in our day; the authority of elders is denied. The latter is our point of interest in this study.

## THE TWO TERMS DEFINED

Authority, as far as the Godhead is concerned, is supreme sovereignty or fullness of the power to rule. Relative to men, it is the delegated right or power to rule over such as we have in civil rulers, man as the head of the home or elders who rule within a congregational setting. Elders or presbyters are men of Christian age with wisdom and maturity of judgment, overseers and bishops (those who oversee a given work) and pastors or shepherds (those who tend or feed the flock of God in a congregational setting). They are the spiritual superintendents and function in a local sense. There is no earthly organization of the Lord's church except Christ as head of all members in the aggregate. Obviously, Christ is the Chief Shepherd of all his local congregations and elders are simply his under-shepherds. Elders are charged to see to it that things which must be done are

done rightly, i.e., in harmony with God's will as set forth in Holy Writ. Regardless of how many brethren reject their authority, they still possess it nevertheless.

## NEGATIVE VIEWS OF THEIR AUTHORITY

They possess no authority to legislate doctrinal law either by adding to or subtracting from New Testament truth. There is one lawgiver (James 4:12). They possess no authority to dispense with Biblical authority for all we do. They cannot alter the plan of salvation, restructure the church or overhaul God's plan of true, acceptable worship. Relative to gospel specifics they must be diligent in their execution. Relative to gospel generics where the how is left up to us, they operate in the realm of expediency or choosing the wisest procedure to prosecute.

## POSITIVE VIEWS OF THEIR AUTHORITY

Their names reflect such. They are bishops or overseers. We derive bishop or overseer from *episkipos* in the Greek. This is the term employed by Paul in Acts 20:28 and in Philippians 1:1. Thayer on page 243 of his Greek-English Lexicon defines this term as "an overseer, a man charged with the duty of seeing that things to be done are done rightly; any curator, guardian or superintendent." An overseer sees over. Authority inheres. It requires help to misunderstand this crystal clear point.

They are shepherds and pastors. To

Feed or tend the local flock in Acts 20:28 and I Peter 5:12 means, according to Thayer, to feed sheep, tend a flock, keep sheep, to *rule, govern* (p.527). The imagery is from Palestinian shepherds. Does anyone really think those shepherds had no authority in leading, feeding and shielding their sheep?

They are elders or presbyters. Ancient Israel had older men as rulers who were elders. They knew authority in ruling, guiding and governing adhered this work. They are stewards as Titus 1:7 sets forth. The authority of administration is herein declared. Their work reflects authority. In the context of I Thessalonians 5:12ff they are over the flock and are charged to admonish with authority. In Acts 20:31 they are to watch or be vigilant and this reflects authority. They feed or tend the flock and this reflects ruling or governing authority. In I Timothy 3:4-5, they rule over or take care of the local congregation much as a father rules over and takes loving charge of his own family. Authority inheres here. Those unable to see such have spiritual vision defects of a very serious nature.

Our submission to them reflects the fact of their authority. Hebrews 13:17 issues the crystal clear charge that we are to obey and be submissive to them who rule over us. They lead, preside and govern. We are the led, the presided over and the governed. Their sleepless watch and persistent vigilance over saints committed to their congregational care reflects authority in this valiant verse. Those possessive of clear vision have no trouble seeing this authority or power in the eldership.

Elders do have authority in the local church. They are in the driver's seat in expedient matters or gospel generics and in executing the Lord's will in gospel specifics. To them we must submit. We cannot obey and submit to God and disobey and rebel against those who oversee us rightly and reverently in a congregational capacity.

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## SOME REFLECTIONS ON THE AUTHORITY OF ELDERS

*Jackie M. Stearsman*

Every religious subject must be weighed in the light of the teaching of the Bible. What the Bible teaches relative to that subject must be followed; that which denies or perverts what the Bible teaches must be opposed. Since the purpose of this article is to reflect upon the authority of elders, readers are encouraged to consider the following passages: Acts 14:21-23; 20:17-35; I Thessalonians 5:12-13; I Timothy 3:1-7; 5:17-24; Titus 1:5-9; Hebrews 13:7,17.

A number of individuals in the brotherhood have been very vocal in denying the authority of elders. No doubt this has contributed to some elderships being fearful of taking a strong stand for the truth. It would certainly do so if an eldership became convinced that its authority was only in

being "examples" (as per the theory). This teaching must be opposed for it is contrary to the Bible.

There is another perverted view of the eldership, associated with the Boston wing of the Crossroads movement and Alvin Jennings of Star Bible - that an eldership may be over a metropolitan area of churches (house churches). This, too, must be opposed.

We must be informed as to the extent and limits of the authority of elders so that we may avoid being carried away with the error of the wicked (II Peter 3:17). I believe an understanding of the following is greatly needed in the church today:

1. **The authority of elders lies within the eldership and not within themselves as individuals.** We are not taught to be in subjection to an elder, but elders.

2. **Each individual elder must himself be in subjection to the eldership.** An elder may become the subject of disciplinary action by an eldership. An elder may lead away a faction (Acts 20:30; I Timothy 5:17-25).

3. **We should not expect an elder to act alone - as if he were the eldership.** It is not fair to isolate an elder and try to get a decision from him on the basis of his being an elder. Our requests for decisions should be made to the eldership. It is not wrong to ask an elder for a decision from the eldership of which he is a part.

4. **Those who serve as elders are to be models of Christian maturity and stability, and their opinions should not be regarded lightly.** However, it must be understood that

the personal opinion of an individual elder does not have authority unless it be also the judgment of the eldership. It is to the eldership we are to submit (in expedient matters), and not to the personal opinions of an elder.

5. **We must not follow an elder in the error of his way.** Should an elder accept the false teaching of the Boston/Jennings doctrine, we must know that he is to be opposed and not supported. The same may be said in the case of an elder who seeks to make his personal opinion a matter of law. The church has been divided and souls led astray because individuals and elderships have elevated their opinions to the place of religious dogma - this is the sole foundation of all forms of "anti-ism."

6. **An elder, while serving as a part of an eldership, may not divorce himself from the responsibility of the decisions of that eldership.** An eldership which is divided may expect the congregation to follow its example.

We must respect the authority of the eldership for the Bible demands it of us. Before we may properly do so, we must understand the nature of the authority of elders. It is hoped that these reflections may contribute toward this end.

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***There is another perverted view of the eldership, associated with the Boston wing of the Crossroads movement and Alvin Jennings of Star Bible***



# Elders and Their Qualifications

## I Timothy 3 - Titus 1

Gary Colley

1. "*He desireth a good work*" (I Timothy 3:1). He must understand that this is not a position of honor but a work to be done. He must love God and the lost to be entrusted with this important work.

2. "*A bishop must be blameless*" (I Timothy 3:2). This man must be sound, dependable, and have no evil charge proven against him, enabling him to reprove others.

3. "*The husband of one wife*" (I Timothy 3:2). A woman nor a bachelor are qualified to serve; nor a bigamist or polygamist.

4. "*Vigilant*" (I Timothy 3:2). He must be awake, alert, and watchful for danger to the flock.

5. "*Sober*" (I Timothy 3:2). He is a sensible, prudent and clear-minded thinker.

6. "*Of good behaviour*" (I Timothy 3:2). He is a gentleman, well-behaved; not sour or rude in life.

7. "*Given to hospitality*" (I Timothy 3:2). He willingly serves others, helping the homeless during persecution.

8. "*Apt to teach*" (I Timothy 3:2). He has the ability to teach; he knows the truth and desires for it to be taught.

9. "*Not given to wine*" (I Timothy 3:3). Does not drink intoxicants.

10. "*No stricker*" (I Timothy 3:3). Not ungoverned nor rebellious in temper or attitude.

11. "*Not greedy of filthy lucre*" (I

Timothy 3:3). Not a lover of money or ill-gotten gain.

12. "*Patient*" (I Timothy 3:3). Not contentious or quarrelsome about little things; kind, understanding, gentle.

13. "*Not a brawler*" (I Timothy 3:3). By wine or otherwise; not abusive, or insulting.

14. "*Not covetous*" (I Timothy 3:3). Must not be one who loves money more than the lost.

15. "*One that ruleth well his own house*" (I Timothy 3:4). This is a man who is the head of his house. His wife does not rule his house.

16. "*Having his children in subjection with all gravity*" (I Timothy 3:4). His children are Christians (Titus 1:6) who are faithful to the church and to the trust of their father ["for if a man know not how to rule his own house, how shall he take care of the church of God" (I Timothy 3:5)].

17. "*Not a novice*" (I Timothy 3:6). Older, tried, proven; not young in the Lord's service. ["Lest being lifted up with pride he fall into the condemnation of the devil" (I Timothy 3:6)].

18. "*Must have a good report from them who are without*" (I Timothy 3:7). He has a good name, respect, and character in the eyes of the community ["lest he fall into reproach and the snare of the devil" (I Timothy 3:7)].

19. "*Not self-willed*" (Titus 1:7). Governed not by opinion but Truth

where the Lord has legislated.

20. *"Not soon angry"* (Titus 1:7).  
Not quick to fly off the handle.

21. *"A love of good men"* (Titus 1:8).  
He values in general purity and good associates.

22. *"Just"* (Titus 1:8). Fair toward all; without prejudice.

23. *"Holy"* (Titus 1:8). Faithful in respect and reverence for God.

24. *"Temperate"* (Titus 1:8). Self-controlled; disciplined in conduct.

25. *"Holding fast the faithful word"*

(Titus 1:9). He is sound. Knows and holds to the truth as taught in the Bible.

26. *"Able by sound doctrine both to exhort and convince the gainsayers"* (Titus 1:9). He meets error by the use of the sword of the spirit ["for there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus 1:10-11)].

## DUTIES OF ELDERS

To study the duties of elders is to see God's Divine wisdom in setting the standard of qualifications for a man to meet in order to become an elder. His duties depend upon his qualifications and his qualifications indicate his duties. Without the qualifications, he cannot fulfill his duties. His qualifications nor duties are to be taken lightly, but with the same seriousness of all the commands of God.

1. TAKE HEED TO YOURSELF (Acts 20:28).
2. TAKE HEED TO THE FLOCK (Acts 20:28).
3. FEED THE FLOCK OF GOD (I Peter 5:2).
4. TAKE THE OVERSIGHT (I Peter 5:2).
5. BE EXAMPLES TO THE FLOCK (I Peter 5:3).
6. WATCH FOR GRIEVOUS WOLVES (Acts 20:29-31).
7. STOP THE MOUTHS OF VAIN TALKERS AND DECEIVERS (Titus 1:9-11).
8. SUPPORT THE WEAK (Acts 20:35).
9. PRAY FOR THE SICK AND SEE TO THEIR

NEEDS (James 5:16).

10. CONSIDER AND DECIDE MATTERS OF DIFFERENCE IN THE CHURCH (Acts 15:6).
11. SELECT AND APPOINT TEACHERS AND PREACHERS (I Tim. 4:14).
12. WATCH FOR THE SOULS OF THE CHURCH (Heb. 13:17).
13. ADMONISH THE CHURCH (I Thess. 5:12).
14. HELP IN ESTABLISHING NEW CONGREGATIONS (Rom. 10:1-7).

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BEST ELDERS)

the influence of atheistic professors. Certainly there are exceptions, and we thank God for them. Neither should any elder be excused from trying to improve his grammar or for being offensive in presentation to those who must listen to him. He certainly must know God's word. It is, however, a mistake to look to secular education as a qualification for one of God's elders because it is far more important that he speak the Truth simply than to preach his doubts or uncertainties in the most fluent of speech.

2. **The hard headed business man is not good elder material.** Maybe you thought he would be an asset in the eldership; but he seldom is. The Lord's work just can't be operated with the steamroller tactics of big business. This man too often forgets the heart of Christianity. He forgets compassion. He wants to see what the return is going to be on every dollar spent. He doesn't like to see anything given away. He holds tightly to the purse strings. And, above all, he is not inclined to leave room for God, so he keeps the church from launching out in faith. Simple men with an abiding faith and trust in the Almighty will many times do things and take risks that those guided only by business judgment would not dare to take.

3. **The affluent, self-made man can be a deterrent to an eldership.** Seldom does such a man get where he is without making enemies. When he

becomes an elder, his enemies become the enemies of the church. He is used as an excuse for others not to do right. His very affluence is many times also resented by others. He sometimes has difficulty thinking like the poor. Please don't forget the exceptions, and remember them often in your prayers; but recognize the limitations as well as the assets that such a man can bring into the leadership of the church.

4. **The one who rules men by authority is not an asset.** Isn't it easy to think otherwise? We look to the foreman (who figuratively swings the blacksnake whip) or the man with many employees and we imagine that he would be an excellent man to guide the flock. What we sometimes forget is that such a man may know nothing about how to deal with *volunteers!* He is sometimes at a loss when placed in a position of the shepherd who must go *before* the sheep and lead by example, rather than to follow behind with a big stick of authority.

**WHO THEN MAKES THE BEST ELDERS?** Give the Holy Spirit a man with a simple faith in a living God, an unswerving loyalty to the inspiration of the Bible and an abiding determination to do right; and he can develop into a good elder. He may have finished college or he may not have finished grade school. He may be rich or poor; have lots of business experience or none; be an employer or an employee. With these things he can still succeed; and without them he should never be permitted to serve as one of God's elders!

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# THE BEST ELDERS

*Jack Gray*

It has been my privilege to work with some fine elders down through the years. They have served as an encouragement to me and to others. They have also helped to do great things for the cause of Christ.

I have observed, however, that sometimes these men are bemeaned. Questions are raised as to their educational qualification, their business experience, their ability to handle finances or executive decisions. Back of this has seemed to be the implication that the best elders we could have would be those who are well educated, experienced in business (maybe company executives) and who have had constant contact with the world of finance.

I want you to know that **this is not so!** Ideally, perhaps it should be; but in real life it does not come across that way at all. Thus, I have learned some things along this line in thirty four years of full time ministry that I would never have learned from a text book (and perhaps would not have believed anyway). May I share some thoughts with you?

1. The well educated many times make poor elders. All too often they have come to believe in basing their reasoning on logic rather than on faith. Many of them have come to at least question the foundations upon which we stand...not because the Bible is illogical or unscientific; but because of

*(Continued on page 11, BEST ELDERS)*

This issue deals with elders and the eldership. We wish to encourage more men to prepare themselves to become elders and those who already are to be strong in the faith and get in the "fight" for truth and against error (I Tim. 6:12). If more elders did their job in rebuking the gainsayers, the flock would be protected from the wolves that are presently tearing the church down and God would be glorified as a result. We pray for the day when this will be so! -gmr

**5th Annual Miss Lectures will be July 29 - August 2 at East Main in Tupelo.**

**Seek The Old Paths** is a publication of the East Corinth church of Christ and is under the oversight of its elders. Its primary purpose and goal in publication can be found in Jude 3; II Tim. 4:2; Titus 1:13; 2:1; II Peter 1:12.

Manuscripts are welcome.

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