

Seek The Old Paths

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

Vol. 4, No. 3

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AT LEAST THE GOSPEL IS BEING PREACHED!

Garland M. Robinson

The expression which makes up the title of this article is one that is often heard today in many places. When error is exposed and denounced (II Tim. 4:2) and the one propagating it is rebuked and marked (Rom. 16:17), some are heard to say, "Well, at least the gospel is being preached where it otherwise wouldn't be." But is it?

Those making this statement don't really like to admit that brother _____ is a false teacher and so they excuse him and themselves in supporting him by making the above rebuttal. In essence they are saying, "I know he is 'off' in some areas but we will excuse it (ignore or overlook it) because he is teaching 'some' truth. And, I'm glad at least that is being done. Otherwise, the lost would not hear any truth." But what good is it? What has really been accomplished? Is he really teaching the Truth at all?

The Lord had something to say about those who would make converts to such a system of falsehood. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

It would certainly be commendable for the Pharisees to

"compass sea and land" to make a convert to the way of God. Such would have made their converts better. However, instead of converting souls to the Lord and His way, they were converting them to the traditions and doctrines of men. They became worse than they were! In judgment the Lord will say, *"This people draweth*

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nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

For false teachers, of whatever stripe, to do mission work in local or foreign fields does not help the great commission any at all. Whatever converts they make are no better off than before their conversion because they are filled

with every "wind of doctrine" (Eph. 4:14) instead of "sound words" that are able to save the soul (II Tim. 3:15; James 1:21). They become, as it were, *"twofold more the child of hell."* Such a system will make each succeeding convert worse and worse. Wherein are they then any better off? Can we rightly say, "Well, at least the gospel is being preached?" If this statement were true, the same could be said of denominational preachers for even they preach some truth! Who would support such a notion?

Philippians 1:15-18 is sometimes used in defense of one whose teaching in some areas is not sound (healthy) but in other areas is correct. *"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."*

Some accuse Paul of saying that even if one's whole teaching is not right, at least he rejoices in the fact that Christ is being presented. But is he? If the whole

counsel of God is withheld where-in is the value? This is the idea behind what some liberals are calling the "core gospel." The phrase "core gospel" is used to indicate that what is really important are the books of Matthew, Mark, Luke and John. And, what is said in Acts through Revelation is not of great value. Jim Woodroof says it this way,

"Plugging into any part of the Scriptures, except the Gospels, expecting there to find power, is like plugging an electric motor into a reflection of a power outlet. A mirror is intended only to reflect where the real thing is. So does the Old Testament (and Acts and the Letters and Revelation) reflect where the power and glory of the Lord is." (*The Church in Transition*, p.34)

Some even go so far as to count lightly the four gospel accounts and focus entirely upon the death, burial and resurrection of Christ saying that that alone is the gospel. Of course, they do this without any Bible authority! There are many who are now following this folly. They make a distinction between "gospel" and "doctrine." This was argued by Carl Ketcherside many years ago and is not any more scriptural now than it was then.

Paul was not condoning false doctrine in Phil. 1:15-18. The context shows those who sought to do him harm preached out of impure motives. There's no indication their doctrine was amiss. Had it been, he surely would have corrected it. Their doctrine was correct, it was their attitude and motive that was in error. There is absolutely no justification for supporting false teachers by saying at least they are doing some good. If their teaching and practice are not according to "sound words" then they must be rejected, not supported.

WORSHIP OR ENTERTAINMENT?

Wayne Price

A dangerous tendency has been developing in the church for some time now, and it is high time that Christians everywhere step back and take a look at where the practice leads.

A number of years ago, preachers ceased bringing lessons on how God is to be worshipped and that God is the one to be pleased with our worship. The shift in emphasis, subtly and slowly, came upon an unsuspecting brotherhood (in large part) and suddenly we began hearing that we must get away from book, chapter, and verse preaching (that was legalistic, we were told) and we must make people feel "good" about themselves! Such an idea precludes verses such as Col. 3:17, I Cor. 14:37, John 4:24, etc. Whatever it takes, even to neglecting to preach on repentance (Luke 13:3ff), if we are to appeal to the masses and grow in numbers, we must make people "feel good about themselves" began to be trumpeted.

Selfishness reigned supreme. Expressions like "I did not get much out of worship today," or "The worship hour was boring and stiff," began to show a mind set on entertainment, rather than on worship. To enliven the worship hour, we then began to hear that some advocated the use of more entertainment, choirs, quartets, etc. to spice up an otherwise dull worship period.

In this craze to try to please everybody (which is an impossible task), some began to declare that we must give women their freedom in Christ to serve to their full potential; otherwise they will leave us for denominations where they are given greater freedom. Being interpreted this simply means: allow them to serve in leadership roles, etc., regardless of what the Bible says. Additionally, since a huge majority of the religious world out there does not agree with the Bible doctrine of salvation by means of God's grace and man's obedient faith (Eph. 2:8-9; Heb. 5:9), then some began to promote the concept of salvation by grace alone; others have warmed over the old Baptist doctrine of salvation by faith only, and are trying to palm it off on the brotherhood. After all, we will continue to lose people who reject these truths seems to be the idea. Others demand that we begin to use instrumental music or we will continue to lose others who have a great talent as musicians.

The fact of the matter is that the Lord's church is better off without those who refuse to abide by the Bible's teachings. **If these who demand the right to teach and practice unscriptural doctrines do not leave [repent, gmr], we ought to withdraw fellowship from them!** We dare not ignore Bible truths in order to entice them to stay with us. Paul declared: "*If I yet pleased men, I should not be the servant of Christ*" (Gal. 1:10). Preachers must dust off some of their old sermon outlines on the subject of how worship must please God; discover once again how that "*preaching the word*" is what God desires (II Tim. 4:2-4) and not pleasing the pewster (Gal. 1:10); continue to preach the "*whole counsel of God*" instead of falling prey to James Woodroof's doctrine of staying out of the epistles (Romans - Jude since they are legalistic, you know) and just use the four gospels instead; and above all things, begin anew bringing book, chapter, and verse sermons and discard the pleasant, cute, after-dinner-speeches that cater to a people who do not want to hear the truth (Isa. 30:9-10).

Worship is to be pleasing to God, and just because something pleases us does not mean that it pleases God. To know what is pleasing to God can be ascertained but one way only, and that is to find out what he says about it in the word of God. God is to be pleased, not man (John 4:24).

The Second Incarnation #2

Charles A. Pledge

Brevity is imperative due to the size and nature of Rubel's book. Flagrant error, deliberate error, is seen on nearly every page. Rubel is an excellent communicator. He excels in that respect in this book. Sadly, however, he communicates error with almost every sentence.

Chapter one deals with **The Freedom To Change**. With one swipe of the pen he affirms we have neither the right nor need to change the gospel affirmations about Jesus and salvation in him. He then says the church is different. Rubel affirms the church doesn't possess immutability of deity, nor the unalterable quality of propositional truth. He adds that it does change, and that it needs to change.

We do not argue for a status quo in opinions and human judgment. We do not defend any wrong action. If any congregation needs to change methods of work and correct the actions of individuals within, we say do it. But the church in its totality of divine structure, purpose and function does have an immutable complexion. Otherwise, it has no identity. If it doesn't have an unchangeable identity, then men can never know the church is the church of God and not a human production pawned off on gullible men.

Rubel deliberately mixes the imperfect actions, attitudes, and service of frail humans with the idea of New Testament identity. For nearly 40 years I have heard faithful gospel preachers urge brethren to conform to the perfect standard of Jesus and his gospel in congregational life and activities. For about 38 years I have been urging the same. Rubel formerly preached the

same. He knows better than to confuse the two. If the church on the divine side is not perfect and immutable, then no man can find it to enter therein. The church must have that permanent identity regardless of the actions of some of its members. Yes, we understand that the church has a human element. All its earthly members are humans. We can argue that the human element is

If hearing the apostles' word, believing that word, and obeying that word caused God to set individuals in the church (add them), what must men have in addition to that word to exemplify before others an acceptable church? What do men need in addition to Scripture to pattern before others the church and Christianity? Rubel implies we need something else.

imperfect in a sinless sense without saying the church in its totality is imperfect. On the other hand, there is a biblical perfection that has to do with completion and full of age, or maturity. This must be understood in our consideration of the church. We read in Hebrews 5:14: "*But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*" The word translated full age (teleios) is the adjective perfect. It is the word translated perfect in Ephesians 4:13: "*Till we all come in the unity of the faith, and of the*

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We find the word in Philippians 3:15 translated perfect: "*Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*" The church may have on the human side imperfect men from the world's vantage point, but the Bible presents to us a church perfected by the blood of Jesus (Eph. 5:25-27). If an individual congregation falls from that state and allows sin to reign within, that does not mitigate against the church as presented by Scripture. Rubel knows that!

To indicate the extent of change Rubel is willing to advocate, we read his statement on page eleven that "...the wine is the gospel." The wineskins are "the organizations and institutions, or the patterns and procedures." Rubel argues that the wine must be put in new wineskins. In other words, do away with the old institutions and organizations, the old patterns and procedures. Yes, he argues that. In short, demolish the church as we have always known it. Bring on a different organization and a new institution with new patterns! Rubel refers to the "tired, uninspiring event called worship in our churches." He would have a "new exhilarating experience of God." How can we experience God in a Scriptural sense? Shall we personally encounter God? That is the usual "**experience God**" meaning. Rubel drips Neo-Orthodoxy and Existentialism from his pen continually, except when he makes room for Calvinism, as in his **experience God** drivel.

In Acts 2 we have a record of

people obeying the gospel of Christ and being added to the church. In the subsequent chapters of Acts we have a record of men identifying that church by its pattern of characteristics. Men fought the church, persecuted the church, loved the church, and died for the church. That is, the church they knew and understood. God never corrected men for being convinced they could identify the church. But if the church is to change into another institution and into another organization at every whim of man as advocated by Rubel, men can't identify it from one generation to another. Rubel can piously talk about "our witness to the Lord," but his doctrine is of the devil and testifies against the Lord. To date, the forces of Hades have not destroyed the church Jesus built (Matt. 16:18). Rubel thinks he can do it and substitute something else in its place such as AA or other human invention. But we think Rubel's cleverness shall dash itself to pieces against that Rock upon which the church is built.

In chapter two Rubel deals with Scripture. He calls it the anchor of the church. Rubel would bar the common man from scripture if he could. He would place it in the hands of scholars such as himself. He said on page 18 that "as tourists do unintended but permanent harm to the contents of the tombs of Egypt, so the same thing is likely to happen when we enter the sacred realm of revelation." We must conclude that if the masses shall only do permanent harm to Scripture, it will be better to restrict access of the masses to the Scriptures.

Rubel's sanctimonious sarcasm is lost on most of us in his arguments. His sophistry belies his desperation. For example, on page 21 in a fit of sarcasm he says, "Then I guess you'll want to tear the New Testaments out of our Bibles, since the earliest church had only the Old Testa-

ment?" That is false! The earliest church had the spoken word which was later written and became our New Testament. The form the word took (verbal vs. written) didn't change the meaning and nature of the word. The church had the word spoken by the apostles. We have that word today! Rubel, after posing his false alternatives, asks, "How do we move responsibly from ancient Scripture to the 21st-century world?" Who wants to move away from the ancient Scripture other than Rubel and a few other skeptics still hanging on trying to devour the church? The word produced the church and must continue to support, protect, and lead the church in her service to God. Let's not move away from scripture in any century.

Rubel argues that truth is revealed in scripture. Jesus said Scripture is truth. There is a vast difference. It is the same difference between the statements "the Bible contains the word of God" and "The Bible is the word of God." Jesus said in John 17:17, "*Sanctify them through thy truth: thy word is truth.*" The matter is settled, Rubel notwithstanding.

Rubel argues that Scripture must anchor the church. No, Scripture must be that divine vehicle of formation and power in which and through which God molds his children into what he wants them to become. Rubel argues that changeless truth is enmeshed in the ever-changing vehicle of human language. He says, "perfect and eternal wisdom is wrapped up in the inferior medium of historical disclosure." In the first place, inspiration is of such nature that God breathed out his word and empowered the chosen men (inspired men) to receive and communicate in human vocabulary the precise meaning of his will he wanted men to know (I Cor. 2:11-13). Man's language might change, but God's word will eternally be the same (Matt. 24:35.) Rubel's is the Neo-Orthodox view that we

do not have, nor can ever have, the very word of God. But we can have it imperfectly bound in the imperfect language of imperfect men. That is good enough, he guesses, since we all are imperfect beings and can get along well enough with the imperfect word. Rubel implicitly argues against plenary, verbal inspiration.

Rubel inveighs against **Proof-Texters**. He then appeals to texts for his "proof," thus condemning himself with his own actions. Rubel implies that every spiritual problem is unique and must be met with a different appeal to the Bible. God's word is absolute. The Psalmist said in Psalm 119:89, "*For ever, O LORD, thy word is settled in heaven.*" Once God deals with a problem in a particular context of circumstances, that problem is forever dealt with in those circumstances. Rubel's theological and Christocentric basis for exegesis which he urges upon us is but a subjective approach to Scripture. His approach depends upon what he determines within to be the theological message and the Christ-response to that based upon what he supposes Christ would do. And then Rubel had the gall to disavow Existentialism!

It seems strange that an educated, capable man would disavow guilt of Existentialism, but immediately write existentialist subjectivity, use critical definitions of existentialist writers, arrive at existentialist conclusions, and urge existentialist actions and courses upon us. Rubel is as concerned about what people will perceive us and our actions to be as he is how God perceives us and our actions (p.29). Paul had a bit to say about this in Galatians 1:10, "*For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*"

Rubel rejects "**a rigid pattern**" (p.31) in favor of his **flexible pattern** of change at every

whim of man. Rubel tries to establish “foot washing” as a part of the New Testament. It never was a part of the New Testament. Foot washing was a part of the hospitality of the early centuries. It was a form of courteous, kind hospitality. As such, it was practiced. There was never any teaching that foot washing must be done. It was mentioned as an act that widows must have done in prior years before being enrolled in a specific responsibility in the church. But it has to be understood in that context as an act of hospitality. Every example Rubel uses is but a clever undermining of biblical patternism. Rubel speaks of a “**slavish patternism** which is a slavish imitation of everything the first century church said and did.” I have never heard of anyone who views such as biblical patternism, certainly not within the church of our Lord. Rubel asserts on page 36 that Scripture does not present an absolute blueprint for building a church. He said it. He also said we must put the gospel into new wineskins which are new institutions and new organizations. Let him mention these new institutions and new organizations. Let him be bold and truthful and tell us that we must reject the concept of church and go with something like AA or

some other institution or organization. He argues for that. Let him either renounce his statements or tell us exactly where he is going. Rubel says all we can hope to gain from scripture is but a vision of what a group of people committed to living under the Lordship of Jesus will be like. We suggest to Rubel that he submit to that Lordship by yielding to the authority of Scripture, and he will have more than a vision; he will experience it. Rubel would do well to heed our Lord in Luke 6:46 and Matthew 7:21-23.

If an apostolic congregation, following the teaching of the apostles, can't serve as an example of love, devotion, purity, and faithfulness, how does Rubel propose to interpret the apostles' doctrine in order for the church today to be such an example? Is Rubel greater than the apostles? Rubel constantly confuses a local congregation as it lacks authority in action with the idea set forth in the New Testament.

If hearing the apostles' word, believing that word, and obeying that word caused God to set individuals in the church (add them), what must men have in addition to that word to exemplify before others an acceptable church? Let Rubel tell us. If Rubel can't tell us, we pray that someone of his persuasion will step forth with

the answer. What do men need in addition to Scripture to pattern before others the church and Christianity? Rubel implies we need something else.

Many are confused and hurt by the subjectivism preached by Rubel and many others. These men, for the most part (including Rubel), seem to have accepted Calvinism as a safety net for their skepticism. Calvinism is irrational, just as their subjectivism is irrational. They mingle Calvinistic statements with their approach and brethren see the Baptist, Presbyterian, and Pentecostal arguments. This hurts and confuses. If these men (and the list is long, containing many on the faculties of “our” schools) would just tell us of their unbelief, brethren could handle that. After all, men fell away from the faith in the days of the apostles. Jesus warned of such and apostolic writings echo his warnings. But it seems these men can't handle the loss of their faith (or simply don't recognize their loss) and want to hang onto religiosity. Our prayers are that they will open their eyes, but history tells us that few have returned from their subjective journey away from the faith of the gospel.

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BROTHER COATS CALLS NAMES

Wayne Coats

In a recent meeting of elders in a Middle Tennessee town, the topic of discussion centered around the matter of having a lectureship with various speakers. As I understand, one man was going to pay most of the expenses involved, and this indeed was a magnanimous gesture. When the brethren began to consider the suggested speakers one brother stated, “We don't want brother Coats. He calls names.”

I once was a bit chagrined at

some of the things my brethren would say, but not any more. When the dear brother said, “We don't want brother Coats,” whose name did he call? It appears that it might not be the correct thing for brother Coats to call names, but it is fine for others to do so! We see too much of this spirit which expresses itself in condemning others for condemning, objecting to others for objecting, being negative toward those who are negative, while saying “...every-

body's thinking positive.”

In some lectureships where I speak, the very nature of the subjects assigned demands that names be called. In some assigned subjects there would be no point in calling names except as needed to identify which Bible character wrote specific verses or performed various acts.

Why would brother Coats call names? There could be several reasons. It should be self evident that brother Coats is not afraid of his

shadow. No, I do not claim to be the bravest man in the world, but I do claim to have the truth, preach the truth, and love the truth, and I am not afraid to make an effort to defend the truth. If anyone refuses to call names, I pray that it may not be due to fear.

Why would brother Coats call names? The world is full and running over with false teachers of every stripe and hue. Modernism and liberalism are on a rampage in the church. The sheep skin market cannot provide enough covers for the ravaging wolves who would destroy the flock (Acts 20:29). If there are no wolves, let us not be bothered. If there are wolves, shall we call them lambs? Too many brethren are like Red Riding Hood with her basket of cookies. In her ignorance she was ready to feed cookies to the wolf. I wonder where little "Hood" worshipped and what kind of preaching she heard. She didn't know a wolf when she saw one, and neither would some of our modern "Hoods" who despise the church of my Lord.

Why would brother Coats call names? It could be to be like that man who lived some two thousand

years ago. I'd better not print his name lest some be offended. That man identified the false teachers who sought to destroy him and his work. He even had one of his own select company turn into a traitor. I shall not give the traitor's name either.

There was a peerless apostle who was imprisoned in Rome. Ah, but he suffered much as he stood before governors and kings. That old man could not have spoken on some modernized lectureships because he called names. In one of his letters to a young preacher the old apostle spoke of two reprobates who made shipwreck of the faith and were blasphemous. Do you think I should tell the names of those fellows and the name of the young preacher who was advised of their actions? That would be calling names. Two more false teachers were named in a second letter to the young preacher. Their words would eat as a cancer. Who wants to be bothered about cancerous words when it can be much more fun to belittle and put down those who would try to warn against such heretics, false brethren, and traitors?

The old prisoner in Rome said that one of the brothers had forsaken him. The world was too alluring. Another brother did much evil to the aged saint, and the aged saint even called the name of that renegade.

I am reminded of another forlorn and lonely apostle who tried to help the church by writing a Letter, but there was one fellow who wanted to have the preeminence among the brethren. He would not receive the apostle and "...forbiddeth them that would...." If the apostles were rejected, why should I feel disconsolate if I am not received by some brother who also "...forbiddeth them that would?"

When we stand in defense of truth and identify false teachers, whose side are we on? Whose example are we following? When we forbid the naming of false teachers, on what Biblical basis do we try to stand?

I have just returned from a lectureship where I sat through an "Open Forum." As it turned out, the

forum was not very "open." The young fellow who seemed to be in charge of the forum, who set forth the guidelines for the forum, and who introduced the moderator of the forum, specifically directed, "We will not call names."

Have we come to this impasse? Please give me one inkling of a hint of Biblical teaching that we cannot call names. How in heaven's name can any man meet the demands of the Holy Spirit of God and not call names? The Bible teaches, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17). Did Paul mean to mark the false teacher on the bottom of his foot with a piece of chalk? Was Paul just making a puny suggestion?

The inspired penman wrote, "Do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). What do brethren think and how do they reason relative to the above scripture when they attempt to impose the gag rule on others? Moreover, when brethren allow themselves to be subjected and subservient to some foolish gag rule, how can we ever expect to please God? The whole scheme is a senseless effort to please men! If not, why not?

Brethren, I have as much culture, as many manners, as much belief in Christian ethics, respect for the rights of others, and knowledge of how to treat my brethren as well as any among us — but till heaven and earth shall pass, I do not intend to lay aside my Bible with all its teaching relative to false teachers, have a muzzle put on my mouth, submit to some fearful brother's gag rule, or join in with the silent marchers.

If I can prevail upon "what's her name" (mustn't call her name) to type this piece, it might be possible to get some "secret pal" to publish it. In case anyone should care to write in response, be sure to leave my name off the envelope. We must not call names!

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E I G H T H A N N U A L

"SEEK THE OLD PATHS" LECTURESHIP

July 25-29, 1993

Theme: "Preaching Needed For The Nineties"

(Held at the East Corinth Church of Christ)

SUNDAY, JULY 25

Love Thy Neighbor As Thyself*Howell Bigham*
 There is but ONE Plan of Salvation*Kerry Clark*
 Humanism, selfishness, "felt-needs"
 vs. Supreme Love for God*Charles Leonard*
 Is the "Old Paths Plea" Valid for the 90's?.....*Gilbert Gough*

MONDAY, JULY 26

Preaching Needed but Not Heeded*Victor Eskew*
 The Five Points of Calvinism*Ferrell Hester*
 (Ladies Class) Psalm 50:
 Are we Prepared for Worship?.....*Tanya Bruce*
 The Golden Rule*Wayne Cox*
 Instrumental Music*Ronnie Whittemore*
 The Problem of Human Suffering*Charles Blair*
 Digression – Update '93.....*Wayne Coats*
 The Influence of TV*Sidney White*
 The Two Covenants.....*Garland Robinson*

TUESDAY, JULY 27

The Bible School: Filling Time
 or Filling Hearts?*Edward White*
 "We Be Brethren," One With Another*Dan Bailey*
 (Ladies Class) "We Be Brethren,"
 One With Another*Peggy Leonard*
 The A.D. 70 Doctrine*Ken Burleson*
 Keep Thyself Pure.....*Jimmy Bates*
 There is But ONE FAITH.....*Gilbert Gough*
 Digression – Update '93.....*Wayne Coats*

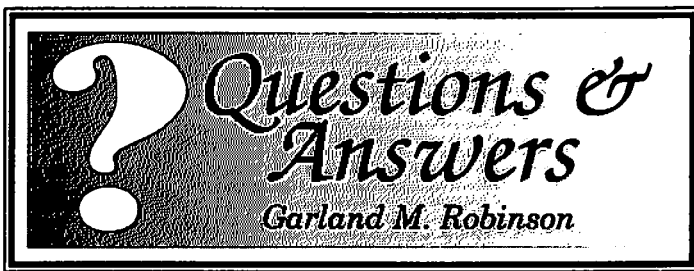
Right Attitude Toward ERROR
 and Those Who Teach It.....*Jim Boyd*
 Right Attitude Toward TRUTH
 and Those Who Teach It.....*Charles Blair*

WEDNESDAY, JULY 28

Inspiration and Authority of the Scriptures*Dan Sikes*
 Preaching: Devotional or Doctrinal?.....*Jim Boyd*
 (Ladies Class) Where Is Mother?.....*Dana Hale*
 There is But ONE CHURCH.....*S. C. Kinningham*
 Righteousness, Temperance and
 Judgment to Come*Melvin Sapp*
 The Lord's People MUST
 Contend for the Faith*Guy Hester*
 Digression – Update '93.....*Wayne Coats*
 Marriage, Divorce and Remarriage*Ken Burleson*
 The Christ of the Bible:
 Both Positive and Negative.....*Virgil Hale*

THURSDAY, JULY 29

Christian Evidences*David Jones*
 Preaching Needed from the
 Old Testament*Ronald Choate*
 (Ladies Class) Great Examples
 from the Old Testament.....*Maggie Colley*
 The Christian Home:
 Living It or Losing It?.....*Virgil Hale*
 Evangelism: Local and Foreign*John Grubb*
 Miracles Have Ceased*Dean Gittings*
 Digression – Update '93.....*Wayne Coats*
 Homosexuality, Sin or
 Alternate Lifestyle?.....*Gary Colley*
 Who Will Stand in the Gap?*Melvin Sapp*



DOES THE BIBLE ALLOW WOMEN TO BE PREACHERS?

No, the Bible DOES NOT allow women to be preachers. That is not my opinion, interpretation, or feelings! That is plain Bible fact!

The Bible says in I Timothy 2:11-12, "*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*" There are two specific contrasts in verse 11: Women are to LEARN, not to TEACH, and, they are to be in SUBJECTION, not DOMINION. This is a principle stated throughout the scriptures.

Verse 12 makes it plain, women are not "*to teach nor to usurp authority over the man.*" A woman does not have the authority to teach, or in any other way, have authority or dominion over the man. Therefore, any teaching over the man is prohibited! This is not a cultural situation, nor is it simply a first century practice. The force of the Greek words means this legislation is for ALL TIME. It is just as true today as it was 2,000 years ago.

I Corinthians 14:34-35 says, "*Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*" Here, God's law is applied to a local situation. Women teaching men is not permitted!

It is sure strange, but some churches have women preachers! Why they do, I do not know. It is a plain violation of the New Testament. The only way they can do so is to simply ignore Bible authority. In effect it's saying: "I know what the Bible says but I'm gonna do what I want anyway." The sad thing about it is, multitudes are content to let women do it. Those who follow their lead should read Exodus 23:2, "*Thou shalt not follow a multitude to do evil....*"

I Corinthians 11:3 states a timeless principle: "*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*"

Surely, all these verses are plain enough that even a child can understand. This is the role God has made for both MEN and WOMEN. Men can no more change the role God has given them than women can change the role God has given them. We must respect it!

Mailbag



"We enjoy your paper very much, we thank you very much for defending the Truth. Keep up the good work"...*Shady Valley, TN*. "Wanted you to know how much we appreciate your paper"

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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 Timothy 4:2; Titus 1:13; Titus 2:1; II Peter 1:12.

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