

Appointing

Elders

&

Shepherds

Randolph Dunn

Yan awọ̀n
alàrà

&

Oluṣọ-agunt
an

Randph Dunn

Appointing Elders/Shepherds

If the congregation does not have elders, the defacto leaders or the preacher will ask the congregation to suggest men they consider qualified to be their elders. The men who desire to assume this spiritual work are then presented to the church as a whole for their approval.

For churches with elders, the following are some methods used by various churches. There may be other methods not identified.

1. The current elders choose a man or men and ask the church for their approval.
2. The elders notify the church that any man who desires to be an elder and considers himself qualified should let the congregation know. If the congregation agrees that he is qualified he becomes an elder.
3. The church is requested to submit names of men to be elders. These men are contacted to see if they desire to perform the work of an elder, if they are considered qualified they become elders.
4. The elders request the congregation to submit the names of men they consider qualified to serve. The elders then select men from this list and ask the congregation to approve giving them two weeks to resolve any qualifications issues.
5. A brother desiring to serve as an elder asks the current elders if he can become an elder.
 - a. They agree and he becomes an elder or
 - b. They agree and seek the approval of the church.
6. The elders select non-elders to be selection facilitators for the selection process and identify them to the congregation. Members are requested to submit names of men they consider qualified to be elders to a facilitator. The facilitators will meet with each man to determine if he considers himself biblically qualified and if he desires to do the work of an elder. If they desire they are given a copy of The Role of a Shepherd to study (some churches consider a sermon on shepherds and their work sufficient). If after a week's study, those men who agree with the work identified in the Role of a Shepherd, the facilitators will present them to the congregation and seek their approval. Members will have two weeks to resolve any qualifications issues. Members having issues should go to the person being considered to resolve issues. If issues are not resolved they are to contact the facilitator for assistance. Men having no unresolved issues will be appointed as Elders.

Ti o yan awQn alàrà / awQn olusQ-agutan

Ti ijQ ba ni awQn àgba, awQn oludari Deflucto tabi Oniwaasu yoo beere IQwQ Oluwa

Igba lati daba awQn Qkunrin ti wQn ro pe o ye latije awQn alagba wQn. AwQnQkunrin ti o

Ni ife lati ro ise ti emi yii lehinnagbekale si ile ijQsin lapapQ fun itewQgba.

Fun awQn ijQsin pelu awQn agba, awQn atele ni awQn Qna ti o lo nipase awQn ile ijQsin pupQ. AwQn Qna miiran le wa ti ko damQ.

1. AwQn asa IQwQIQwQ yan Qkunrin kan tabi awQn Qkunrin ki o beere ile ijQsin fun ifQwQsi wQn.
- 2

funrarare ye ki ijQ ye ki ijQ mQ. Ti ijQ ba gba pe Oun ni oye o di alàgba kan.

3. Ile-ijQsin ti beere lati fi orukQ awQn eniyan se. AwQnQkunrin wQnyije

kan si lati rii boya wQn fe lati se ise ti alàgbà kan, ti wQn ba ka wQn pe wQnje awQn alagba.

4. AwQnalagba se beere ijQ lati fi orukQ fun awQn orukQ wQn gbe ye lati sin. Lehinna awQn alàikan yan awQn Qkunrin lati atokQyii ki o beere fun ijQyii lati fQwQsi wQn ni Qse meji lati yanjueyikeyi awQn afihan.

5. Arakunrin kan fe lati sise bi alàgba beere IQwQ awQn alagba IQwQIQwQ ti o ba le di an Alàgbà.

- a. WQngba ati pe o di alàgba tabi
- b. WQngba ati wa ifQwQsi ti ile ijQsin.

6. AwQnolugbayan awQn ti ko ni awQn alàgba latije awQn erQ yiyan fun ilana yiyan ki o se idanimQ wQn si ijQ. O beere IQwQ awQn QmQ egbe lati fi orukQ ti awQn eniyan mule latije ki o yara latije awQn alagba si oju-alamu. AwQn alakoko yoo pade peluQkunrin kQQkan lati pinnu ti o ba gba arare osise bibeli ati pe ti o ba fe lati se isealàgba kan. Ti wQn ba fe wQn wQn

eda ti asQ-nla lati kawe (die ninu awQn ile ijQsin wo hasma kan lori awQn olusQ-agutan ati ise wQn to). Ti o ba ti lehin iwadi Qse, awQn Qkunrin wQnyii ti o gbapeluisse naa je idanimQ ninu ipa ti olusQ-aguntan, awQn alabojuto wQn yoo safihan wQn si ijQ ati wa ni ifQwQsi wQn. AwQn QmQ egbe yoo ni Qse meji lati yanjueyikeyi awQn afijerisi awQn oye. AwQn QmQ egbe ti o ni awQn Qran ye ki o IQ si QdQ naa ni akiyesi lati yanju awQn Qran. Ti awQn

Qran ko bayanju wQn ni lati kan si oluwo fun iranIQwQ. AwQnQkunrin ti ko ni awQn Qran ti ko ni awQn ko si ni lati yan bi awQn alàgba.

Compiler's Comment: The above are a few examples of methods used in selecting elders. The compiler's preferred method is a method that involves the entire congregation without the involvement of the current elders. One similar to method six.

The Role Of A Shepherd

“He gave some [as] apostles, and (Greek *dé*)¹ some [as] prophets and (*dé*) some [as] prophets, and (*dé*) some [as] proclaimers of good news, and (*dé*) some [as] shepherds and (Greek *kai*)¹ teachers unto the perfecting of the saints, for a work of ministration, for a building up of the body of the Christ, till we may all come to the unity of the faith and of the recognition of the Son of God, to a perfect man, to a measure of stature of the fulness of the Christ, that we may no more be babes, tossed and borne about by every wind of the teaching, in the sleight of men, in craftiness, unto the artifice of leading astray, and, being true in love, we may increase to Him [in] all things, who is the head — the Christ; from whom the whole body, being fitly joined together and united, through the supply of every joint, according to the working in the measure of each single part, the increase of the body doth make for the building up of itself in love.” YLT Ephesians 4:11-16.

¹ The Greek word (*dé*) translated as “and” means to separate the two words or phrases whereas the Greek word (*kai*) translated as “and” means to connect the two words or phrases. Therefore, a better translation would have been teaching shepherds (or teaching pastors in some Bible translations).

At the time Paul wrote to the Ephesians, they probably understood that

- a) the work of the apostles was to be eyewitnesses of Christ while He was in Earth,
- b) the work of prophets was to proclaim the message they received from God,
- c) the work of evangelists (Greek *evangelista* heralds, proclaimers of salvation) was to proclaim the Good News of forgiveness through Christ atoning sacrifice.
- d) The work or function of the shepherds/pastors is “to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole

body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. (RSV Ephesians 4:11-16)

Ọrọ asọye: Awọn loko jẹ apẹẹrẹ diẹ ti awọn ọna ti a lo ni yiyan awọn alagba. Ọna ti o fiwewe ti o fẹran jẹ ọna ti o kan gbogboijọ ti o ni gbogboijọ laisi ilowosi awọn alagba lówólówó. Ọkan iru si ọna męfa.

Ipa ti oluṣọ-agutan

"O fun diẹ ninu awọn Aposteli, ati (Greek É) 1 diẹ ninu awọn wolii, ati (dé) diẹ ninu awọn wolii, ati (mu awọn Anabi si ara ẹni ti Ọmọ Ọlọrun, fun eniyan pipe, si odiwọn ẹkún ti Kristi, ti a le di mimọ ni ifẹ, a le mu ni otitọ darapọ mọ ojojo ati iṣọkan, nipasẹ Ipesegbogbo apapọ, ni ibamu si ṣiṣẹ ni iwọn ti apakankọọkan, awọn

Alekun ara ti ẹ fun kikọ funrararẹ ninu ifẹ. " Ylt Efesu 4: 11-16.

1 Ọrọ Greek (Dé) éé gẹgẹbi "ati" tumọ si lati ya awọn ọrọ mejì tabi awọn gbolohun ọrọ mejì Lakoko ti o wa Greek ọrọ (Kai) gẹgẹbi "ati" tumọ si lati so awọn ọrọ mejì tabi

awọn gbolohun ọrọ. Nitorinaa, itumọ ti o dara julọ yoo ti nkọni awọn

oluṣọ-agutan (tabi awọn passininkọ ni awọn itumọ Bibeli diẹ ninu awọn itumọ Bibeli diẹ).

Ni akoko akoko Paulu kowe si awọn ara Efesu, o ẹe ẹ gbọye pe) iṣẹ ti awọn aposteli ni latijẹ awọn arakunrin ti Kristi lakoko ti o wa ni ilẹ,

b) Iṣẹ awọn woli ni lati kede ifiranṣẹ ti wọn gba lati ọdọ Ọlọrun,

c) Iṣẹ awọn oniwaasu (Greek Awọn ara rẹ, awọn onigbagbọ igbala ti igbala) ni lati Ẹ kede ihin rere ti idariji ti Kristi Agbọn.

d) Iṣẹ tabi iṣẹ ti awọn oluṣọ-agutan / pastosjẹ "lati fun awọn eniyan mimọ fun iṣẹ igbagbọ, lati kọ ati gbogboafẹfe ti ẹkọ, nipasẹ arekereke awọn

ọkunrin, nipa arekereke wọn Ni awọn wisi si ẹtan. Dipo, sisọ otitọ ni ifẹ, a ni lati dagba ni gbogbo ọna pelu Kristi ti gbogbo ara, ni o darapọ mọ ni deede,

mu idagbasoke ara ati awon aṣeloka ara ati awon aṣedurofunrarare ni ife.
(RSV

Efesu 4: 11-16)

hold firmly to the message of Christ r	to know Christ and His apostles' teachings
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A summary of the work of shepherds:

- a. Teach, feed, equip, and bring to maturity.
- b. Exhort, admonish, edify and strengthen.
- c. Promote unity and harmony.
- d. Comfort the physically but primarily spiritually weak and sick.
- e. Seek and restore those who have drifted away or are drifting away.
- f. Pray for self, brethren under their care, and those not in Christ.
- g. Warn the brethren of dangers lurking in the pathway of life.
- h. Prepare God's saints for work of service, (show & tell).
- i. Convict false teachers and their false teachings; such as:
 - 1) One who denies Christ was God in a human body.
 - 2) One is saved without being cleansed by Christ's blood.
 - 3) Salvation is earned by what a person accomplishes.

(1 Timothy 3:2-7; Titus 1:6-11; 1 Peter 5:2-4; Acts: 20:28-30; Ephesians 4:11-15; Ezekiel 34:2-5; 1 Thessalonians 5:12-14; James 5:14 and Luke 15:3)

Paul wrote in 1 Tim 3:1-7 and Titus 1 that for men to perform the shepherding function they needed to have certain characteristics. "Here is a trustworthy saying: if anyone sets his heart on being an overseer², he desires a noble task³.

"Overseer"² – some Bibles have mistranslated the Greek word *episkopeés* as "office of bishop." Bishop was a title for various government officials, later used for positions in the Catholic and Anglican organizations (etymonline.com). The word "office" is not in the Greek text. The Greek word *episkopeés* means watchman, sentinel, and guardian (thus an overseer). In biblical Greek *episkopeés* is the act by which God looks into and searches out the ways, deeds, and character, of men, in order to adjudge their lot accordingly, whether joyous or sad; inspection, investigation, visitation when he shall search the souls of men; i.e., in the time of divine judgment. (Thayer's)

Noble task³ – a task is a work, or function, not an office. It is from the Greek word *érgou* meaning an act, deed, or a thing done.

If what is commonly referred to as qualifications” were viewed as “character traits” or tools to accomplish the work of instructing, training, and guarding, then in some cases they take on a different meaning.

1 Timothy 3 and Titus 1.

Author’s understanding

Akọsilẹ işe awọn oluṣo-agutan:

- a. Kọni, ifunni, sami, ati mu idagbasoke wa.
- b. Gba lọwọ, kilolonish, sọ ati okun ati okun.
- c. Şe igbelaruge isokan ati isokan.
- d. Itunu ti ara şugbõnnipataki lagbara ati aisan.
- e. Wiwa ati mu awọn ti wọn silẹ kuro tabi ti nfojuşẹ kuro.
- f. Gbadura fun ara, arakunrin labẹ itoju wọn, ati pe ko si ninu Kristi.
- g. Kilọ awọn arakunrin ti awọn ewu ti n bọ ni ipa-ona igbesi aye.
- h. Mura awọn eniyan mimọ Ọlọrun fun işe işe, (Fihan & sọ fun).
- i. Awõnolukõni eke eke ati awõn ẹkọ eke wõn; bi eleyi:
 - 1) Ẹniti o ba tako Kristi ni Ọlọrun ninu ara eniyan.
 - 2) Ọkan wa ni fipamọ laisi di mimọ nipasẹ eḣẹ Kristi.
 - 3) Igbala ni ooḣo nipasẹ ohun ti eniyan ba pari.

(1 Timothy 3:2-7; Titus 1:6-11; 1 Peter 5:2-4; Acts: 20:28-30; Ephesians 4:11-15; Esekeli 34: 2-5; 1 Teşalõnikà 5: 12-14; James 5:14 ati Luku 15: 3)

Paulu ~~ko ni~~ 1 Tim 3: 1-7 ati Titus 1 Ti fun awõn okunrin lati şe işe olutaja ti wõn nilo lati ni awõn abuda kan. "Eyi ni orọ igbẹkẹle: Ti enikeni ba fi okan rẹ kalẹ lori jije işe-şise kan 2, o n wù işe şise olọla 3.

"Olumulo" 2 - diẹ ninu awõn Bibeli ti gbe orọ-orọ Giriki Epespopeés bi "ofiişii ti Bishop." Bishop jẹ akọle fun oḣoḣo awõn oşişe ijoba, nigbamii ti a lo fun awõn ipo ni Katoliki ati awõn ẹgbẹ angelini (Ericonline.com). Orọ naa "ofiişii" ko si ninu orọ Giriki. Orọ Giriki ti o tumọ si Oluşo, Sentinel, ati Alagbatọ (bayi ni alabojuto). Ninu exskopeeé awõn işe ni işenipasẹ eyiti Ọlọrun wo inu awõn ona, awõn işe, ti awõn okunrin, lati sọ ditilẹ ni ibamu, boya ayọ; Ayewo, Iwadii, pade nigbati Oun yoo wa awõn emieniyani; I.E.E, ni akoko idajọ Ọlọrun. (Thayer)

Işe şise olọla 3 - İşe-şisejẹ işe, tabi işe, kii şe ofiişii. Oḣẹ lati orọ Giriki Érou itumo işe kan, işe, tabi ohun kan şe.

Ti o baję pe o wọpọ lati bi awọn oye "ni a wo bi" awọn iwa ihuwasi "tabi

Awọn irinnā lāti ẹ aseyoriise ti ẹkọ, ikẹkọ, ati ẹtọju, lẹhinnā ni awọn igba miiran wọn mu itumo ti o yatọ.

1 Timothy 3 ati Titus 1.

Oye onkọwe

above reproach	not open to censure
good reputation, blameless	good reputation with outsiders
the husband of one wife	Not a polygamist, not still married to his wife not given a certificate of divorcement
temperate, sober-minded	uses good judgment
self-controlled	disciplined, not a loose cannon
respectable	orderly, good behavior
hospitable	takes care of the needs of others
able to teach ⁴	powerful in communicating
not given to drunkenness	not drink excessively, no brawler
not a striker (violent)	not combative or quick-tempered
gentle	kind and considerate of others
not quarrelsome	not contentious – “My understanding is from the Bible” meaning yours is not
not greedy	does not put material things first
manage his own family	family lives within income not a spendthrift
not be a recent convert	needs to face trials as Christian

Able to Teach ⁴ – translated from the Greek word *didaktikos* meaning instructive, skillful in teaching. The King James Bible translated this as *apt* which meant then as possessing the necessary qualities to teach.

The shepherding work is identified by three Greek words.

Elders (Greek *presbuteros*) – an adjective to denote seniority, an older man.

Overseer/watchman/guardian/sentinel (Greek *eepiskopeés*) - one who alerts others of pending danger, watches over, guards, inspects, takes care of their needs, and teaches. (Thayer)

Shepherds (Greek *poimen*) – a provider of nourishment and a protector against dangers.

Since elders are to be mature men, having a good knowledge of God’s will for His church, and are willing to put the welfare of His people before his own welfare, it should be evident that it is a work of love, not an office to be filled or a position of prestige.

Biblical elder/shepherd/overseer/watchman/guardian need to have:

- a. A close relationship with God and Christians in his congregation.
- b. A good knowledge and understanding of the teachings of Christ and His apostles to prepare Christians for their ministry of serving God by doing His will and to bring them to maturity into God's nature.

loke egan	ko siī si chair
Oga rere,	Ti o dara fun awQn ti o dara pelu awQn ti ita
QkQ ti iyawo kan	
Ikun omi, oninurere	nlo idajQ ti o dara
Ara-eni	ibawi, kii se cannon alaimusinsin
oniyi	pase, ihuwasi ti o dara
QIQyaya	se itQju awQn aini awQn miiran
ni anfani lati kQ 4	lagbara ni ibaraenisQrQ
ko fun mimu mimu	ko mu pQjulQ, ko si brawler
kii se idurosinsin (iwa-ipa)	Ko ni apapQ tabi iyara-iyara
oniwale	Iru ati ki o si ro awQn miiran

A ko ba fenu

ko fi ojokokoro

ko fi awQn ohun elo wo ni akQkQ

sakoso idile tire

idile ngbe laarin owo oya kii se lowo

Ko je iyipada to sese

nilo lati dojuko awQn idanwo bi Kristieni

Anfani lati kQ 4 - tumQ si QrQ Griki naa korakitkos ti o tumQ si itQnisQna, QgbQn

ninu ekQ. Qba James tumQ eyi bi apteyiti o tumQ lehinna bi nini awQn agbara pataki lati kQ.

Ise Sheherring je idanimQ nipase awQn QrQ Giriki meta.

AwQn alders (Greek Progbutes) - afesodi lati kQagba agba, Qkunrinagba.

Alabojuto / olusQ / alagbatQ / Sentinel (Greek EipopenΞ) - Eniti o se itaniji awQn elomiran

Ti o ti ni isunmQtosì, awQn isQ lori, awQn olusQ, se ayewo, se itQju aini wQn, ati pe wQn nkQni. (Thayer)

AwQn olusQ-aguntan (Greek Poimeen- Olupese ti Ookun atiApamQgun lodi si awQn ewu.

NiwQn igba ti awQn alagba ni latije awQn Qkunrin ogbo, nini rere ti ifeQIQrun fun ijQ re saaju ki o to le se afihan pe o je ise ife, kii se Qfiisi ti o ni kikun tabi ipo ti Qli.

Elder ti Bibeli / olusQ-agutan / alabojuto / OlutQju nilo lati ni:

- a. Ibasepo ti o sunmQ pelu QIQrun ati awQn Kristiani ninu-ijQ re.
- b. Oye ti o dara ati oye ti awQn ekQ Kristi ati awQn aposteli re si

Mura awQn kristeni fun ise iranse wQn ti sin QIQrun nipasesiseife re ati lati mu wQn wa si idagbasoke QIQrun.

- c. The ability to recognize false teachings and provide opportunities for those under their care to learn, recognize, and acquire the ability to refute such teachings. For example, in their time a prevalent teaching was all flesh is evil. Jesus could not have been in an evil human flesh; therefore, He was just a phantom – Gnosticism.
- d. The Knowledge of the difference between an understanding/opinion and a false teaching.
- e. The ability to lead without forcing their opinions on others. Personnel or private opinions should - be discussed openly for discussion, but never a test of fellowship for by doing so a creed is established.
- f. A clear understanding of the spiritual tools needed for performing the shepherding functions and proficiency in their use to defend those under his care, to lead fellow Christians to spiritual food, to mature them into the likeness of Christ, and to defend them from spiritual predators.
- g. They are not the decision making body as that is reserved for the whole church.

Paul wrote during the persecution of Christians by the Jews and Romans. Therefore, those desiring the work of shepherding were willing to put their lives on the line to protect their fellow brethren. The spiritual well-being of the brethren was more important than his physical body. It was not a position of honor, power, or prestige but a dangerous work that required:

1. The desire to protect your brethren even if it costs his life.
2. Able to teach means, to communicate their teaching and concerns effectively (from the Greek word *didaktikos* meaning skillful in teaching -Thayer).
3. Patience - not to fly off the handle or to be quick to judge.
4. Compassion, loving and forgiving.
5. Intimate relationship with God's people's pain, sorrows, and struggles.
6. Righteous men, not pretenders.

God's warning to Ezekiel applies to the shepherds in His spiritual Kingdom.

"The word of the LORD came to me: (Ezekiel) "Son of man, prophesy against the shepherds of Israel (their leaders); prophesy and say to them: 'This is what the Sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool, and slaughter the choice animals, but you do not take care of the flock. You have not

- a. strengthened the weak
- b. healed the sick

c. Agbara lati   se idanimo awon ekọ eke ki o pese awon aye fun awon ti o wa labe itoju won lati ko ekọ, ati gba agbara lati san iru awon ekọ be. Fun apeere, ni akoko won ti nko ekọ je ibi je ibi. Jesu ko le ti wa ninu eran eniyan buburu buburu;

Nitorinaa, o je phantom - gnosticism.

d. Imo ti iyato laarin oye / imoran ati eke kan nko.

e. Agbara latiyo laisi muwon awon ero won lori awon miiran. Osişe tabi ikoko

Awon imoranye ki o -

Wa ni ijiroro

Ni gbangba fun ijiroro, şugbon kii se idanwo idapo fun nipa sişebe igbiyanju kan ti fi idi mule.

f. Oye ti o han ti awon irinşe ti emi nilo fun sişe awon shoherding

Awon işe ati awon oye ninu lilo won lati daabobo awon ti o wa labe itoju re, lati gberi elegebe re Awon Kristian si ounje emi, lati dagba won sinu aworan Kristi, ati lati da wonjoba lati odọ awon olujoju emi.

g. Won kii se ipinnu sişe ara bi iyen ti fipamo fun gbogbo ile ijosin.

Paulu kowe lakoko inunibini ti awon kristeni nipase awon Ju ati Romu. Nitorinaa, awon ti nfe işe iranşebinrin nfe lati fi igbesi aye re silẹ lati daabobo awon alabaşisepo won lowo lati daabobo alakoja elegebe won. Jije ti emi ti emi ti o se pataki ju ara ti ara re lo. Kii se ipo ogo, agbara, tabi olá şugbonişe ti o lewu ti o nilo:

1. Ife lati daabo bo awon arakunrin re paapaa ti o baje ki igbesi aye re.
2. Anfani lati ko awon ona, lati baraenisoro ekọ won ati awon ifiyesi daradara (lati Oro Giriki naa daktikos jemoogbon ni ikoni -Terer).
3. Sùúrù - maşe lati fo kuro ni mu tabi latiyara lati lejo lati lejo.
4. Aanu, olufe ati idariji.
5. Ibase timotimo pelu irora awon eniyan, ibanuje, ati awon igbiyanju.
6. Olododo awon okunrin, kii se awon agbapada.

Ikilo Qlorun fun Edekieli kan si awon olufo-agutan ninu ijoba emi re.

"Oro Oluwa to mi wa: (Edekieli) omọ enia, soşele si Oluwa

olufo-agutan (awon oludari won); Soşele ati so fun won pe: 'Eyi ni ohun ti Oluwa

Nitorina Oluwa wi: Egbé ni fun awon olufogba Israeli ti o toju ara won pe!

Se koye ki o se awon olufo-aguntan se itoju agbo-eran? Oje awon curds, ti ašo ara re wo

Oke naa, ki o pa awon ẹranko yiyan, şugbon o ko toju fun agbo-ẹran. O ko ni

- a. fun awon alailagbara
- b. wosan awon alaisan

- c. bound up the injured.
- d. brought back the strays
- e. searched for the lost.”

Isn't this the work or function New Testament shepherds should be performing?

c. di ęni ti o farapa.

d. mu pada awon odi

e. wadi fun awon ti o sonu. "

Şeeyi ko şişe tabi işe olutoju awon Majemu Macensoment tuntun şişe ye ki o şe?