

Preparing Souls To Serve The Lord

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Schools Under A Board Of Directors May Train Preachers

By

Jackie M. Stearsman

The Charter and By-Laws of the Florida School of Preaching state the purpose of the school: *"To establish and maintain an educational institution wherein the Holy Scriptures shall be taught as the revealed will of God to man and as the only sufficient rule of faith and practice; that such other related subjects may be taught as thought necessary by the directors, to the end that men may be sufficiently trained to preach the gospel, to exercise the duties of elders in the church, to serve as educational directors, personal workers, song leaders, and that men and women may be trained to be efficient Bible class teachers in the church of Christ . . ."* There are other schools dedicated to the same, but their organizational arrangement is not exactly like ours. Some of these are under a Board of Directors and others are under an Eldership. It is not the purpose of this article to discuss these expedient differences. It is the purpose of this article to

show The Florida School of Preaching functioning under a Board of Directors is in harmony with the teaching of the Bible.

Authorization Principle

In justifying any attitude or action there must be Biblical support for that attitude or action (Col. 3:17). In showing a given set of actions is in harmony with the teaching of the Bible it is necessary to apply what the Bible teaches on these actions. As premises we affirm: ALL TOTAL SITUATIONS THE COMPONENT PARTS OF WHICH ARE SCRIPTURAL ARE

TOTAL SITUATIONS WHICH ARE SCRIPTURAL. THE COMPONENT PARTS INVOLVED IN THE TRAINING OF PREACHERS BY THE FLORIDA SCHOOL OF PREACHING ARE SCRIPTURAL. THEREFORE, THE TOTAL SITUATION INVOLVED IN TRAINING PREACHERS BY THE FLORIDA SCHOOL OF PREACHING IS SCRIPTURAL.

The component part of the major premise is axiomatic, self evident. We have honored this premise in establishing actions to be authorized by the Bible. For the sake of space I simply cite the following as examples: (1) The plan of salvation, (2) the acts of worship, (3) the organization of the local church with Bishops and Deacons, (4) the right of a congregation to have simultaneous Bible classes, some of which are taught by women (teaching children or other women), (5) the right of a congregation to secure the services of a preacher, have this preacher preach the gospel to the church and the world while receiving a stipulated salary from the church treasury, etc.

**"ANTI-ISM"
IS
A MAN-MADE
DOCTRINE
THAT
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(I TIM. 4:1-5)**

The above numbered actions have been shown to be authorized by the Bible by proving each of the independent actions, and thus the whole of each group of acts is shown to be authorized by the Bible. This is not to say that everyone agrees with the Biblically authorized actions. Churches have been divided over anti-ism for years and anti-ism may take different forms.

I mean by "anti-ism" a man-made doctrine that forbids what God allows (I Tim. 4:1-5). Because some do not like the label and would deny the label does not make the label false. Because some mislabel faithful brethren as "anti" does not make the use of the term of no value. Both "anti" and "non-anti" brethren may use this term and understand the meaning. If I label an action "anti", I must prove the charge. If I am mislabeled an "anti", I will take the Bible and show that the "anti" label is false when applied to my actions.

Obligation To Train Preachers

The Bible obligates faithful Christians to train faithful men to teach others (II Tim. 2:2). Men are not given revelation in a supernatural manner today as were the early Christians. If a person is to know the will of God, that person must study it. The world can not, and will not, prepare men to preach the truth. The charge to teach others to be teachers is bound with equal authority both upon the individual Christian and upon

the church. Thus, Second Timothy 2:2 authorizes both an individual or a group of individual Christians, or a congregation of Christians, to train men to preach the truth.

No Exclusive Method

No exclusive method may be cited in the New Testament that specifies how individual Christians or groups of Christians are to train preachers. Since there is no exclusive method, but there is a binding obligation to train men to teach the truth, expediency enters the picture. An expedient judgment must provide a means of doing the specified act without changing the act specified. The act under consideration here is to train preachers. A faithful Christian may take a person who desires to preach and train that person. A faithful Christian couple may take a preacher that has some difficulties and train him in private (Acts 18:24-28). A preacher may locate in a school and prepare others to take the message to a given area (Acts 19:8-10). A person may write letters with instruction to preachers and help them to preach and teach the truth (First Timothy, Second Timothy, Titus, etc.). The point is, there is no exclusive method in the New Testament that details the how and where preachers are to be trained.

Understanding Expedient Items

In serving God, there are

lawful (obligatory) items and there are expedient items (I Cor. 6:12). Expedient items may be altered, omitted, or added. Obligatory items may not be altered. If an obligatory item is not present it needs to be added, if we are to be pleasing to God.

In the work of the early church, under the Apostles, we may learn of a number of items that have an expedient factor. In one set of circumstances, it was expedient to circumcise Timothy to provide advantage to preaching (Acts 16:1-3). In another set of circumstances Paul would not so act for it would imply that circumcision was necessary for Gentile salvation (Acts 15; Galatians 2:1-10). In Paul's preaching, expedient matters may be observed as it related to who was going to travel and assist in preaching. John Mark was selected and traveled on the first preaching tour with Barnabas and Saul (Acts 13-14). Strong difference of opinion separated John Mark and Barnabas from Paul and Silas on the second preaching tour from Antioch (Acts 15:36-41). Paul made

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Editor: Jackie M. Stearsman Board of Directors	
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expedient judgments as to where to go and at other times the Holy Spirit gave specific directives as to the locality of his preaching (Acts 16:6-10; 17:2). At different times and circumstances the judgement may be to work in the Synagogue or to teach in a home, or even a to use a school (Acts 18:4, 7; 19:8-9). New Testament Epistles were written to expedite the teaching and stabilizing of churches and individuals. Men came to Paul in prison and he would dispatch them to needed areas (Phil. 2:19-30). Again, there is no exclusive method of informing men, expedient judgment often dictated what would be involved in training and choosing preachers and helpers. Preparing preachers to take the truth to others was not always under an Eldership.

Preachers were assisted in learning truth and preparing to present truth in a variety of settings and arrangements. We do not help our cause by promoting one exclusive method (for example, asserting that training of preachers **MUST** be under an Eldership or the work is not authorized by the Bible). Men must be prepared on the mission field to teach others. It may take years before men are mature enough to serve as elders. Let us not make laws where God has left us under expedient judgement.

Preacher Training Expedients

There are a number of particular judgments necessary if we are to train preachers. (1)

There must be a location for the teaching. (2) There must be men to train, men who desire to become better informed in the truth in order to preach and teach the truth. (3) There must be faithful men to teach them. (4) There must be a systematic course of study, basic subjects relating to the truth need to be known. (5) There must be a set time for teaching, season of year, time of day/night, etc. (6) There must be funds to sustain the men under training. Will they sustain themselves, or will they need assistance while in training? (7) There must be someone to manage the operational activities of the training. Will all the elders be full time overseers of the teaching?

Questions: Could an Eldership select a director for a school under them? Where there are no elders, could brethren train men to preach the truth? With no eldership in place because men have not qualified to serve, could brethren agree among themselves who is to be in charge of teaching men to preach?

Meeting Civil Standards

In any given situation there may be regulations that are necessary for the teaching arrangement to be recognized by the Civil State under which we function. At the present time, The Florida School of Preaching is recognized by the United States Government and the State of Florida to receive students from foreign lands to study to become preachers. They are

issued a student visa and are permitted to study here for two years. The school has to comply with state regulations in order to be licensed and issue I-20 forms for visas. The school does this in order to honor civil authority (Acts 23:12-35; 26:30-32; Rom. 13:1-7; I Pet. 2:13-17).

To have a charter under state regulations and to function under a Board of Directors, to be Incorporated, all come under the matter of meeting Civil regulations and guidelines. This enables the school and all involved to be recognized and protected under Civil law.

INCORPORATION:

"A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law." Note that this definition tells us that the corporations exist only in contemplation of law. It affords advantage in business and legal matters, enabling the group to act as a unit with legal recognition. The School as well as Congregations may have this legal status. If it is wrong for the school to so function then it is wrong for the congregations. No objector can be consistent if objection is made to one without at the same time objecting to the other.

BOARD OF DIRECTORS:

Having the school under a Board of Directors is merely an expedient. The Board of the School is composed of elders and preachers of churches of Christ who help make expedient judgments on curriculum, staff, and the overall operation of

training of preachers. The Board meets legal requirements in conjunction with having a charter and incorporation status.

Would it be right to have a group of elders and preachers help make decisions relating to training preachers? Who could deny this? If it is right for them to make such decisions without being incorporated or having a charter (in a congregation) why does it become wrong for them to meet State requirements to be recognized by the state?

Conclusion

Any person opposing the work of the Florida School of Preaching will be shown to be in gross inconsistency and/or absurdity. To oppose our work will involve one in taking the positions stated in the Major Premises of the following syllogisms.

Board Of Directors

All groups of persons who are involved in teaching the Bible or religious subjects under a Board of Directors are persons who are involved in sin.

Religious Books Stores and/or Religious Papers are involved in teaching the Bible

or religious subjects under a Board of Directors.

Therefore all Religious Books Stores and/or Religious Papers under a Board of Directors are persons who are involved in sin.

Incorporation

All institutions that are incorporated are institutions that are involved in sin.

Local Congregations, Religious Book Stores and Religious Papers are incorporated.

Therefore, local Congregations, Religious Book Stores and Religious Papers are involved in sin.

All Teaching Under Eldership

All teaching of the Bible or Bible related subjects must be under the direct oversight of Elders or those teaching the Bible or Bible related subjects are involved in sin.

There is preaching and teaching in congregations not under the direct oversight of an Eldership, and there is preaching and teaching in gospel meetings not under the direct oversight of an Eldership, and there is preaching in campaigns not

under the direct oversight of an Eldership.

Therefore those preaching and teaching in congregations not under the direct oversight of an Eldership, and those preaching and teaching in gospel meetings not under the direct oversight of an Eldership, and those preaching in campaigns not under the direct oversight of an Eldership are involved in sin.

NOTE: These syllogisms are given to show the absurd position those who oppose our work must take. Please read this conclusion carefully, especially the first paragraph.

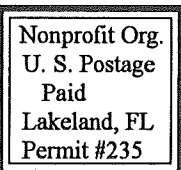


Correction: In the last issue of this publication we listed the general location from which our present student body comes. We failed to mention that one of our full time students is from Jamaica.

We are sorry that Brother Dudley Gushman's country was not cited. On the front page of last months Harvesters brother Gushman is third from the right on the second row from the bottom of the picture.

Florida School of Preaching

1807 SOUTH FLORIDA AVENUE
LAKELAND, FLORIDA 33803-2653
Phone (941) 683-4043 (800) 320-9780
FAX: 941-683-0750
E-MAIL: FSOP@gte.net
WEB SITE: <http://chdi.com/fsop/>



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