

CLASS

LESSON NUMBER

282 A

# THOUGHT PROVOKING BIBLE STUDIES



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## ELDERS – SELECTION & ORDINATION

- About Elders** We recommend that you carefully study TPBS Lessons Nos. 42-46, Elders. ~Ed~ In a nutshell, they are older men that meet the qualifications of (1 Tim 3; Titus 1) who *desire* to serve as overseers or shepherds of the local church and are selected by the local church to do so. In (Acts 14:23) Paul and Barnabas “*ordained them \_\_\_\_\_ in \_\_\_\_\_ church.*”
- One False Notion** Some think (a) they are not to be selected by the local members and (b) there is no formal acknowledgement to recognize them as elders. The idea is that when they do the work of elders they rule by example and teaching, (c) having no decision-making authority. Question: How could Peter write (1 Pet 5:1) of himself, “*who \_\_\_\_\_ an elder,*” if one is not to be acknowledged as such? \_\_\_\_\_.
- More** Another fallacy is that there would be no assurance of qualification. This is scary! Question: “Who are the elders at 40<sup>th</sup> & Plumb?” Answer: “I don’t know, but we’ve got them.” How does one (Heb 13:17) “*Obey them that have the \_\_\_\_\_ over \_\_\_\_\_, and submit yourselves*” if they don’t know to whom they are to obey or submit? \_\_\_\_\_.
- The Greek Root Words** The KJV NT translated the GK word *cheirotoneo* as *ordain* (ordained). The ASV translates the same word as *appoint* (appointed). Lexicographers (ie: scholars who deal with words and word meanings) thus define the action taken as “*to elect, appoint, create*” and “*to elect by stretching out the hand.*” This is what the ENG word *ordain* means in the context of (Acts 14:23): “*when they had ordained them \_\_\_\_\_ in \_\_\_\_\_ church.*”
- Another Passage** In (Titus 1:5) Paul has left Titus in Crete to “*ordain \_\_\_\_\_ in every \_\_\_\_\_.*” Some note that *ordain* (ASV: appoint) here comes from *kathistemi*, a different GK word. They contend that since this GK word means make you to be not idle or unfruitful in (2 Pet 1:8) that elders therefore simply evolve without being appointed. Again, the eminent lexicographers (Thayer – Arndt & Gingrich, etc.) know the two passages are not parallel and define it in (Titus 1:5) “*to appoint one to administer an office,*” while defining it in (2 Pet 1:8) “*to render, make, cause to be.*” So, just how are elders made or ordained?
- Is A Particular Formal Procedure Specified?** NO! We recommend that you study TPBS Lesson [#199](#), Customs, Formulas & Christianity. Most of our authorized service to God is not bound with rigid rules. God left it to man’s common sense (ie: judgment) to perform His will based on the expediency of culture and time. The mental attitude Paul commanded (2 Cor 8) concerning the special collection applies to all of our activity. That means (V11) “*a \_\_\_\_\_ to will*” because (V12) “*if there be first a \_\_\_\_\_, it is accepted according to that a man \_\_\_\_\_, and not according to that he \_\_\_\_\_.*” It is up to each local church to decide how many songs and prayers to use, how often to meet, the order of services, etc.

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