

Appendix 3

Some have suggested that expanding on the New Testament Greek passages what are explained in Question 23 on page 71 would be helpful.

The following passages are from the Received Text as the translators found it in 1611, and, although it adds no new meaning to the previously discussed passages, it would be convincing to those who hold that the Received Text is paramount. We say, “Although the Bible is not a Science book, true Science always proves what the Bible says.” In the same way, the Bible is not a Greek textbook, but Greek does back up what the Bible already says.

Acts 14:23 - “in every church”

The first passage in question is Acts 14:23 which says: “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.” In the Greek, the text reads: “Cheirotoneésantes dé autoís kat ekkleesían presbutérous proseuxámenoi metá neesteioón paréthento autoús toó Kuríoo eis hón pepisteúkeisan.”

Transliterated with the English word by word or phrase by phrase, it looks like this:

(when they had ordained) (And) (them) (in every) (church,)

“Cheirotoneésantes dé autoís kat ekkleesían

(elders) (and) (had prayed) (with) (fasting)
presbutérous (—) proseuxámenoi metá neesteioón

(they commended) (them) (to the) (Lord,) (on) (whom)
paréthento autoús toó Kuríoo eis hón

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(they believed)
pepisteúkeisan.”

Now, if we were to keep the same structure as the Greek has, we would have stated: “And when they had ordained them in every church, elders... etc.” Using the transliteration, word for word rendering, it looks like Paul and Barnabas ordained all the “disciples” in verse 22, for which the word “them” is the antecedent in verse 23. However, they ordained, for the disciples in these churches, “elders.” To make it far less confusing when translating into the English, it makes sense to place the word “elders” between the “them” and the phrase “in every church.” It makes much more sense to read it “...they ordained (for) them (the disciples) elders in every church...”

The phrase “kat ekkleesian” is an adverb prepositional phrase. In other words, as an adverb phrase, it modifies the verb phrase “Cheirotoneésantes.” The English phrase “in every church,” therefore, modifies the verb phrase “had ordained.” It answers the adverb question “Where.” They “had ordained” (Where?) “in every church.” The Greek structure of the sentence identifies this fact also, by placing a comma between “ekkleesian” and “elders.”

The phrase “in every church” does not modify the noun “elders.” If it did, it would be an adjective phrase. Adjectives describe how many (five elders), which (those elders), and what kind of (old elders). The only adjective phrase that makes sense to use after a noun answers the question: Which? (“elders of the synagogue as opposed to elders of the city,” for example). Therefore, the importance is placed upon “ordaining for the disciples,” and not upon

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how many elders there were. The only way to place importance upon the elders is to use an adjective to describe “how many” were ordained (“We ordained five elders,” for example.).

One can recognize the difference between an adverb phrase which modifies the verb and an adjective phrase which modifies a noun. An adjective phrase can only make sense when it is placed behind the noun it modifies (“man of God,” for example, denoting which man). An adverb phrase can go in practically any other place in a sentence, and still make sense. “In every church they ordained elders for them...,” “They ordained in every church elders for them...,” “They ordained elders in every church for them....” “They ordained elders for them in every church...” In the last example, the phrase “them in every church” would be confusing because it could be rendered a noun with an adjective phrase answering “which?”, or it could be taken for an adverb phrase, also. Therefore, the English structure used is the simplest translation from the Greek. Noun (they), Verb (had ordained), Indirect Object (them), Direct Object (elders), Adverb Prepositional Phrase (in every church).

From the structure of the sentence, the plurality of the elders is more closely tied to the word “them” than any other words in the clause. Being an Indirect Object, the word “them” describes for whom the “elders” were ordained. The “elders” were not ordained for the churches, or else the churches would have been the Indirect Object. Literally, the “elders” were ordained for all the ones the antecedent “them” refers back to in verse 22. That verse states that the “them” refers back to the

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“souls of the disciples.” The literal transliteration, using the nouns instead of the pronouns would read: “Paul and Barnabas had ordained elders for the disciples in the Lystra, Iconium, and Antioch churches.” That is why the Greek New Testament reads: “...when they had ordained them in every church, elders...”

The same exact clausal structure is found in verse 21 of this chapter. This shows the clause, “And when they had preached the gospel to that city, and had taught many...” This is identical to the clause in verse 23: “And when they had ordained them elders in every church, and had prayed with fasting...” Both of these clauses are Dependent Clauses. They cannot stand independently from the main clause of the sentences. Verse 25 has another Dependent Clause identical in structure to verses 21 and 23. “And when they had preached the word in Perga...” All three Independent Clauses end with Adverb Prepositional phrases: “...to that city,...” “...in every church,...” and, “in Perga,...” All three phrases modify the verb phrases “had preached,” “had ordained,” and “had preached.”

The Independent Clauses (clauses which can stand by themselves and make sense) in all three verses are: “They returned again to Lystra, and Iconium, and to Antioch,” “They commended them to the Lord,” and “They went down into Attalia.”

Therefore, when one looks at the Greek New Testament, it can be seen that the English Authorized Version is accurate in its assessment. Paul and Barnabas ordained the elders for the disciples, for which three churches were represented by these disciples. To state that each church received more than one elder is an

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adulteration of the text. To state that all the disciples in the area of Lystra, Iconium, and Antioch were given elders for the three churches is the correct assessment. I would affirm that three elders would certainly fulfil the meaning of the text.

Titus 1:5-6 - “in every city”

A similar Greek structure exists in these verses as we saw in the verses in the previous section. However, the difference is the past tense writing in the last verse (had ordained) replaced by the present tense in these verses (shouldest set and shouldest ordain).

(this) (for cause) (left I) (thee) (in) (Crete), (that)
5 “*Toútou chárin apélipón se en Kreétee, hina*

(the things) (that are wanting) (thou shouldest set in order)
tá leíponta epidiorthósee

(and) (ordain) (in every) (city), (elders) (as)
kaí katasteésees katá pólin presbutérous, hoos

(I) (thee): (had appointed) (If any) (be) (blameless),
egoó soi dietaxámeen, 6 ei-tís estin anéngkleetos

(of one) (wife), (the) (husband) (children) (having)
miás, gunaikós (—) aneér tékna, échoon

(faithful) (not) (accused) (of riot) (or) (unruly)
pistá meé en kategoría asootías eé anupótakta.”

This sentence begins with an Adverb prepositional phrase (For this cause). This phrase modifies the verb “left.” The main clause of the sentence is “I left thee in Crete.” There were two reasons for Paul to leave Titus in Crete. Both of these reasons are closely tied together, for how can Titus “set things in order” unless he ordains elders? Also, he must set things in order “in every city” in

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the same way he ordains elders “in every city.” This is shown definitely in the Greek wording of the passage.

Again, the salient phrase is “in every city.” It is an Adverb phrase in this instance, also. It modifies both of the verb phrases in this next section of the sentence, “shouldest set” and (shouldest) “ordain.” The first part of what Titus should do is: “thou shouldest set in order the things that are wanting.” The structure is subject (thou), verb phrase (shouldest set), Adverb phrase (in order), and direct object (things). Then comes a phrase which modified the “things.” They are the “things that are wanting.” Again, Titus is to set in order the “things that are wanting” in every city as much as he is to “ordain elders” in every city. If, for instance, there was nothing “wanting” (lacking) in a church in one of the cities, then Titus certainly would not be required to set something in order in that church. In the same way, if one of the churches did not lack an elder, Titus would not have needed to appoint one in that city.

As a frame of reference, Paul was in Crete at one of the churches with Titus. This is why Paul says: “I left thee in Crete.” Paul could not have left Titus unless he was there to leave him in the first place. When Paul left Titus, he “appointed” Titus to oversee one of the churches there. This word “appointed” is translated “ordained” in 1 Corinthians 7:17 and 9:14. The word “ordain” is translate “appoint” in Acts 6:3. Titus is to “ordain” other elders in the same way Paul ordained Titus to oversee the work on Crete. The verse states :“...and ordain elders in every city, as I had appointed (ordained) thee...”

Next, in the Greek version, as in the English, the

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sentence does not end with verse five, but continues on into verse six. “If any” refers back directly to the word “elders.” “Ei-tis” is an enclitic* indefinite pronoun which is translated thirty-nine times in the New Testament as “if any man.” It is singular each time it is used in the Scriptures. It is translated in 1 Timothy 3:1 as: “...if a man desire the office of a bishop...” What I believe this is stating is: “Titus, if you come to a city with a church that does not have a bishop, but there is a man who desires the office of a bishop, then here are the qualifications before you ordain him.” Based upon what Paul wrote Timothy, I do not believe Titus would ordain an elder (bishop), even if the man had all the qualifications listed, if that man did not desire to be a bishop. The next man Titus will ordain, according to verse six, must be the “husband of one wife.”

Verse seven starts: “For a bishop...” After this statement, Paul outlines six times the singularity of the next man whom Titus will ordain. He is a “bishop,” and is a “steward.”

The next bishop Titus is to ordain in the next city that needs a bishop will do the same ministries that Paul ordained Titus to do. This is why historic records indicate Titus as a bishop in one of the churches on the isle of Crete, but also indicate other men as being a bishop in other churches on Crete.