

Anti Located Preacher Doctrine

Intro: Lately the church has been inundated with liberalism. Prior to that it was anti-ism. The root problem with either is lack of respect for God's Word. Liberalism looses what God bound, while anti-ism bind what God loosed. When people pointed out the inconsistencies of the anti positions, instead of rejecting their false position, they went further into anti-ism and developed new anti positions.

While anti-ism seems to be on the decline and in some places dying out, in other places it is still strong and causing trouble for the church. Anti-ists are not seen going in and converting people and establishing congregations, but causing problems in a congregation and stealing their members.

The view under discussion in this lesson is the view that it is sinful to have a preacher at a local congregation. Associated with this is the mutual edification doctrine. In the Dehoff—Garrett debate. George DeHoff affirmed "The practice of churches (such as East Main in Murfreesboro) with their elders of procuring evangelist like George W. DeHoff to serve as minister to the church is scriptural" while Leroy Garrett affirmed, "Mutual ministry as practiced by me and my brethren is scriptural." However, they believe that this is the **only** way in which it can be done. Closely associated with this is the thought that paying a preacher stipend or salary is sinful.

I. MUTUAL MINISTRY

- A. They argue much like faith only advocates.
 1. They bring up several passages which teach that we are saved by faith.
 - a. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - b. Acts 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."
 - c. Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
 2. They jump to the conclusion that faith only saves.
- B. These argue much the same way.
 1. They bring up several passages discussing reciprocal action.
 2. They jump to the conclusion that mutual ministry is the only way it may be done.
 3. Consider some of the passages used as used by Garrett.
- C. Illustrations to show what is meant by mutual ministry.
 1. Mutual hospitality; 1 Pet. 4:9 "Use hospitality one to another without grudging."
 2. Mutual love; 1 The. 4:9 "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."
 3. Mutual comfort; 1 The. 4:18 "Wherefore comfort one another with these words."
 4. Mutual kindness; Eph. 4:32 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
 5. Mutual singing;
 - a. Eph. 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"
 - b. Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."
 6. These are done by all Christians and are mutual activities.

- D. 1 Pet. 4:10 “As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.”
1. **Garrett said that God supplies us with “gifts and sustenance whereby we may mutually edify one another” (99).**
 2. **God supplied the gifts and we are to use them to edify each other.**
 3. **It is my view that Peter is speaking of miraculous powers God gave during the first century, but the principle would still be valid.**
- E. **Rom. 15:14** “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.”
1. **There is the “one another” which is mutual admonition.**
 2. **Paul has previously encouraged them; Rom. 14:19** “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”
- F. **Garrett’s argument from Paul’s letter to the Thessalonians:**
1. **Garrett says that the this chapter shows the work of an evangelist.**
 - a. **Paul is “less than a year after planting the church there” (101) and writing from Athens.**
 - b. **An evangelists goes into a city and preaches the Gospel; 1 The. 2:1-2** “For yourselves, brethren, know our entrance in unto you, that it was not in vain: ²But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.”
 - c. **The Thessalonians heard, accepted and now encouraged and exhorted to continue in the Faith; 1 The. 2:11** “As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.”
 - d. **Paul came and worked with new converts; 1 The. 2:7-8** “But we were gentle among you, even as a nurse cherisheth her children: ⁸So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.”
 - e. **Garrett says, “So here we find evangelists at work planting a New Testament church, building it up and leaving it in a condition whereby it could take care of itself” (102).**
 2. **They were an example to others.**
 - a. **1 The. 1:6-7** “And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: ⁷So that ye were ensamples to all that believe in Macedonia and Achaia.”
 - b. **1 The. 1:8** “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.”
 - c. **Garrett states, “It wasn’t necessary for Paul or any of his co-laborers to come back and labor among them and do any speaking themselves, because that church that had been planted there by the apostles and evangelists was capable of carrying in its own program” (102).**
 3. **Garrett’s summary: “Look at what we have at Thessalonica, a pagan city where there was no church. (a) We find evangelist coming in, preaching the gospel there. (b) The gospel was believed and received, (c) The church was planted and the evangelists continued encouraging them in the sound doctrine (d) They had to leave, but, writing back, we find in those letters a congregation that had been**

so planted and so set up that it was capable of carrying on its own work; (e) We find that they had elders and that those elders edified in the assembly. They edified the church; (f) So that we read that these saints edified one another. (g) Furthermore, we read that they were capable of sound out the word of the Lord, not only in Macedonia and Achaia, but in every place their faith to God-ward went forth.’ So what do we have here at Thessalonica? We have a church of Jesus Christ having Mutual ministry in the form of edification which was sufficient for the spiritual welfare of this congregation. Who was the one man minister at Thessalonica? Is he referred to? He isn’t in the plan at all. There were the elders for we notice that the elders edified, but they were not the only ones, for that edification was shared by others in that church. There was a *mutual* edification. That is those that were capable exchanged ideas. There was a given undertaking. There was a reciprocal exchange of edification called mutual ministry” (102-03).

4. Problems with this argument:

a. They did what the faith only advocates did.

- (1) They find an illustration and jump that this is the only way it can be done.
- (2) They cannot find anywhere that shows this is the only way it can be done.
- (3) Antis often belief that an account of action and example becomes an exclusive method of doing things (there is no other way).
 - (a) Luke 10 Jesus sent His apostles out 2 by 2, it was not an exclusive method.
 - (b) Even binding examples do not exclude other ways or things.

b. Paul’s statements:

- (1) 1 The. 3:1-2 “Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; ²And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:”
- (2) The church at Thessalonica had “mutual ministry.”
- (3) Paul sends Timothy (a minister of God) to them to comfort and establish them in the faith.
- (4) The church at Thessalonica had elders (had been established).
 - (a) These believe it is sinful for a preacher to come and edify them.
 - (b) Paul is sending an evangelist to a congregation which already has elders and is practicing “mutual edification” for the purpose of edifying them.
 - (c) If it is not wrong for Timothy to go; then it would not matter if one went for 1 day or 10-20 years.
 - (d) If it is wrong, it is wrong; if it is not wrong for 1 day, then it would not ever be wrong.

- G. Eph. 4:11-12** “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”
1. The offices:
 - a. The offices of apostles and prophets were first century works.
 - b. The pastors are for the local congregation.
 - c. They argue that evangelists are **only** for the church universal.
 2. The purpose of the offices: They argue:
 - a. While a church does not have elders, then an evangelist works with it training them to where they can have elders and edify one another.
 - b. While Titus was on the isle of Crete, he was an example of an evangelist working with an unorganized church.
 - c. Garrett then says, “Now notice. We do not find an evangelist working in an organized church in any permanent fashion as are these one man ministers. In the organized churches, that is those with elders, it is the elders’ responsibility to carry on the training program which would make every Christian a minister” (125).
 3. Problems with their view:
 - a. All the offices (apostles, prophets, evangelists, pastors, and teachers) are in the church to do the same thing (perfecting the saints, work of the ministry, and these two done toward the edifying the church).
 - b. If this proves an evangelist must move when saints are edified, it also proves pastors must move when saints are perfected.
 - c. Brother George Dehoff explains: “Both of them are back of both of your ‘fors’ and both of them are back of your two little Greek prepositions there, ‘*pros*’ and ‘*eis*’ that you brethren like to talk about and if the evangelists have to move, then the elders would have to move according to the verse that you have introduced there” (129).
 4. Simon Peter: an apostle of Jesus Christ.
 - a. Peter was never called an evangelist (Greek *euangelistes*).
 - (1) We find him doing the work of an evangelist:
 - (a) Acts 5:42 “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”
 - (b) 1 Pet. 1:25 “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”
 - (2) The only ones specifically called evangelists:
 - (a) Philip; Acts 21:8 “And the next *day* we that were of Paul’s company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.”
 - (b) Timothy; 2 Tim. 4:5 “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”
 - (c) No one would believe that these 2 are the only evangelists who ever existed, and Eph. 4:11 is the only other time it is used).
 - (d) Those who do the work of an evangelist are evangelists.

- b. Since Peter did the work of an evangelist, he was an evangelist as well as an apostle.
- c. Peter is an elder:
 - (1) 1 Pet. 5:1 “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.”
 - (2) This is the same book he states he is doing the work of an evangelist.
- d. Their problem:
 - (1) As an evangelist, he could stay till they appointed elders.
 - (2) When they appointed elders, he had to leave.
 - (3) But he could not leave because he was an elder and had to stay among them.
 - (4) Thus, he had to both leave and stay at the same time.

II. THE CASE FOR LOCATED PREACHERS

A. A few preliminaries:

- 1. We are not making a case for a one-man pastor system.
 - a. There is to be a plurality of pastors in each congregation.
 - (1) Acts 14:23 “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”
 - (2) Acts 20:17-28
 - (3) 1 Pet. 5:1-4 “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: ²Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³Neither as being lords over *God’s* heritage, but being ensamples to the flock. ⁴And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”
 - b. If one man tries to take over, he sins and the congregation sins in allowing it.
- 2. Elders have the right to ask any member to serve in any capacity for which they are qualified and competent to serve.
 - a. Generally, all members are to be preachers and all are to be ministers.
 - b. Publicly in mixed assemblies, women do not qualify to preach.
 - (1) They are to learn in silence.
 - (2) 1 Tim. 2:11-14 “Let the woman learn in silence with all subjection. ¹²But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³For Adam was first formed, then Eve. ¹⁴And Adam was not deceived, but the woman being deceived was in the transgression.”
 - c. Do elders have the right to ask a certain man to do that public preaching on a regular basis and pay him a stipulated salary.

B. Component part argument:

- 1. This argument is:
 - a. The whole of anything is the sum of its parts.
 - b. If each part of the a whole is scriptural, then the whole is scriptural.
 - c. For something to be scriptural it must be authorized by:
 - (1) statements
 - (2) examples
 - (3) implication
- 2. The component parts:

3. A collection taken up to meet the needs which might arise in a congregation.
 - a. 1 Cor. 16:1-2 “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. ²Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.”
 - b. There was a specific need in Jerusalem
 - c. Corinth was to take up a weekly contribution to meet any need that might arise (not just the one in Jerusalem).
 - d. He had given this order to the churches of Galatia.
 - e. What he commanded the church at Corinth, he commanded all churches everywhere (including us).
 - (1) 1 Cor. 4:17 “For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”
 - (2) 1 Cor. 7:17 “But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.”
 - f. Thus today we have authority to take up a collection of money on the first day of the week and place it into the general treasury to meet any needs that arise.
4. The Gospel is to be preached.
 - a. Mark 16:15 “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”
 - b. Rom. 1:14-16 “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. ¹⁵So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”
5. The Gospel is not only to be preached to the alien sinner but also to the church.
 - a. Some claim that the Gospel is only to be preached to the alien sinner and only Doctrine to the church.
 - b. Gospel is to be preached to the lost:
 - (1) Mark. 16:15 “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”
 - (2) Acts 16:10 “And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”
 - (3) 1 Cor. 4:15 “For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.”
 - c. Gospel is to be preached to the saved—the church.
 - (1) Rom. 1:15 “So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.”
 - (2) 1 Cor. 15:1 “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;”
 - (a) *Stand* is perfect tense which is action which has been completed in the past with abiding results.
 - (b) They were standing in the Gospel on a day by day basis.
 - (c) They could only do this if they were amenable to it.
 - (d) Since they are amenable to it, it would need to be preached to them.
 - d. Doctrine is to be preached to the church; Acts 2:42 “And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

- e. Doctrine is to be preached to the non-Christian.
 - (1) Acts 5
 - (a) Angel instructs them to go preach in the temple; Acts 5:20 “Go, stand and speak in the temple to the people all the words of this life.”
 - (b) They went and taught (*didasko* which is doctrine); Acts 5:21 “And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.”
 - (c) The council said; Acts 5:28 “Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.”
 - (2) Rom. 6:17-18 “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸Being then made free from sin, ye became the servants of righteousness.”
- 6. If preaching is done, there must be a preacher.
 - a. Rom. 10:13-14 “For whosoever shall call upon the name of the Lord shall be saved. ¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”
 - b. 2 Tim. 4:2-5 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴And they shall turn away *their* ears from the truth, and shall be turned unto fables. ⁵But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”
- 7. One may preach to a church which has elders.
 - a. In speaking to the elders of Ephesus, Paul says he preached the Gospel there for three years; Acts 20:31 “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”
 - b. Paul left Timothy at Ephesus where elders were.
 - (1) 1 Tim. 1:3 “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.”
 - (2) He instructs Timothy as to how to deal with elders; 1 Tim. 5:17-25
- 8. A preacher can stay for an extended period of time.
 - a. Paul at Corinth; Acts 18:11 “And he continued *there* a year and six months, teaching the word of God among them.”
 - b. Paul at Ephesus; Acts 20:31 “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”
 - c. How long must one stay before it becomes sinful?
 - d. Did Paul sin in remaining in Ephesus for 3 years?
 - e. Any time element as to when it becomes sinful is arbitrary at best.
- 9. The last two will be looked at together under the heading of money.
 - a. Preachers need support.
 - b. Financial support of a preacher is an authorized expenditure for the church.
 - c. This is also that the preacher has the right to receive a stipulated salary.

III. MONEY

- A. As with so many things, it comes down to a question of money.

- B. This doctrine came as a result of an aversion to paying the preacher.
1. It has been traced to the mid 1800s.
 - a. After the Civil War it was poor economic conditions (especially in the South).
 - b. Few people had extra money to spend and generally had to scrape by just to buy the necessities of life.
 - c. Many towns lay in ruins from the war.
 - d. People could not afford to pay a preacher and if they could, it was not a livable wage.
 - e. Pay was often food and clothing items.
 - f. Preachers to survive would take secular jobs and preach on the weekends.
 - g. Some preachers (Alexander Campbell, David Lipscomb) did not need pay so seldom if ever accepted such.
 2. Earl West writes, "In the course of time churches began to expect to receive all preaching without paying a preacher... As economic conditions bettered themselves in the country, church members had more money, but they still wanted their preaching for nothing" (454).
 3. West adds, "But the pendulum was slow in swinging. Any preacher who undertook to teach the congregation out of its selfishness, and to stress their duty to support their laborers, immediately ran the risk of severe criticism for preaching for money. Many were silent, preferring insufficient support to the criticism that they were preaching for money" (455).
 4. It is sad that this type of thinking is still around in the church.
- C. Preachers need financial support.
1. Jesus sent his disciples out on a limited commission (Mat. 10).
 - a. Mat. 10:9-10 "Provide neither gold, nor silver, nor brass in your purses, ¹⁰Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."
 - b. Some of these are necessities of life but were to be provided by those to whom they were preaching.
 - c. Jesus recognized the principle of the workman being worthy of his hire.
 2. 3 John 6-8 "Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: ⁷Because that for his name's sake they went forth, taking nothing of the Gentiles. ⁸We therefore ought to receive such, that we might be fellowhelpers to the truth."
 - a. Others testified to Gaius support.
 - b. In supporting others, he was a fellow-laborer in the Truth.
- D. A church can financially support a preacher in his work.
1. In Paul's letter to Corinth, he argued for his right to be supported by the church there.
 - a. An illustration; 1 Cor. 9:7-8 "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? ⁸Say I these things as a man? or saith not the law the same also?"
 - b. The Law of Moses; 1 Cor. 9:9 "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"
 - c. The application; 1 Cor. 9:11 "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?"
 - d. Paul did not exercise that right so the Gospel would not be hindered.

- e. The states the principle; 1 Cor. 9:13-14 “Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? ¹⁴Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”
- f. If he had the right to take financial support from them, then we find authority for a congregation to support a preacher in the work he is doing.
- 2. Paul and the church at Philippi.
 - a. 2 Cor. 11:8 “I robbed other churches, taking wages *of them*, to do you service.”
 - b. Phi. 4:15-17 “Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire fruit that may abound to your account.”
 - (1) He did not receive financial support from the church at Corinth, but was receiving it.
 - (2) *Giving and receiving*:
 - (a) It is a banking term dealing with taking in of funds and dispensing those funds.
 - (b) It denotes “debit and credit” as the Philippian church was keeping the books in receiving funds from other churches and then distributing them to Paul.
 - c. Paul received funds from the church at Philippi
- 3. Preachers need financial support and churches are under obligation to support them financially (but a preacher has the right not to take that support).

IV. LOCATED PREACHER EQUALS PASTOR?

- A. This contributed to the anti-located preacher doctrine.
 - 1. Earl West wrote, “One extreme begets another, and so it is here. D. S. Burnet fathered the idea of making the preacher the ‘pastor’ of a congregation.... By the time of the Civil War, it was becoming an increased practice in the church of placing a preacher in ‘charge’ of a congregation, and giving to him the title ‘pastor.’ Usually the responsibility of overseeing the flock belonged almost exclusively to him” (453).
- B. The Scriptures teaching on Pastor’s
 - 1. There are to be a plurality of men comprising the eldership of the local congregation.
 - a. Acts 14:23 “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”
 - b. Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”
 - c. Phi. 1:1 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.”
 - d. 1 Pet. 5:1-4 “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed ²Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; ³Neither as being lords over *God’s* heritage, but being ensamples to the flock. ⁴And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

2. They are called by various terms.
 - a. Elders or Presbyters
 - b. Shepherds or Pastors
 - c. Bishops or Overseers.
 - d. All these terms refer to the same group of men.
 3. They must meet the qualifications given by the Spirit.
 - a. 1 Tim. 3
 - b. Tit. 1
 - c. A local preacher can meet these qualifications and be appointed as an elder (even as Peter was an apostle, evangelist, and pastor).
 4. Their work is oversight.
 - a. They oversee the affairs of the congregation.
 - b. It is the eldership as a whole which possesses that oversight not any one man.
 - c. If the local preacher is also an elder, he only serves as one and has no authority individually.
- C. One man rule is sinful.
1. This is true whether preacher, elder, deacon, or member.
 2. Some abuses:
 - a. Some elderships have passed off their obligations to the local preacher.
 - b. Some preachers have usurped the authority of the eldership.
 3. You cannot abuse what is not first authorized.
 - a. An elder can abuse his position and become a dictator in the congregation
 - (1) Diotrephes was possibly an elder; 3 John 9 "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not."
 - (2) The single elder has abused the authority God gave the eldership.
 - b. One elder's abuse does not militate against having elders nor the authority God gave the eldership.
 - c. If a preacher abuses the authority of an eldership (or an eldership passes off their responsibility to him), it does not militate against having a local preacher or an eldership.

Conclusion: It is not a requirement for a congregation to have a local preacher. There is nothing wrong with a congregation practicing "mutual ministry." It is a matter of judgment and expediency as to whether or not to employ a man to be the local preacher and work with a congregation (even one which has appointed elders).

When individuals or congregations bind something upon others which God never did bind they sin by doing so.

A local preacher can be a great blessing to a congregation, but we also need to avoid the pitfalls which come with it.