

ORIGIN, DEVELOPMENT, CONTENT & SCOPE OF THE OFFICE OF ELDERSHIP

There is no more important officer in the Christian Church -- than the Elder. Whatever else Preachers and even Patriarchs and Apostles may be, they are basically "Elders"¹ too. One of the very words for "Elder" -- *Presbuteros* in the Greek -- has given the name 'Presbyterian' to our denomination. Indeed, especially Presbyterianism is unthinkable -- without Elders. So too is the Biblical Church -- from Genesis to Revelation.

The words for "Elder" in the original Biblical languages -- imply dignity and maturity. Significantly, in the Old Testament Hebrew, we find the Elder described by words such as: *zaaqeen* (or "bearded one"); *Sjaab* (or "Grey-headed One"); *Choor* (or "Noble"); *Saagaan* (or "Ruler" alias "Prefect"); and *Sjar* (alias "Controller" or "Prince"). Several Elders at a time sat together as a *Gerousia* (alias a "Session of older men") -- and also as a *Sanhedrin* (alias a "Council-in-session"). In the New Testament Greek, we are told that the *Presbuteerion* (or Presbytery) consists of *Presbuteroi* (alias "Elders") -- or "*Episkopoi*"¹ (alias "Overseers").²

Fundamentally, **all of these ideas root in God the Father**, as the white-haired Ancient of days and sovereign Ruler of the universe -- in everlasting Session with His Son and His Holy Spirit within the Council of the Trinity.³ Indeed, **the earthly Elders were His representatives** within the Commonwealth of Israel -- alias the Christian Church.⁴ Originally, Adam -- as the great "Elder" of the human race -- was to rule the earth as God's Viceroy.⁵ After the fall, the Head of each clan seems to have been its Rule. Thus Abel, Seth, Enoch, and Noah. "By faith" these ruling *Presbuteroi*, alias "the Elders, obtained a good report."⁶

Not long after the Great Flood, we again find Elders even outside the covenant people -- namely among the Uzzites, Egyptians, Midianites, Moabites and Gibeonites.⁷ Within the covenant people, Abraham himself is called a "Prophet" -- and ministered the Word and the Sacrament to his huge household of some 318 mature men together with their families.⁸ Yet the first person explicitly called an "Elder" in Holy Scripture, was Abraham's assistant Eliezer.

For not Abraham himself but Eliezer of Damascus is specifically called an "Elder" or *Zaaqeen*. He "ruled" over all that Abraham had -- as an Overseer. Indeed, Eliezer also pastored the flock -- and helped secure a bride for Isaac. As a model Elder, he visited and witnessed to even a household of strangers; worshipped God there; and blessed the Lord for providentially leading him there.⁹ O, that all Elders today would visit people's homes like that! Similarly, Abraham's great-grandson Joseph became the "Overseer" of Potiphar's Egyptian household -- and later, of all Egypt.¹⁰

More than four centuries after Abraham, his descendants had still preserved the Eldership. For the Elders of Israel gathered together as a "Session of older men" (or *Gerousia*) -- even when themselves enslaved in Egypt.¹¹ Thus, also while in servitude, they yet exercised religiously-grounded functions of a socio-political nature. Indeed, at their very redemption from slavery -- while Moses and Aaron ministered the Word and Sacrament, it was the Elders who distributed the elements of the Passover Lamb to its recipients -- and who thus promoted that act of divine worship.¹²

It was the Elders who encouraged Moses and assisted him to obey God and to lead His rebellious people.¹³ It was the Elders who assembled with Moses and Aaron to eat bread before God.¹⁴ Indeed, it was apparently from their midst that "tithed Rulers" of tens, fifties, hundreds and thousands were now appointed. Thus, each such "Special Elder" -- in addition to continuing to rule and shepherd his own family -- was made responsible also for ruling and shepherding some ten of the other (perhaps half a million) families of the people of Israel.¹⁵ This then became the rationale for Israel's constitution for her official worship services, as well as for her presbyterial 'decimal divisions' -- a "tithed Eldership" in a tithing Church!

For these "Elders-of-tens" apparently corresponded to the New Testament's local Elders, who rule in the Session. Yet next -- and apparently from among those Elders-of-tens -- other "Elders-of-fifties" were appointed (probably corresponding to our modern ruling Elders in the regional Presbytery). Further again, apparently from among these Elders-of-fifties, also yet other "Elders-of-hundreds" were appointed (corresponding to our modern statewide Elders, such as in the Queensland State Assembly in Australia and the Tennessee State Elders in the U.S.A.). Finally, apparently from those Elders-of-hundreds, "Elders-of-thousands" were appointed. These latter corresponded to our New Testament and modern National Elders, such as in the General Assembly of Australia.¹⁶ Moses himself, as Moderator and Mediator of the Old Testament, presided over Israel's "General Assembly"¹⁷ -- as a type of Jesus Christ (the only ultimate Moderator and Mediator of the General Assembly of His Church).

After the establishment of all these Christ-centred *Presbuteeria* -- both smaller and broader -- Moses continued to communicate the Word of God to the Elders. At Mt. Sinai, a special delegation -- consisting of Moses and Aaron and of seventy of the Elders or "Nobles" of Israel -- drew near to God in order to worship Him. Then and thereafter, the Elders continued to adjudicate and to arbitrate and to reconcile grievances between various squabbling members of God's people. However, they also exercised their solidarity with (and represented God's people before) the Lord. Indeed, they even helped bring the people's offerings to Jehovah.¹⁸

In the book of Numbers, again seventy of the Elders of Israel were specially commissioned and equipped with the power of the Holy Spirit to rebuke the murmuring people of the Lord. These seventy may well have been unusually godly, knowledgeable and communicative Elders -- especially set aside (just like Moses had been) as

"prophesying elders" (or preachers). At any rate, those seventy were demarcated from the broader mass of the Ruling Elders who then "ruled well."¹⁹ For the seventy were known to be godly Elders who could powerfully prophesy (viz. declare God's Word to the people).

In the book of Deuteronomy, it is emphasised how the Elders represent the people as a whole. For there, the Elders of one city extradite murderers fleeing from their own flock -- and bring them back for appropriate punishment at the hands of the local Judges.²⁰ Thus arose the popularly-appointed political Judges -- originally selected probably from the ranks of the Eldership itself. The Elders too initially co-operated in the juridical execution of the various kinds of judgment -- even when appealed from local to broader Courts.²¹ Yet later, with the growing specialisation of the political functions of the Judges, the Elders apparently began to centre their rule on more specifically ecclesiastical matters. Yet no time did they withdraw their influence from the extra-ecclesiastical areas of life.²²

In the Pentateuch, then, it is clear that Israel's ecclesiastical Eldership rooted in the family and fruited in religio-socio-political action to the glory of God. That action was later executed first by the Judges and ultimately also by Kings. Moses the prophetic Preacher often convened the Elders together, as a Senate-in-session.²³ The Elders would usually, though not invariably, support Moses' leadership. Indeed, those Elders were the "aristocracy" -- the "Senators" or non-hereditary "Nobility" of the people.²⁴

For the Ruling Elders were appointed from the choicest heads of families -- whom they represented, and to whom they frequently reported. They governed covenantally, as a united Council -- rather than individualistically, as independent persons.²⁵ All the Ruling Elders did not -- like the Prophets or the Teaching Elders -- "preach" in the technical sense of the word. Yet they all indeed taught and gave general instruction to God's people. Indeed, while not themselves initiating the administration, the Elders nevertheless usually helped the Prophet in the distribution of the element(s) of the Sacrament(s).²⁶

Even way back in Pre-Mosaic and Mosaic times, then, also the Ruling Elders thus had not only socio-political but also ecclesiastical tasks. Their specifically-cultic or peculiarly-liturgical tasks had a fourfold focus. 1st, praying and oath-taking. 2nd, entering into and reconfirming Covenants. 3rd, aiding the Prophet or the Preaching Elder -- by the Ruling Elders themselves distributing the elements of the Sacrament(s) which the Prophet or the Preaching Elder himself initiated and administered. 4th, ruling over the members of the cultic community -- by not only witnessing and testifying to them but also admonishing them.²⁷

From the pre-exilic books (from Joshua to Jeremiah), it can be seen that the Ruling Elders continued to rule especially over the *Qaahaal* or the *Ekkleesia* -- alias the religious Assembly of Israel. At the beginning of this period, the relationship between the

Elders of Israel and the great leader Joshua seems to be somewhat analogous to that between his predecessor Moses and the Elders of Israel during Mosaic days.²⁸ Later, despite the rise of the political influence of the Judges, those Elders who outlived Joshua continued to exercise similar functions and responsibilities -- even as the Elders had done in Mosaic times. Indeed, it was the same in the time of Ruth.²⁹

The transition of paramount power from the political Judges to the newly-established Monarchy -- is recorded in the historical books of Samuel, Kings and Chronicles. Then too, the Elders continued to exert even political influence -- while more and more concentrating on pastoral or ecclesiastical duties.³⁰ Such duties of these Post-Mosaic and Pre-Exilic Elders then included: intercessory prayer; assembling for worship; receiving presents on behalf of the Lord; reconfirming the Covenant, from time to time; giving helpful pastoral comfort and counsel to the afflicted; and, in Session, deliberating with the Prophets.³¹

Elders were always to be respected, simply by virtue of the revered office they held. Yet, when wayward, they needed to heed the warnings of the prophetic Preachers and even of the godly Kings who tried to move them to repentance. Indeed, self-centredness on the part of many of the Elders was one of the main reasons for the Babylonian destruction of Jerusalem. Nevertheless, even during the subsequent exile, it was still precisely the Elders who provided government for the covenantal community.³²

After the return of God's people from their exile, nationally-recognized Elders continued to provide countrywide rulership as a non-hereditary "Noble Aristocracy" -- in the General Assembly. Regional leadership was provided in Presbyteries -- by the Elders of the various cities. Local leadership was given in Sessions -- by the individual Elders or "Nobles" who were "Heads of their fathers' households." Such were: the "Bearded ones" or the "Elders of every city"; the "Gray-headed ones" or the "Elders of the Jews"; the "Officers" or controlling "Rulers of all the Congregation"; the "Freemen" or the "Nobles of Judah"; and the "Prefects" who ruled God's people.³³

It is especially after the termination of the previously-mentioned exile, that we find the strong development of the seventy-member Sanhedrin (or "Council-in-Session"). Remotely, the Sanhedrin probably originated in Mosaic or even Pre-Mosaic times.³⁴ Yet it seems to have received its Hellenistic name *Sun-hedrion* (alias "With-a-Seat"), and a new character, by no later than about 50 B.C.

In the time of Christ, ruling Elders (or 'Nobles') had the right to sit and to speak in both the 23-member Lesser Sanhedrin (or regional Presbytery) and in the Greater Sanhedrin (alias the national General Assembly of Israel).³⁵ Yet with the A.D. 70 destruction of Jerusalem, even the Sanhedrin-as-such was destroyed. Thereafter,³⁶ only Scribes alias preaching Rabbis sat -- in the approximately 70-member Jewish 'Sanhedrin of Jabneh.'

However, during the earthly life of Jesus -- the period when the New Testament Church Eldership was to take root -- the Sanhedrin or 'Council-in-session' was composed of the "Priests and the Scribes...with the Elders."³⁷ This seems to correspond to the modern "Joint Church Council" -- consisting of Deacons, Elders, and the Preacher(s). Indeed, the essential co-importance of these three special offices in the Sanhedrin -- in spite of their distinctions -- can be seen from the constant change of the order in which they are mentioned (from one passage of Scripture to another).³⁸

There can be no doubt that Christ's New Testament Church steps into the shoes of the Old Testament Church -- of which it is the **continuation** and the **replacement**, and the (now purely-ecclesiastical and non-political) **advancement**.³⁹ Thus, also the Ruling Eldership continues in the Christian Church.

Now the New Testament Eldership of the Christian Church first seems to have developed -- from its Old Testament foundations -- *via* the Lord Christ's commissioning of the twelve Apostles even before Calvary. Jesus Christ had sent out those Apostles -- as also the "other seventy"-- two by two, in order to visit the covenant people in their homes. Those thus and then commissioned, were accordingly the first New Testament Church "Elders." It was they who restored the "Eldership-of-seventy" appointed by Moses but ruined by the Sanhedrin.⁴⁰

These first commissioned Christians, were to pray for the sick and to spread the good news of the Gospel. Conceivably, the appointment of "the seven" in the book of Acts may be referring to such Elders (rather than to 'Deacons'). However, it is quite certain that Christian Elders had already been appointed over the Church in Jerusalem at least by A.D. 41 -- if not much earlier, and possibly even before the death of Christ.⁴¹

Wherever the Apostles or their Preacher-Evangelists went, they appointed Sessions of Christian Elders to rule the newly-established Christian Congregations. What could probably only have been the Presbytery of Antioch (in Syria), commissioned Barnabas and Saul as its first Foreign Missionaries. Wherever those two went, throughout what is now called Southern Turkey, they established Congregations of Christians -- and later "ordained them **many** Elders in **every** Church." Indeed, when doctrinal disputes arose which needed resolving, Elders from the Congregations in (Syrian) Antioch -- and possibly also from those in (Turkish) Cilicia -- gathered in Jerusalem together with (Palestinian) Church Elders. They all deliberated about these matters -- as a General Assembly. There, decisions were made -- which would later be delivered as decrees required to be kept by the Congregations.⁴²

Elders were established in every Congregation of Hebrew Christians, both in Palestine and in the *Diaspora*. So too, Elders were similarly established in the largely Gentile-Christian Congregations within the Presbytery of Ephesus (now in Western Turkey). There, they were required to take heed of the flock of Christ -- over which the Holy Ghost had made them Overseers or 'Bishops.' Further, Elders or Pastoral

Shepherds (alias Bishops) were appointed in the Congregation of Philippi in Northern Greece, and in the church of Corinth in Central Greece -- where we are told that ecclesiastical Elders or "Governments" were established. We are also told that Elders were appointed: in the Congregations at Rome (where each appointed Elder was to "keep on ruling with diligence"); and in the various Congregations in Crete (by the apostolically-appointed Preacher-Evangelist Titus). Thus, Ruling Elders were installed over every Christian Congregation throughout the Apostolic World.⁴³

Such Elders were always to be respected (even by the Apostles themselves) for "the sake of their work" -- that is, simply on account of the Presbyterial Office they occupied. In fact, even the Apostles themselves gladly submitted to the advice of the Elders-in-session. Similarly, also the Elders -- both individually and collectively -- were to submit, both themselves and their Sessions to the decisions of the various Larger Courts of the Christian Church. The Elders themselves were to "rule **well**" and -- as those who must **give account** (also to God) -- they were also to **watch** over the sheep. Should Elders (like the leader Diotrophes) ever attempt to 'lord it' over Christ's flock -- today too they need to be lovingly though firmly rebuked.⁴⁴

For the requirements and duties of the Ruling Elder's office even today, are still to be derived from Holy Scripture alone.⁴⁵ Together with the rest of the Session, each Elder thereof must look after the flock in general. Yet each Elder should also give individual attention to his own ward within that flock. That is then the group of up to **ten Church Families** which the Session (usually on the basis of their geographical proximity to one another) assigns especially to the care of one Elder in particular. He is then to visit them often, "from house to house."⁴⁶

The requirements and duties of each Elder, are at least twenty in number. They include the following. 1st, **blamelessness and honesty** -- so that he may boldly **admonish** all of the members of his ward, who should willingly trust and confide in him.⁴⁷ 2nd, **sexual purity** -- so that he may confidently visit even the single ladies among his flock, in their homes and at their sickbeds, as his church job requires him to do.⁴⁸ 3rd, **vigilance** -- so as to be able, as their Co-Pastor, to watch over the souls of the sheep.⁴⁹ 4th, **sobriety and wisdom**.⁴⁹ 5th, **good behaviour and hospitality**. This makes it easy for the sheep to approach him; and easy for them to welcome him, when he visits them.⁴⁹

While the Ruling Elder is not required to preach, he is indeed -- 6th -- to **exhort**. Thus he needs to be a capable instructor and thus to have an **aptness to teach** -- alias a capacity for instructing others.⁵⁰ Far more importantly yet, he is (7th) to be **teachable** -- having the desire to be corrected, especially by those who preach.⁵¹ He is also to be: (8th) **peaceable**, having no desire to brawl;⁵² (9th) **diligent**, loving hard work both in his profession and in his church eldership;⁵³ and (10th) **content**, being quite devoid of covetousness and enslavement to filthy lucre.⁵⁴

11th, a Ppresbyter is one who **rules his own home well**, keeping his children in subjection with all gravity. For if a man does not know how to rule his own home -- how shall he take care of the church of God?⁵⁵ 12th, he is **not to be a newly converted Christian** -- lest he become arrogant after his appointment as an overseer.⁵⁶ 13th, he is to be **irreproachable even in the eyes of unbelievers** -- whom, by both his actions and his words, he also tries to win for the Lord.⁵⁷ 14th, he is a steward or a **true servant of the Lord**.⁵⁶ 15th, he is **not self-willed** -- and does not get angry quickly.⁵⁸

16th, an Elder is to be a **just or a good and a holy man**, and a lover of other good men -- a **Commandment-keeper**, and an admirer of all others who try to keep **God's Decalogue**.⁵⁹ 17th, he is to **adhere to the true doctrine** he has been taught -- for he himself must **sharply be able to rebuke** all false teachers together with their false teachings.⁶⁰ 18th, he needs to be a **true spiritual Pastor** of the flock -- and hence one who watches over and who feeds the sheep.⁶¹ 19th, he is to function as a **willing and a ready shepherd** -- who never needs to be constrained to go and take care of his church ward.⁶² Above all (20th), he is to be a **humble man** who never tries to throw his weight around -- an example to the flock, and worthy of their love and respect.⁶²

The Elders who rule well, are to be treated as **worthy of double honour**.⁶³ Yet every Elder is to be **God-fearing and truthful**. He is to be **wise** in understanding; **tested** as to his experience; and one who **hates covetousness**. Indeed, he needs to be altogether **competent to rule people** -- and thus, as a pre-condition, **especially his own household**.⁶⁴ Further, he must be -- wise; honest; intelligent; and co-operative.⁶⁵ He needs to have a pastoral heart.⁶⁵ He is to be attentive; compassionate; articulate; diligent; blameless; maritally faithful; vigilant; sober; well-behaved; hospitable; apt to or capable of teaching; peaceable; contented; patient; experienced; humble; reputable; and joyful.⁶⁶

Moreover, his own children (if any) must be faithful. He himself must not be selfwilled, short-tempered nor pugnacious -- but teachable, learned, and sound in doctrine. He needs to be able to exhort, and to refute all gainsayers of Christian truth. As one accountable for all souls under his care, he is instantly to be prayerful and helpful -- especially in assisting the sick. Last, he is to feed the flock of God in an exemplary way. Yet all this he can do -- only if he himself worshipfully praises God.⁶⁷

May all Ruling Elders (and all Preaching Elders too) then always remember the golden words of the great Apostle Peter: "The Elders who are among you, I exhort -- I who am also an Elder.... Feed the flock of God which is among you! Oversee it not by constraint, but with willingness -- not for the sake of filthy lucre, but out of a ready mind! Neither may you lord it over God's heritage -- but be examples to the flock! Then, when the Chief Shepherd shall appear, you shall receive an unfading crown of glory.... God resists the proud, but keeps on giving grace to the humble. Therefore, keep on humbling yourselves under God's mighty hand!" For Sessions should offer no place to proud men like Diotrophes!⁶⁸

All this is achieved -- when we behave like the twenty-four Elders mentioned in the Book of Revelation -- representing the twelve Old Testament Patriarchs and the twelve Apostles. For those Elders bow down in awe, whenever they worship God. Clothed spotlessly in white, they wear crowns of gold. Yet every time they hear the *Trishagion* alias the song of praise of the Triune God echo throughout the universe -- they fall down and throw their crowns before the throne of God and worship Him, singing:⁶⁹

"You are worthy, O Lord, to receive glory and honour and power! For You have created all things; and they exist and were all created for Your pleasure! ... You are worthy! For You were slain -- but have redeemed us to God by Your own blood from every kindred and tongue and people and nation, and have made us kings and priests for our God.... Worthy is the Lamb Who was slain -- to receive power and riches and wisdom and strength and honour and glory and blessing!... Blessing and-honour and glory and power be to Him Who sits on the throne, and to the Lamb, for ever and ever!"

Thus do the twenty-four Elders in heaven fall down and worship Jehovah-Jesus. After centuries of dilapidation, thus too did the Christian Presbyters of the first century. Thus did they rebuild the Church of God, sincerely singing: "Hallelujah! For the Lord God omnipotent keeps on reigning!"⁷⁰ May also today's Elders, here on earth as it is in heaven ever do likewise -- even now!

ENDNOTES

- 1) I Tim. 5:17f; Rev. 4:4-11; 21:12f.
- 2) Gen. 50:5; Judg. 19:16f; Ezra 5:59f; Matt. 15:2; Luke 15:25; Acts 11:30; 20:17,28; Tit. 1:5,7.
- 3) Ps. 59:13; 66:7; 89:9; 103:19; Prov. 8:16; Dan. 4:17 -32; 7:9,13.
- 4) Ex. 4:14-16; 7:1; 18:19; John 10:34-36; Acts. 7:38; Gal. 6:15f.
- 5) Luke 3:38; Rom. 5:12f; I Tim. 2:8f. 6) Gen. 4:4,26 & Heb.11:2-7,17.
- 7) Job 1:1f & 29:6f; Gen. 39:21f; 50:7f; Num. 22:4f; Josh. 9:3,11.
- 8) Gen. 14:14; 17:24-27; 18:17-19; 20:7,17.
- 9) Gen. 15:2 (LXX *presbuteros*) & 24:2,4,48.
- 10) Gen. 39:4ff,2f *cf.* Gal. 6:10. 11) Ex. 3:16f; 4:29f; 5:10f. 12) Ex. 12:21-17.
- 13) Ex.17:4-6. 14) Ex. 18:12. 15) Ex. 12:37 & 18:21-26 *cf.* Deut. 1:13-17.
- 16) Ex. 18:21-26 & Deut.1:13-17 -- see too: Josh 22:14; Judg. 6:27; 20:10; Ruth 4:1-2; I Sam. 1:8.
- 17) Deut.29:1,10f ;31:9f; Acts 7:27,35,38; Heb.12:18-23.
- 18) Ex.19:7; 24:1-11; Lev.4:15; 9:1.
- 19) Num.11:16,20,24-27 *cf.* I Tim. 5:17f & Ex. 5:6 with Jas. 3:1f.
- 20) Deut. 5:22f; 19:11f,18; Num. 35; Josh. 20:2f.
- 21) Deut.1:13-16;16:18;17:8,13; 21:1-20; 22:15-19; 25:7-9.
- 22) Deut.17:12; 27:1f; 29:10f; 31:9f,28f; 32:7f.
- 23) Ex.3:16f; 4:28f;12:21; 24:9f; Deut.29:10f; Ps.105:22; Acts 5:21.
- 24) *Ib.*; Ex.5:10f;18:12,22; 19:7f; Deut.32:7.
- 25) Ex.3:16f; Deut.27:1. 26) Gen. 17:23f; 21:4f; Ex.12:21f.
- 27) Gen.15 & 17; 50:7; Ex.12:3,21; 17:5f;19:7f; 24:11; Num.11:16f; Deut. 5:23; 21:20; 27:1; 29:10f; 31:9f,28f; 32:71.
- 28) Num. 27:16f; Josh.7:6; 8:10,30f; 9:11; 20:4; 23:2; 24:1,31; Acts 7:38.
- 29) Josh. 24:31; Judg. 2:7; 8:14f; 11:5f; 21:16; Ruth1:1; 4:2,4,9,11,
- 30) Deut.17:14f; I Sam.4:31; 8:1-5f,11f; 11:3; 15:30; 16:4f; 30:26f; II Sam.3:17f; 5:3f; 12:16f; 17:4f,15f; 19:11f; I Kgs 8:1-8; 20:7f; 21:8f; II Kgs. 10:1f,5f; 19:2; 23:11; I Chr. 11:31; 15:25f; 21:16; II Chr. 5:21; Prov. 31:23; Is, 37:1-3f; Joe1 1:14; 2:16f; Jer. 2:8; 3:15; 26:17f; Lam.1:19; 2:10; 4:16; 5:12-14.
- 31) *Id.* Compare too: Josh, 7:6f; 8:33f; II Kgs. 6:32; Ps. 107:32; Ezek. 20:1f; Acts 11:25-30.
- 32) I Sam. 8:11;16:41;19:11; I Kgs.22:13f; II Chr.34:29f; Jer.2:8; 26:17f; 29:1; Lam. 4:16; 5:12; Ezek. 8:1; 14:1; 20:1f.
- 33) Ezra 5:5-9; 6:7-14; 10:7-16; 8:11; Neh.2:16; 3:9-19; 4:14-19; 5:7-17; 6:17;7:2-5; 11:1; 12:40; 13:11; Luke 7:1-5.
- 34) *Cf.*: Gen. 4:24f; 5:12,31; 10:1-32; 11:26; 46:27; Ex. 1:5; 24:1; Num. 11:16-25; Deut. 10:22; Judg. 1:7; 9:2; 12:34; Ezra 8:7,14; Luke 9:1-6; 10:1-17; Acts 7:14.
- 35) Note that the 70-member 'Greater Council' in Matt. 5:22 & 26:39 is not same as the 23-member 'Lesser Council' in Matt. 10:17 & Mark 13:9.

- 36) Ed. Clowney: *Governors*, in 1977 *PCA Handbook*, p. 1629,
 37) Matt. 27:1,41; Mark 15:1; 11:27; 14:53; Luke 20:1; John 11:47.
 38) Matt. 16:21; 26:3; 27:41; Mark 8:31; 11:27; 14:43,53; 15:1; Luke 20:1; 22:66;
 Acts 4:5-8,23; 22:5; *etc.*
 39) Deut. 17:6; Matt. 18:16f; 21:23; Acts 2:32f; 3:21f; 5:21; 7:38; Rom. 11:16f;
 Gal. 3:6-29; Php. 1:1; I Tim. 3:1-15; 4:14; 5:17-22.
 40) Num. 11:16f; Luke 6:13; 9:1; 10:1f; Acts 15:15f; Rev. 4:4; 21:10f.
 41) *Ib.*; Acts 6:11; 11:27f; 20:19f; Jas. 5:14f.
 42) Acts 11:22-30; 13:1-3,14,43; 14:21-28; 15:1-4,14-23,27-32; 16:1-5.
 43) Acts 20:17f,28,31; Rom.12:8; I Cor.12:28; Php. 1:1; I Th. 5:12; I Tim. 5:17;
 Tit. 1:5,9; Heb.13:7,17,20,24; Jas. 1:1; 5:14; I Pet.1:1; 2:25; 5:11; Rev. 1:4,11f; 2:1f;
 4:4,10; 5:5-14; 7:11-14; 11:16; 14:3; 19:4 -- *cf.* Nu. 27:16f; I Kgs. 22:16f; Isa. 40:10f;
 Jer. 2:8; 26:17f; 29:11; Ezek. 34:21; Zech. 10:21; 11:3-17.
 44) Acts 15:22 to 16:5; 18:8; 20:20,26f,29f; 21:18-26; Rom.16:23; I Cor.1:14; Gal.
 2:9-14; I Thess. 1:1; 5:12f; I Tim. 1:1f; 4:14; 5:17; Tit. 1:5-13; Heb. 13:7,17,24; I Pet.
 5:1-5; II John 1f; III John 1f,9,12; Rev 1:1f; 7:11f.
 45) *Viz.* esp.: Ex. 18:12,20-26; Acts 20:20-31; I Thess. 5:12f; I Tim. 3:2f; Tit. 1:5 to
 2:4; I Pet. 5:1-5.
 46) Gen.18:19f,32; Ex. 18:21; Luke 9:1-4; 10:1-5; Acts 20:20,28; II Pet. 5-8; II
 John 1f.
 47) I Tm. 3:2; 5:19,22; Tit., 1:6f.
 48) *Id.*, compare Acts 20:20,28; II Tim. 3:4f; Jas. 5:14.
 49) *Id.*, compare Ex. 18:12-26; I Tim. 3:8; Heb. 13:17.
 50) *Id.*, compare Rom.12:8; Tit. 1:9f; Heb 13:7.
 51) *Id.*, compare. I Tim. 5:17; II Tim. 2:24f; I Pet. 5:11. 52) I Tim. 3:3; Tit.
 1:7.
 53) I Th. 5:13; II Th. 3:10f; I Tm. 5:17.
 54) Ex. 18:12,21; I Tim.3:3; Tit. 1:7; I Pet. 5:11.
 55) I Tim.3:4f; Tit. 1:6. 56) I Tim. 3:6. 57) I Tim. 3:7. 58) Tit 1.7-8.
 59) Mt. 19:17f; Rom. 7:7,12,14; 13:8-10. 60) Tit. 1:5-14; 2:2-8. 61) I Pet.
 5:11.
 62) I Cor. 4:1f; II Cor. 1:1,24; I Pet. 5:1-6. 63) I Tim. 5:17.
 64) Ex. 18:21,25; Deut. 1:13f; Acts 20:28; I Cor. 12:28; I Thess. 5:12; I Tim. 3:4f;
 5:17; Tit. 1:7; Heb. 12:7,17,24; I Pet. 5:2; Rev. 4:4.
 65) Ex. 18:22,25f; Acts 11:29f; 15:6,22f; 20:17f,28f.
 66) Acts 15:6-29; 16:4; 20:18-25,28,31,37f; I Tim. 3:1-7; 5:1,17-22; Tit. 1:6-8;
 Heb. 13:7,17; I Pet. 5:2-3.
 67) Rom.12:8; Tit. 1:6-9; Heb. 13:17; Jas. 1:14-16; I Pet. 5:21; II & III John.; Rev.
 4:10f; 5:8f; 7:1:3-17; 19:4f.
 68) I Pet. 5:1-5f *cf.* Acts 2:18-26 & III John 1,9-11.
 69) Rev. 2-11 & 5:8-14 *cf.* 21:12-14. 70) Rev. 19:4-6.

Rev. Professor-Emeritus Dr. Francis Nigel Lee
(revised March 14th 2001)

Francis Nigel Lee was Professor of Philosophy at Shelton College in New Jersey; Visiting Lecturer at Reformed Theological Seminary in Jackson, Ms.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis; Research Scholar-in-Residence at the Christian Studies Center in Memphis; Academic Dean of Graham Bible College in Bristol, Tn.; and Professor of Theology at the Queensland Presbyterian Theological College in Australia.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has twenty-one earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.