

The Qualifications Of Elders

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Text: 1 Tim. 3:1-7; Tit. 1:5-9

Introduction:

- I. When Paul met with the Ephesian elders in the port city of Miletus, he told them:
 - A. Acts 20:28-31: ²⁸Therefore take heed to yourselves and to all the flock, among which **the Holy Spirit has made you overseers**, to shepherd the church of God which He purchased with His own blood.
- II. The **Holy Spirit** makes elders
 - A. He **revealed** God's requirements and qualifications to Timothy and Titus (1 Tim. 3:1-7; Tit. 1:5-9)
 - B. When men **meet** these qualifications and they are **selected** and **appointed** to serve, **the Holy Spirit makes them overseers**
- III. To have the **kind of elders** that God wants local churches to have, we must **very carefully consider the qualifications** that the Holy Spirit has revealed
- IV. As we begin this study, let me say some things by way of introduction
 - A. I will not **purposely skirt** any of the **difficult questions** associated with this subject
 - B. I may not be able to **answer** all of these questions to your satisfaction
 1. I have trouble doing that to my own satisfaction at times
 - C. I only ask that you **listen carefully** and **prayerfully consider** everything that I say
 1. If you find what I teach to be **the truth**, then **accept** it
 2. If you find what I teach to be **error**, please **point that out** to me

Body:

- I. **SOME PRELIMINARY OBSERVATIONS**
 - A. There are some **implied qualifications** that we must recognize
 1. The fact that a bishop is also called an "**elder**" implies that he is **older** and that he is a man of **maturity and experience**
 - a. "**How old is old?**" I don't know. The NT does not specify a **minimum age**
 - 1) An elder must be **older**, but he is evidently young enough to still have **children at home** (*cf.* 1 Tim. 3:4)
 - a) When Stephen was stoned (ca. AD 36), Saul was a "**young man**" (Acts 7:58), and when Paul wrote Philemon (ca. AD 60-62), he describes himself as "**the aged**" (Phlm. 9)
 - b) Paul told Timothy to let no one despise his "**youth**" when he was probably in his **30's** (1 Tim. 4:12 & Acts 16:1-3)
 - 2) Some of the **other qualifications** would have some bearing on this

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- a) It takes time to acquire the **knowledge** and **skill** to be “**able to teach**” (1 Tim. 3:2) and able to “**convict those who contradict**” (Tit. 1:9)
 2. The fact that a bishop is called a “**shepherd**” or “**pastor**” suggests that he can **provide for** and **protect** the flock. He is a man who is **firm** and yet **tender** and **gentle**
 3. The fact that an elder is called a “**bishop**” or an “**overseer**” suggests that he has **leadership ability**
 4. The fact that an elder is called a “**steward**” (Tit. 1:7) suggests that he must be **faithful** and **responsible** (1 Cor. 4:1-2)
 5. The fact that an elder is given “**work**” to do suggests that he must be **able to do the work** of an elder
 - a. There are many factors that might make it **impossible** for a man to do the work of an elder
 - 1) Poor **physical** or **mental** health
 - 2) **Old age**
 - 3) A **demanding occupation**
 - 4) *Etc.*
 - b. If a man is **otherwise qualified** and yet **unable to do the work**, he should not be **selected** and **appointed**
 6. The fact that an elder must be **selected** and **appointed** to the work suggests that the **willingness of the congregation** is an important factor
 - a. No matter how **well qualified** a man may actually be, if the congregation does not **consider him to be qualified**, he **cannot serve** as an elder
 - b. And it will be **fruitless** and **harmful** to the congregation if he “**kicks against the goad**” (Acts 26:14) in such a circumstance
- B. **Each man** must be qualified to serve as an elder
1. These are **not group qualifications**
 - a. The qualifications are to be possessed by **an individual** [English translations “**a man**”; Greek text “**anyone**”], **not a group of men** 1 Tim. 3:1-2, 7; Tit. 1:6-7
- C. **Each qualification** is essential
1. The possession of these qualifications is a “**must**” 1 Tim. 3:2, 7; Tit. 1:7
 2. Only when men meet these God-given qualifications can they truly be “**bishops made by the Holy Spirit**” (Acts 20:28)
- D. Each man must be qualified **before he is selected and appointed**
1. There is no idea of **putting in the best you have** and then letting them “**grow into**” the qualifications (*cf.* Tit. 1:6-7)
 2. A man must **first be proven qualified**, then selected and appointed (*cf.* 1 Tim. 3:10)
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3. Although a man can and should **grow in** these qualifications after he has been selected and appointed, he cannot **grow into** these qualifications after he has been selected and appointed and be pleasing to God
- E. Each man must **remain qualified** after he has been selected and appointed
1. The bishop must **“be”** [*einai* is a *present, active, infinitive verb*] (1 Tim. 3:2)
 2. If an elder becomes **unqualified**, he should **resign** or be **“dis-appointed”** by the congregation
 3. The **“once an elder always an elder”** concept is not scriptural
 4. An elder can **become unqualified** (*cf.* 1 Tim. 5:19-20)
- F. These qualifications **vary in character**
1. Some of them are **absolute** and some are **relative**
 - a. Absolute qualifications:
 - 1) **“The husband of one wife”** (1 Tim. 3:2; Tit. 1:6)
 - b. Relative qualifications:
 - 1) **“Sober-minded”** (1 Tim. 3:2; Tit. 1:8)
 - a) One man may have a rather **serious personality** and another may have a **lively sense of humor**, yet both men could be **“sober”**
 - 2) **“Hospitable”** (1 Tim. 3:2; Tit. 1:8)
 - a) One man may have a **greater capacity for hospitality** than another, but that does not mean that the other man is **not hospitable**
 - 3) **“Able to teach”** (1 Tim. 3:2)
 - a) One man may be **more skillful** than another in teaching, and yet both men be **“able to teach”**
 - b) Evidently, some elders were **more involved in teaching** than others (1 Tim. 5:17)
 - c. Having said that, let me emphasize that this fact must **not be abused**
 - 1) **Weldon Warnock:** “Admittedly, there are some relative qualifications, but even those may not be made so pliable as to make them meaningless. “For example, ‘apt to teach’ is a relative requirement, but to make it so relative that unlearned and incompetent teachers are placed in the eldership is a travesty. Vigilance, hospitality and patience are some of the other relative qualifications. But they may not be stretched to permit an unalert, selfish, stern and disagreeable person to become an elder among God’s people.” (“Attitudes Toward The Qualifications Of Elders,” *Guardian Of Truth*, Oct. 15, 1981, 642)
 - d. Obviously there are **“degrees”** within some of the qualifications; therefore, we should be **prayerful, careful, and kind** in our consideration of candidates for the eldership
 - 1) If there is **serious question** the man should **not be appointed**

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- 2) If it is a **borderline situation**, all should recognize the danger of both sides **overstating the case**
2. Some are **moral** and some are **practical**
 - a. Moral qualifications:
 - 1) **“Holy”** (Tit. 1:8)
 - 2) **“Just”** (Tit. 1:8)
 - 3) **“Blameless”** (1 Tim. 3:2; Tit. 1:6-7)
 - 4) *Etc.*
 - b. Practical qualifications:
 - 1) **“Not a novice”** (1 Tim. 3:6)
 - 2) **“Able to teach”** (1 Tim. 3:2)
 - 3) **“Able to...convict the gainsayer”** (Tit. 1:9)
 - 4) *Etc.*
 - c. If a man does not possess some of the **practical qualifications**, that is not necessarily a **reflection on his character**
 3. Some are **positive** (*i.e.* things a man **must be**) and some are **negative** (*i.e.* things a man **must not be**)
- G. These qualifications **do not demand perfection**
1. **Anonymous**: “Our elders need: the strength of an ox, the patience of a donkey, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the disposition of an angel, the tenderness of a shepherd, the faithfulness of a prophet, the fervor of an evangelist, the devotion of a mother, the wisdom of a Solomon, the watchfulness of a mother hen, the concern of a father.”
 - a. All Christians **will sin** from time to time (Rom. 3:23; 1 Jn. 1:8, 10), even **elders** (1 Tim. 5:19-20)
 - b. A man must **continue to grow**, even after he **becomes an elder** (2 Pet. 3:18)
- H. These qualifications are **attainable**
1. Men in the first century **met these qualifications**. There were elders in:
 - a. The churches of **Judea** (Acts 11:29-30)
 - b. The church at **Jerusalem** (Acts 15:2, 4, 6, 22-23; 16:4; 21:18)
 - c. The churches of **Lystra, Iconium, Antioch** (Acts 14:21-23)
 - d. The church at **Ephesus** (Acts 20:17)
 - e. The church at **Philippi** (Phil. 1:1)
 - f. The church in **Thessalonica** (1 Th.. 5:12)
 - g. The churches of **Crete** (Tit. 1:5)
 - h. The church of the **Hebrews** (Heb. 13:17)
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- i. The churches of **the Dispersion** (1 Pet. 5:1 & 1:1; Jas. 1:1 & 5:14)
 2. Some first-century churches were able to **appoint elders very quickly** (*cf.* Acts 14:21-23)
 - a. One thing that probably made this possible is that some **God-fearing Gentiles** and/or **pious Jews** would have **already possessed** many of these qualifications when they were converted to Christ
 - 1) **Cornelius** (Acts 10:1-2)
 - 2) **Crispus** (Acts 18:8)
 3. Other first-century churches apparently **did not have elders**
 - a. The church in **Corinth**
 - 1) Elders are **not mentioned**
 - a) It's hard to believe that as Paul **addressed the problems** in the church at Corinth, he would **not have addressed the elders** if the church had any
 - 2) Did Corinth have **problems** because they had **no elders**? Did Corinth **not have elders** because they had **problems**?
 - b. The churches of **Crete** [until Titus appointed elders] (Tit. 1:5)
 - 1) Note: We don't know how long these churches existed without elders
 4. In fact with but a very few exceptions, these qualities are only what God expects of **all Christians**
 - a. See: "The Qualifications Of Elders And Christians"
 - b. Chart: "The Qualifications Of Elders & Christians"
 - c. A **Christian** doesn't have to be:
 - 1) A **male**
 - 2) An **older person**
 - 3) The **husband** of one wife
 - 4) One who **rules well his own house**, having **faithful children**
 - 5) Not a **novice**
 - a) But all are expected to **grow** (2 Pet. 3:18)
 - b) All are to add the "**Christian Graces**" (2 Pet. 1:1-11)
 - 6) **Able to teach**
 - a) The **taught** are expected to become **teachers** (Heb. 5:12-14) to the extent of their **ability** and **opportunity**
 - 7) Able to **convict the gainsayer**
 5. And with even fewer exceptions, these qualities are only what God expects of **all mature Christians**
 - a. Chart: "The Qualifications Of Elders & Mature Christians"
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- b. A **mature Christian** doesn't have to be:
 - 1) A **male**
 - 2) An **older person**
 - 3) The **husband** of one wife
 - 4) One who **rules well his own house**, having **faithful children**
 - a) But if a Christian has children, he is expected to “bring them up in the training and admonition of the Lord” (Eph. 6:4)
 - c. But he will possess virtually **every other qualification** of an elder
6. Now this means that **elders come from Christians**
- a. One of the reasons that we have such a difficult time **finding elders** is because we have **too few disciples**
- I. These qualifications are **observable** and **verifiable** (1 Tim. 3:10)
- 1. **“Proved”** or **“Tested”** (*dokimazo*)
 - a. **BDAG**: “**to make a critical examination of someth. to determine genuineness, put to the test, examine**... w. acc., *test* oxen for their usefulness **Lk 14:19**... *examine oneself* **1 Cor 11:28; 2 Cor 13:5**; one's own work **Gal 6:4**; the works of God **Hb 3:9**....—Of the examination of prospects for special service in the Christian community...**1 Ti 3:10**... 2. **to draw a conclusion about worth on the basis of testing, prove, approve**, here the focus is on the result of a procedure or examination. a. *prove by testing*, of gold.... b. *accept as proved, approve*....” (255-256)
 - b. **Thayer**: “**1 to test, examine, prove, scrutinize** (to see whether a thing is genuine or not), as metals.... **2 to recognize as genuine** after examination, *to approve, deem worthy*....” (#1381, 154)
 - c. **Vine**: ““to test, prove,’ with the expectation of approving....” (2:495)
- J. These qualifications are necessary to **do the work of an elder**
- 1. In most if not all cases, it is not hard to see how the qualifications **equip** and **prepare** a man to do the work of an elder
 - 2. In several instances, **the reason** for the qualification is explicitly stated:
 - a. “Rules his own house well” (1 Tim. 3:4-5)
 - b. “Not a novice” (1 Tim. 3:6)
 - c. “A good testimony among those who are outside” (1 Tim. 3:7)
 - d. “Holding fast the faithful word” (Tit. 1:9)
 - 3. Even if we **do not understand the rationale** for certain qualifications, we can rest assured that **there is a rationale** in the mind of God (*cf.* Isa. 55:8-9; Jer. 10:23)

II. THE QUALIFICATIONS IN 1 TIMOTHY

- A. **“If a man desires the position of a bishop, he desires a good work”** [*ei tis episkopes oregetai kalon ergon epitumei*] 1 Tim. 3:1

1. English translations:

- a. “If a man desire the office of a bishop, he desireth a good work.” (KJV)
- b. “If a man desires the position of a bishop, he desires a good work” (NKJV)
- c. “If a man seeketh the office of a bishop, he desireth a good work” (ASV)
- d. “If any man aspires to the office of overseer, it is a fine work he desires to do” (NASB)
- e. “If any one the oversight doth long for, a right work he desireth” (YLT)
- f. “If any overseership stretches forward to of good a work he is desirous” (Berry)
- g. “If anyone aspires to be an overseer, he desires a noble work.” (HCSB)
- h. “If anyone aspires to supervision, he desires a good work.” (LEB)
- i. “If anyone aspires to the office of bishop, he desires a noble task” (RSV)
- j. “If anyone aspires to the office of overseer, he desires a noble task” (ESV)
- k. “If anyone oversight aspires to, a good work he desires” (Marshall)
- l. “If anyone sets his heart on being an overseer, he desires a noble task” (NIV)
- m. “If someone aspires to the office of overseer, he desires a good work.” (NET)
- n. “The one who would an elder be, A noble task desires he.” (ISV)
- o. “To aspire to leadership is an honourable ambition” (NEB)
- p. “Whoever aspires to the office of bishop desires a noble task.” (NAB, NRSV)

2. Definitions:

- a. “**Desire**” [*oregomai*]
 - 1) **BDAG**: “(the act. Hom. et al. ‘reach, stretch out’) in our lit. only mid. **ὀρέγομαι** (Hom.et al., lit. ‘stretch oneself, reach out one’s hand’) and only fig.: **to seek to accomplish a specific goal, aspire to, strive for, desire**...ἐπισκοπῆς ὀρ. *aspire to the office of supervision/oversight* **1 Ti 3:1**...” (721)
 - 2) **Thayer**: “...fr. Hom. down; *to stretch forth....to stretch one’s self out in order to touch or to grasp something, to reach after or desire something*: with a gen. of the thing, 1 Tim. iii. 1....” (#3713, 452)
 - 3) **Vine**: “to reach or stretch out, is used only in the Middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired....” (#3713, 290)
- b. “**Position of a bishop**” [*episkope*]
 - 1) **BDAG**: “1. **the act of watching over with special ref. to being present, visitation**, of divine activity. a. of a salutary kind.... b. of an unpleasant kind.... 2. **position of responsibility, position, assignment** (Num 4:16) of Judas’ position as an apostle.... 3. **engagement in oversight, supervision, of leaders of Christian communities**....” (379)

- 2) **Thayer**: “*inspection, visitation*.... a. prop.... b. In biblical Grk....that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; *inspection, investigation, visitation*....in a good sense, of *God’s gracious care*....with a bad reference, of *divine punishment*.... c. after the analogy of the Hebr....*oversight* i.e. *overseership, office, charge*....spec. the office of a bishop (the overseer or presiding officer of a Christian church): 1 Tim. iii. 1, and in eccl. writ.” (#1984, 242-243)
- 3) **Vine**: “besides its meaning, visitation, e.g., 1 Pet. 2:12...is rendered ‘office,’ in Acts 1:20, R.V. (A.V., ‘bishopruck’); in 1 Tim. 3:1, ‘the office of a bishop,’ lit., ‘(if any one seeketh) overseership,’ there is no word representing office.” (#1984, 121)
- c. “**Desires**” [*epithumeo*]
- 1) **BDAG**: “1. **to have a strong desire to do or secure someth., desire, long for**....” (371)
- 2) **Thayer**: “...prop. *to keep the thumos turned upon a thing*, hence [cf. our *to set one’s heart upon*] *to have a desire for, long for*; absol. *to desire* [A.V. *lust*], Jas. iv. 2; *to lust after, covet*, of those who seek things forbidden....*to long for, covet a thing*, Acts xx. 33; 1 Tim. iii. 1; of sexual desire....” (#1937, 238)
- 3) **Vine**: “to desire earnestly...stresses the inward impulse rather than the object desired....” (#1937, 290)
- d. “**Good**” [*kalos*]
- 1) **BDAG**: “1. **pert. to being attractive in outward appearance, beautiful, handsome, fine** in outward appearance.... 2. **pert. to being in accordance at a high level w. the purpose of someth. or someone, good, useful**. a. of things.... b. of moral quality... *good, noble, praiseworthy, contributing to salvation* etc.... c. in any respect *unobjectionable, blameless, excellent*. d. The term *καλόν* (ἔστιν) in the gener. sense *it is good* qualifies items that fit under one of the preceding classifications... a. *it is pleasant, desirable, advantageous*.... β. *it is morally good, pleasing to God, contributing to salvation*....” (504)
- 2) **Thayer**: “[prob. primarily ‘sound,’ ‘hale,’ ‘whole;’ ...]....*beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*; a. *beautiful to look at, shapely, magnificent*.... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*....esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind.... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*.... d. *honorable, conferring honor*.... e. *affecting the mind agreeably, comforting and confirming*....” (#2570, 322)

- 3) **Vine**: “denotes that which is intrinsically good, and so, goodly, fair, beautiful, as (a) of that which is well adapted to its circumstances or ends.... (b) of that which is ethically good, right, noble, honourable....” (#2570, 494)

e. **“Work”** [*ergon*]

- 1) **BDAG**: “*work*. 1. **that which displays itself in activity of any kind, deed, action**. a. in contrast to rest.... b. *manifestation, practical proof*.... c. *deed, accomplishment*.... 2. **that which one does as regular activity, work, occupation, task**.... Of an office **1 Ti 3:1**.... 3. **that which is brought into being by work, product, undertaking, work**.... 4. **someh. having to do with someth. under discussion, thing, matter**....” (390-391)
- 2) **Thayer**: “...*work* i.e. 1. *business, employment, that with which any one is occupied*....of that which one undertakes to do, *enterprise, undertaking*.... 2. *any product whatever, any thing accomplished by hand, art, industry, mind*.... 3. *an act, deed, thing done*: the idea of working is emphasized in opp. to that which is less than work....” (#2041, 248-249)
- 3) **Vine**: “denotes (I) work, employment, task.... (II) a deed, act....” (#2041, 1243)

3. Comments:

- a. Bible students have debated whether or not this is actually **one of the qualifications** to be an elder. I think it is, but the debate is really pointless, in my opinion, because the apostle Peter clearly indicates that **an elder must serve willingly** 1 Pet. 5:1-2

1) English translations:

- a) “Not because you must but because you want to, and not greedily but eagerly, as God desires” (ISV)
- b) “Not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve” (NIV)
- c) “Not by compulsion but willingly, in accordance with God, and not greedily but eagerly” (LEB)
- d) “Not by compulsion but willingly, not for dishonest gain but eagerly” (NKJV)
- e) “Not by constraint but willingly, as God would have it, not for shameful profit but eagerly” (NAB)
- f) “Not by constraint but willingly, not for shameful gain but eagerly” (RSV)
- g) “Not by constraint, but willingly; nor for base gain, but readily” (Berry)
- h) “Not by constraint, but willingly; not for filthy lucre, but of a ready mind” (KJV)
- i) “Not by way of compulsion but willingly according to God, nor from eagerness for base gain but eagerly” (Marshall)

- j) “Not constrainedly, but willingly, neither for filthy lucre, but of a ready mind” (YLT)
- k) “Not merely as a duty but willingly under God’s direction, not for shameful profit but eagerly” (NET)
- l) “Not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind” (ASV)
- m) “Not overseeing out of compulsion but freely, according to God’s [will]; not for the money but eagerly” (HCSB)
- n) “Not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly” (NRSV)
- o) “Not under compulsion, but of your own free will, as God would have it; not for gain but out of sheer devotion” (NEB)
- p) “Not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness” (NASB)
- q) “Not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly” (ESV)

2) Definitions:

a) “**Compulsion**” [*anankastos*]

- 1] **BDAG:** “...by compulsion....” (60)
- 2] **Thayer:** “adv., by force or constraint....” (#317, 36)
- 3] **Vine:** “...by force, unwillingly, by constraint, is used in 1 Pet. 5:2.” (#317, 224)

b) “**Willingly**” [*hekousios*]

- 1] **BDAG:** “*willingly*...**1 Pt 5:2**; without compulsion, i.e. deliberately, intentionally....” (307)
- 2] **Thayer:** “adv., [fr. Eur. down], voluntarily, willingly, of one’s own accord....” (#1596, 198)
- 3] **Vine:** “denotes voluntarily, willingly, Heb. 10:26, (of sinning) ‘wilfully;’ in 1 Pet. 5:2, ‘willingly’ (of exercising oversight over the flock of God).” (#1596, 1228)

c) “**Eagerly**” [*prothumos*]

- 1] **BDAG:** “**pert. to being eager to be of service, willingly, eagerly, freely** opp. ἀισχροκερδῶς **1 Pt 5:2**, the contrast indicating that officials are to be eager to meet the needs of others rather than seek gain for themselves....” (870)
- 2] **Thayer:** “adv., fr. Hdt. and Aeschyl. down, willingly, with alacrity: 1 Pet. v. 2.” (#4290, 539)
- 3] **Vine:** “In 1 Pet. 5:2 *prothumos*, willingly, with alacrity, is rendered ‘of a ready mind.’” (#4290, 923)

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- b. The word “**desires**” (*oregomai*) is a very strong word. It was used by the ancients to describe **a hungry man’s longing for food**
- 1) **Gary Henry**: “Implied is not only aspiration and yearning, but also effort expended.” (*Elders And Deacons*, 6:21)
 - 2) The fellow who will serve “**if you can’t find anyone else**” is not qualified to be an elder
- c. Desire is essential to:
- 1) **Qualify**
 - a) It may take years of hard work to meet some of the qualifications (*i.e.* “able to teach,” “rules his own house well,” “convict those who contradict”)
 - 1] *Cf.* The time and work involved in becoming a doctor or a lawyer
 - b) Without desire a man will not make the effort to qualify
 - 2) **Do the work**
 - a) Without desire an elder will not “rule well” (1 Tim. 5:17)
- d. A man must desire **the work** of an elder
- 1) Being an elder is not an **honorary position**; there is **important work** to do
 - 2) A man must desire to **serve, not be served** unlike:
 - a) The Pharisees (Mt. 23:6-7)
 - b) Diotrephes (3 Jn. 9)
 - 3) This doesn’t mean that:
 - a) A candidate must or even should “**campaign**” for the office
 - b) He will necessarily **enjoy every aspect** of an elders’ work, especially the **stress, strain, and inherent sacrifices**
- e. Desire is **not a loophole** in the qualifications.
- 1) This stipulation is not an “**out**” allowing shirkers to excuse themselves
 - a) Did God excuse **Moses** simply because he didn’t want to lead Israel out of Egyptian bondage? (*cf.* Ex. 3:11-14; 4:1-17)
 - b) Does God excuse us from helping the needy, teaching the lost, restoring the erring, *etc.* if we do not “desire” this work? (*cf.* Jas. 4:17)
 - 2) **Opportunity + Ability = Responsibility** (2 Cor. 8:12; *cf.* Mt. 25:14-30)
 - 3) No man should be “railroaded” into service as an elder; but at the same time, Christians should not be hesitant to urge men to do what they ought to do (*cf.* 2 Cor. 9:5-7)
- f. Desire is best formed **early in life**
- 1) Unless a man develops **a desire to serve as an elder early in life**, it is highly unlikely that by the time he is old enough to serve, he will have **developed the qualifications** to serve
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4. Questions:

- a. Has this man put forth an **observable effort** to develop in **disposition, knowledge and experience** so as to be **effective** in the work of an elder?
- b. Has he been **active** in **teaching, visiting and encouraging** the weak and doing the things for which elders are responsible?

B. **“Blameless”** [*anepileptos*] (1 Tim. 3:2)1. English translations:

- a. “Above reproach” (ESV, HCSB, NASB, NEB, NET, NIV, NRSV, RSV)
- b. “Blameless” (ISV, KJV, NKJV, YLT)
- c. “Irreproachable” (Berry, LEB, NAB)
- d. “Without reproach” (ASV, Marshall)

2. Definitions:

- a. **BDAG**: “*irreproachable* 1 Ti 3:2; 5:7....” (77)
- b. **Thayer**: “prop. *not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable....*” (#423, 44)
- c. **Vine**: “lit., that cannot be laid hold of, hence, not open to censure, irreproachable (from *a*, negative, *n*, euphonic, and *epilambano*, to lay hold of) is used in 1 Tim. 3:2; 5:7; 6:14 (in all three places the R.V. has ‘without reproach;’ in the first two, A.V., ‘blameless,’ in the last, ‘unrebukeable;’ an alternative rendering would be ‘irreprehensible’).” (#423, 123)

3. Comments:a. This does not mean:1) **Sinless**

- a) All **have sinned** and will continue to **fall short** of God’s glory (Rom. 3:23), even Christians (1 Jn. 1:8, 10)
- b) God’s people, who **sometimes sin**, can still be **blameless**
 - 1] **Zacharias and Elizabeth** (Lk. 1:6)
 - 2] The **widow indeed** (1 Tim. 5:7)
 - 3] **Timothy** (1 Tim. 6:14)

2) **Faultless**

- a) If so, then no one would meet this qualification

3) **Unaccused**

- a) **Jesus** was blameless although He was **charged** with all kinds of things (*cf.* Jn. 7:20; Mt. 9:3; Jn. 9:16)
- b) Anytime anyone tries to live as God wants him to, he might be **falsely accused** of something by someone (*cf.* Lk. 6:26)

4) **Never blamed**

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- a) **Peter** served as an elder (1 Pet. 5:1) although he had been **worthy of blame** earlier in his life (Mt. 26:69-75; Gal. 2:11)
 - b) I know a man who was once guilty of **adultery** who is now serving as an elder
- b. This means that no one is able to **make and sustain any specific accusation** against his character and conduct
- 1) **J. W. McGarvey**: “If a man possessing a good repute among them who are without, is known to have a character corresponding to this, he is blameless in the only sense in which men in the flesh can be blameless.” (*A Treatise On The Eldership*, 58)
 - 2) A blameless man has so protected himself that **no blame or reproach can be proven against him**. He is a man that has so lived his life that when anybody **brings an accusation** against him, a **fair test** will prove it to be an **unfounded accusation** to reasonable minds
 - a) **Daniel** (Dan. 6:4-5)
 - 3) This is a man who **walks in the light** (1 Jn. 1:6-9), and if and when he **sins**, he **makes it right** with both God and man
 - 4) The man of blameless character is a man who is known for **truth, honesty, chastity, and general uprightness**
- c. Some contend that **“blameless[ness]”** is the most important (or only real) qualification for elders, and the other items mentioned only explain what it means to be “blameless”
- 1) It is argued that this is the case, because “blameless[ness]” is the **first qualification** mentioned
 - a) But that is not the case
 - 1] **Desire** is the first qualification mentioned in 1 Timothy 3 (1 Tim. 3:1)
 - b) And even if it were the case, that would not prove the assertion
 - 1] The first qualification mentioned for the widow indeed was that she be **desolate** (1 Tim. 5:5a). Does that mean that desolation is the most important (or only real) qualification? Is that more important than the fact that she has her **hope set on God** and continues in **supplications** and **prayers**? (1 Tim. 5:b)
 - c) Furthermore, there are **qualifications** that an elder must have that a person who is **blameless** may not have
 - 1] A brand-new Christian is certainly **blameless**, but he is **not qualified** to be an elder
 - a] He is **not able to teach**, and an elder must be **able to teach** (1 Tim. 3:2)
 - b] He is a **novice**, and an elder **cannot be a novice** (1 Tim. 3:6)
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- c] He is **not able to convict the gainsayer**, and an elder must be **able** to do that (Tit. 1:9)
 - 2] An unmarried Christian can be **blameless** (*cf.* 1 Cor. 1:8), but he is **not qualified** to be an elder
 - a] He is not the **husband** of one wife (1 Tim. 3:2; Tit. 1:6)
 - b] He does not have **children** in subjection with all gravity (1 Tim. 3:4; Tit. 1:6)
 - 2) So **“blameless[ness]”** is just **one among many qualifications** that a man must meet before he can scripturally serve as an elder in a local church
 - d. This qualification is vitally important to an **elder’s work**
 - 1) He is to be **an example** to the flock (1 Pet. 5:1-3)
 - 2) He must be able to **teach and admonish without hypocrisy** to be effective (Mt. 7:3-5; Rom. 2:21-24)
 - e. This **“umbrella qualification”** would certainly:
 - 1) **Exclude** several things that are **not specifically excluded** (*e.g.* immorality, lying, filthy speech, blasphemy, stealing, idolatry, laziness, *etc.*)
 - 2) **Require** several things that are **not specifically required** (*e.g.* sincerity, prayerfulness, love, faith, spirituality, generosity, *etc.*)
 - 4. Questions:
 - a. Is he **faithful to God** in moral conduct and religious service?
 - b. Can he be convicted of **immorality** or **false teaching**?
 - c. Is his **life consistent** in right practice?
 - d. Does his family **respect** him as a godly man?
 - 1) Who would be in a better position to know a man than his own family?
 - e. What does he do when he is **caught** doing what is wrong?
 - 1) **Excuse** it
 - 2) **Pass the buck**
 - 3) Point the **accusing finger** at others
 - 4) Get **angry**
 - 5) **Repent** and **correct** the sin
 - C. **“Husband of one wife”** [*mias gunaikos andra* (or *aner*)] (1 Tim. 3:2; *cf.* Tit. 1:6)
 - 1. English translations:
 - a. “Faithful to his one wife” (NEB)
 - b. “Married only once” (NAB, NRSV)
 - c. “Of one wife a husband” (YLT)
 - d. “Of one wife husband” (Berry, Marshall)
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- e. “The husband of but one wife” (NIV)
- f. “The husband of one wife” (ASV, ESV, HCSB, ISV, KJV, LEB, NASB, NET, NKJV, RSV)
2. Definitions:
- a. **“Husband”** [*aner*]
- 1) **BDAG:** “(Hom.+; common in all the mngs. known to our lit.) a male person 1. **an adult human male, man, husband** a. in contrast to woman *man*.... Even a *bridegroom* can be so called.... Freq. in address, esp. in formal assemblies: ἄνδρες *men, gentlemen*.... b. in contrast to boy.... 2. equiv. to τις *someone, a person*.... 3. **a transcendent figure** a. **a figure of a man** of heavenly beings who resemble men... b. of Jesus as the judge of the world, appointed by God....” (79)
 - 2) **Vine:** “denotes, in general, a man, an adult male (in contrast to *anthropos*, which generically denotes a human being, male or female); it is used of man in various relations, the context deciding the meaning; it signifies a husband....” (#435, 570)
- b. **“Wife”** [*gune*]
- 1) **BDAG:** “1. **an adult female person, woman** (virgins are included, e.g., Eur., Or. 309 of Electra).... 2. **a married woman, wife** (Hom.+). 3. **a newly married woman, bride**, to be considered in some contexts....” (208-209)
 - 2) **Thayer:** “1. univ. *a woman* of any age, whether a virgin, or married, or a widow.... 2. *a wife*....etc. of *a betrothed woman*....” (#1135, 128)
 - 3) **Vine:** “denotes (1) a woman, married or unmarried...(2) a wife....in 1 Tim. 3:11, R.V., ‘women,’ the reference may be to the wives of deacons, as the A.V. takes it.” (#1135, 1227)
3. Comments:
- a. The expression **“the husband of one wife”** is literally **“a one-woman man”**
 - b. This qualification has been variously interpreted:
 - 1) **Married to the Church** (Catholic)
 - a) This interpretation grows out of the Catholic doctrine of **celibacy**
 - b) This explanation requires a **figurative interpretation** of Paul’s language, even though the other qualifications are **interpreted literally**
 - 2) **Married to one woman, not more**
 - a) Some interpret this qualification as merely a **prohibition of polygamy**
 - 1] But there is no historical evidence that **polygamy was a problem** in the early church
 - a] Would a first-century church have even **fellowshipped** a polygamist, let alone **considered** one for the eldership? (*cf.* 1 Cor. 7:2)
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b] **H. E. Phillips**: “But we ask in reply, could ANY Christian man have more than one wife and remain in the fellowship of the church? If not, polygamy only was of no special consideration in 1 Timothy 3:2. Polygamy is condemned in all in many passages of the New Testament. Any Christian man may remain single if he pleases, but if he marries he must not be a polygamist, but 1 Timothy 3:2 is not the passage to prove that. **If the Scriptures forbid polygamists to have fellowship with the church, what would be the point of Paul telling Timothy not to appoint them to the eldership?** The elders are taken from the membership of the church, and **if church membership would not tolerate polygamists, how could this passage under consideration be only a condemnation of polygamy?** It is all too foreign to the sense of the passage to conclude that this is only restrictive and not positive at all.” (Bold emphasis added, *Scriptural Elders And Deacons*, 109)

2] If “**the husband of one wife**”(1 Tim. 3:2; Tit. 1:6) merely prohibits **polygamy**, does “**the wife of one husband**” (1 Tim. 5:9) merely prohibit **polyandry**?

3) **Married only once**

a) Some **English versions** reflect this interpretation in their translation of 1 Tim. 3:2 and Tit. 1:6

1] NAB, NRSV: “married only once”

b) Some believe that this qualification prohibits a **widower** from serving as an elder

1] But the **marriage bond is dissolved** when a spouse dies (Rom. 7:2-3). Marriage is “**until death do us part**”

2] A married man is a “**one-woman man**” until his wife dies, then he becomes a “**no-woman man.**”

a] **J. W. McGarvey**: “It may be well to add that one living wife is clearly meant, and that there is no allusion to the number of deceased wives a man may have had. If my wife is dead, I am not now her husband.” (*A Treatise On The Eldership*, 57)

3] When a widower remarries, he is not a “**two-woman man,**” but once again only a “**one-woman man**”

4] Does “**the wife of one husband**” (1 Tim. 5:9) mean that a “**widow indeed**” must have been **married only once**?

a] Is it reasonable to believe that Paul would have urged young widows to **remarry** (1 Tim. 5:14) if that would later **disqualify them** as “widows indeed” if they outlived their second husbands?

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- c) Some believe that this qualification prohibits a **divorced man** from serving as an elder
- 1] But Jesus **allows divorce** (for fornication) and **remarriage** (Mt. 19:9)
 - 2] Divorce **dissolves** a marriage (*cf.* Dt. 24:2-4; Jn. 4:16-18)
 - 3] When a man divorces an unfaithful spouse and marries another, he is **not married or bound to two women**. He is a “**one-woman man**”
- d) If Paul really meant “**married only once,**” why didn’t he just say that?
- 4) **Married and faithful**
- a) **Kenneth Wuest:** “The literal translation is, ‘**a man of one woman.**’ The words, when used of the marriage relation come to mean, ‘**a husband of one wife.**’ **The two nouns are without the definite article, which construction emphasizes character or nature.** The entire context is one in which the character of the bishop is being discussed. Thus, one can translate, ‘**a one-wife sort of a husband,**’ or ‘**a one-woman sort of a man.**’” (Bold emphasis added, “1 Timothy,” WSGNT, 53)
- c. What does it mean to be a “**one-woman man**”? It means that an elder must be:
- 1) **A man**
 - a) Only a **man** can be a **husband**
 - b) Only a **man** can **rule well his own household** (1 Tim. 3:4-5)
 - c) Only a **man** can **teach with authority** (Tit. 1:9-11; *cf.* 1 Tim. 2:11-12), which an elder is required to do (*cf.* 1 Tim. 3:2; Tit. 1:9-11; Heb. 13:17)
 - d) So there is **no place for a woman in the eldership** no matter how well qualified she might otherwise be
 - 2) **A married man**
 - a) Although many commentators, if not most, argue that **marriage is optional** for an elder, Paul does not say “**if one is married,** he must be the husband of one wife”; he says “A bishop then **must be...**the husband of one wife” (1 Tim. 3:2)
 - b) Is it possible for a man to be the **husband of one wife** and **not be married**? The answer is obvious
 - c) Objection: This qualification **forbids polygamy**, but it **does not require marriage**
 - 1] No, it does both; it **forbids polygamy** and **requires marriage**
 - 2] **J. W. McGarvey:** “There has been a vast amount of disputation as to whether this requires him to be a married man. It is alleged, in opposition to this idea, that when churches were planted among a people practicing polygamy, men would frequently be immersed who had a plurality of wives, and that the apostle intends only to
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prohibit such from being made overseers. Undoubtedly the use of the numeral one in the text has this force, and it would be unlawful to place a polygamist or bigamist in the office. But while the expression has this force, we think that candor requires the admission that it also has the effect of requiring a man to be a married man. **That he should be the husband of one wife, forbids having less than one as clearly as it forbids having more than one.** Moreover, the context confirms the conclusion; for the apostle proceeds in both epistles to state how the overseer must **govern his household**, and **expecially** [sic] **his children**; which statements imply that he is to be **a man of family**.” (Bold emphasis added, *A Treatise On The Eldership*, 56-57)

3] **H. E. Phillips**: “ONE means **more than none** and **less than two**. **A bachelor has less than one wife** and **a polygamist has more than one wife**, consequently, if ONE is the pivot word of the passage it cannot be just restrictive and not positive.” (Bold emphasis added, *Scriptural Elders And Deacons*, 109)

a] “One Lord, one faith, one baptism” (Eph. 4:5) doesn’t mean “**Two** Lords, **two** faiths, **two** baptisms” and it doesn’t mean “**No** Lord, **no** faith, **no** baptism”

d) Objection: It seems doubtful that Paul would advise unmarried men to **remain celibate** (1 Cor. 7:8-9) if that would disqualify them from the eldership

1] Paul advised celibacy because of the “**present distress**” (1 Cor. 7:26)

2] Paul’s **advice** does not change Paul’s **command** (1 Tim. 3:2)

e) Objection: This interpretation would have **disqualified Paul himself**, although he was **an apostle**

1] The **work** of an apostle and an elder were **not the same**, so the qualifications need not be the same

2] **J. W. McGarvey**: “Indeed, it seems most fitting that men whose chief work led them from city to city and nation to nation, through all kinds of danger and hardship, should be freed from the care of a family, and equally fitting that the shepherd, whose work was always at home and in the midst of the families of his flock, should be a man of family. A married man certainly possesses advantages for such work that are impossible to an unmarried man....” (*A Treatise On The Eldership*, 57)

f) A **bachelor**, no matter how learned and pious, does not meet this qualification. He is a **no-woman man**

g) A **bachelor** would not have the **personal experience** needed to **shepherd married Christians** with family problems

3) A married man to **one woman**

a) The language (taken at face value) would certainly exclude:

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- 1] A **bachelor** (He is a no-woman man)
 - 2] A **bigamist** (He is a two-woman man)
 - 3] A **polygamist** (He is a many-woman man)
 - 4] A **divorced man** (He is a no-woman man)
 - 5] A **widowed man** (He is a no-woman man)
- b) Question: “If an elder’s wife dies, does this disqualify him?”
- 1] Paul says:
 - a] “A bishop then **must be** [*present tense*]...the husband of one wife” (1 Tim. 3:2)
 - b] “**If** [*conjunction, adverbial conditional*] a man **is** [*present tense*]the husband of one wife” (Tit. 1:6)
 - 2] When a man’s wife dies, he is no longer a “**one-woman man**”; he is a “**no-woman man**”
 - 3] Therefore, as a widower he **does not meet** this qualification
 - 4] Objection: By having a wife, the elder has **already proven himself** as a husband and a leader, and once proven, he doesn’t need to **prove himself again**
 - a] Response: This objection assumes that the reason a man must be “the husband of one wife” is so he can **prove himself**; but the text doesn’t say that
 - 1] Note: If the qualifications in 1 Timothy 3:11 refer to **the wives** of elders and deacons, then that would tend to suggest that a wife is **an essential helper** to her husband in his work as an elder
- 4) A married man who is **faithful** to one woman
- a) A “**one-woman man**” means not only that he is **married** but that he is also **faithful** to his wife
 - b) Some English versions reflect this in their translation of 1 Tim. 3:2
 - 1] NEB: “faithful to his one wife”
 - 2] CEV: “be faithful in marriage”
 - 3] The Message: “committed to his wife”
 - 4] NIRV, NLT: “He must be faithful to his wife”
 - 5] TNIV: “faithful to his wife”
 - 6] WNT: “true to his one wife”
 - c) An elder must be an **exemplary husband**
4. Questions:
- a. Is he the **husband of one wife**?
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b. Is he a **faithful husband**?

D. **“Temperate”** [*nephaleos* or *nephalios*] (1 Tim. 3:2)

1. English translations:

- a. “Self-controlled” (HCSB)
- b. “Sober” (Berry, NEB)
- c. “Sober-minded” (ESV)
- d. “Stable” (ISV)
- e. “Temperate” (ASV, LEB, Marshall, NAB, NASB, NET, NIV, NKJV, NRSV, RSV)
- f. “Vigilant” (KJV, YLT)

2. Definitions:

- a. **BDAG:** “1. **pert. to being very moderate in the drinking of an alcoholic beverage, temperate, sober....1 Ti 3:2....** 2. **pert. to being restrained in conduct, self-controlled, level-headed** fig. ext. of 1 (s. next entry): **1 Ti 3:2, 11; Tit 2:2.**” (672)
- b. **Thayer:** “...*sober, temperate; abstaining from wine, either entirely...or at least from its immoderate use: 1 Tim. iii. 2, 11; Tit. ii. 2. (In prof. auth., esp. Aeschyl. and Plut., of things free from all infusion or addition of wine, as vessels, offerings, etc.)*” (#3524, 425)
- c. **Vine:** “for which see SOBER, is translated ‘temperate’ in 1 Tim. 3:2, R.V. (A.V., ‘vigilant’); in 3:11 and Tit. 2:2, R.V. (A.V., ‘sober’).” (#3524, 1126)

3. Comments:

- a. The basic idea is **“having the mastery over, having possession of; having control over oneself, self-disciplined”**
- b. This kind of man is **in control** of his temper, his tongue, his desires, his recreation, his working time, his eating habits, *i.e.*
- c. This kind of person is a man of **moderation**, not liable to excess
- d. This is an **indispensable quality** for an elder, because before a man is ready to **control others**, he must be able to **control himself**

4. Questions:

- a. Is he **clear-headed** in guarding against sin?
- b. Is he a man of **moderation**?

E. **“Sober-minded”** [*sophron*] (1 Tim. 3:2; *cf.* Tit. 1:8)

1. English translations:

- a. 1 Tim. 3:2:
 - 1) “Discreet” (Berry)
 - 2) “Prudent” (LEB, NASB)

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- 3) “Self-controlled” (ESV, LEB, NAB, NET, NIV)
 - 4) “Sensible” (HCSB, ISV, Marshall, NET, NRSV, RSV)
 - 5) “Sober” (KJV, YLT)
 - 6) “Sober-minded” (ASV, NKJV)
 - 7) “Temperate” (NAB, NEB)
- b. Tit. 1:8:
- 1) “Discreet” (Berry)
 - 2) “Master of himself” (RSV)
 - 3) “Prudent” (LEB, NRSV)
 - 4) “Self-controlled” (ESV, NIV)
 - 5) “Sensible” (HCSB, ISV, Marshall, NASB, NET)
 - 6) “Sober” (KJV)
 - 7) “Sober-minded” (ASV, NKJV, YLT)
 - 8) “Temperate” (NAB, NEB)
2. Definitions:
- a. **BDAG**: “(σώφρων, φρήν, prim. ‘one of sound mind’).... **pert. to being in control of oneself, prudent, thoughtful, self-controlled** (the Hellenic model is avoidance of extremes and careful consideration for responsible action...the prudent pers. is intent on the what, the how, and the when of doing what should be done...of one moderate in lifestyle so as not to be tempted by bribes).... — Esp. of women *chaste, decent, modest....*” (987)
 - b. **Thayer**: “a. *of sound mind, sane, in one’s senses....* b. *curbing one’s desires and impulses, self-controlled, temperate, [R.V. soberminded]....*” (#4998, 613)
 - c. **Vine**: “denotes of sound mind (*sozo*, to save, *phren*, the mind); hence, self-controlled, soberminded, always rendered ‘soberminded’ in the R.V.; in 1 Tim. 3:2 and Tit. 1:8, A.V., ‘sober;’ in Tit. 2:2, A.V., ‘temperate;’ in 2:5, A.V., ‘discreet.’” (#4998, 1057)
3. Comments:
- a. This does not mean that he has **no sense of humor**, or that he is **always solemn and somber**
 - b. But it does denote one who has **full use of his mind** under all circumstances
 - c. This denotes a **cautious, calm manner and approach**, showing **good sense** in all judgment, reason and understanding
 - d. This kind of person is **“level-headed,”** not **flighty** or **flippant**. He’s **not rash**
 - e. The sober-minded man **considers the serious nature** of all things pertaining to this life and the life to come
 - f. **Gary Henry**: “This trait is characteristic of age, maturity -- it is the opposite of what is normally associated with youth and immaturity.” (*Elders And Deacons*, 7:23)
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- g. There are some **good men** who are **going to go to heaven** who just **don't have this quality** to such an extent that they could be an elder. They "**can't see beyond the end of their nose.**" They don't **think things through**
- h. This is certainly **an indispensable quality** for those men who **feed** the church of God (Acts 20:28) and **watch** for souls (Heb. 13:17). This is **serious business!!!**

4. Questions:

- a. Is he controlled by **sound reasoning** rather than **emotion** and **impulse**?
- b. Does he **think** before he **speaks**?
- c. Does he **think and reason for himself** arriving at conclusions and decisions in a calm and wise manner?

F. "**Of good behavior**" [*kosmios*] (1 Tim. 3:2)

1. English translations:

- a. "Courteous" (NEB)
- b. "Decent" (NAB, YLT)
- c. "Decorous" (Berry)
- d. "Dignified" (RSV)
- e. "Of good behavior" (KJV, NKJV)
- f. "Orderly" (ASV, Marshall)
- g. "Respectable" (ESV, HCSB, ISV, LEB, NASB, NET, NIV, NRSV)

2. Definitions:

- a. **BDAG**: "**pert. to having characteristics or qualities that evoke admiration or delight, an expression of high regard for pers., respectable, honorable pers...1 Ti 3:2. 2. pert. to being appropriate for winning approval, appropriate....**" (561)
- b. **Thayer**: "*well-arranged, seemly, modest*: 1 Tim. ii. 9....of a man living with decorum, a well-ordered life, 1 Tim. iii. 2...." (#2887, 356)
- c. **Vine**: "orderly, modest, is translated 'orderly' in 1 Tim. 3:2, R.V., for A.V., 'of good behaviour.' Both have 'modest' in 1 Tim. 2:9." (#2887, 105)

3. Comments:

- a. The basic idea of this word is **orderly**. It describes a man whose **behavior is good** and **blended harmoniously** in a **balanced manner**
- b. **Albert Barnes**: "The most correct rendering, according to the modern use of language, would be, that he should be a *gentleman*. He should not be slovenly in his appearance, or rough and boorish in his manners." ("1 Timothy," *Barnes' Notes*, 143)
- c. **William Barclay**: "This word has more in it than simply good behaviour. It describes the man whose life is beautiful and in whose character all things are harmoniously integrated." (*The Letters to Timothy, Titus, and Philemon*, 81)

- d. **Warren Wiersbe**: “The pastor should be organized in his thinking and his living, as well as in his teaching and preaching.” (*The Bible Exposition Commentary*, Vol. 2, 220)
- e. **Sam Dawson**: “This qualification describes a man who has organized and is living his life in a well-arranged manner. As you look at his family, his business, his job, his use of time, his conduct, his language, his habits, he does not conduct his affairs in a haphazard or careless fashion. A man who is never on time, behind with his payments, disorganized in his family and life is not qualified to direct the affairs of the church.” (“Qualifications And Work Of Elders,” Part V, *Olsen Park Gospel Themes*, Sept. 1, 1982, 4:5:32)
- f. This denotes a man who **speaks and acts with dignity**
- g. **Gary Henry**: “Like all Christians, the elder must be a person who lives in such a way as to ‘adorn the doctrine of God our Savior in all things’ (Tit. 2:10).” (*Elders And Deacons*, 7:24)

4. Questions:

- a. Is this man a **gentleman**, not **untidy in appearance** or **rough in manners**?
- b. Is he **dignified, courteous** and **chaste** in his whole manner of life?
- c. Is this man **orderly** and **well-arranged** in his family, his business, his use of time, his conduct, his language, his habits
- d. Is this man respected by others because **his life adorns the Word of God**?
- e. Is he **careful** or **careless**?

G. **“Hospitable”** [*philoxenos*] (1 Tim. 3:2; cf. Tit. 1:8)

1. English translations:

a. 1 Tim. 3:2:

- 1) “A friend of strangers” (YLT)
- 2) “A lover of strangers” (ISV)
- 3) “Given to hospitality” (KJV, ASV)
- 4) “Hospitable” (Berry, ESV, HCSB, LEB, Marshall, NAB, NASB, NEB, NET, NIV, NKJV, NRSV, RSV)

b. Tit. 1:8:

- 1) “A lover of hospitality” (KJV)
- 2) “A lover of strangers” (ISB, YLT)
- 3) “Given to hospitality” (ASV)
- 4) “Hospitable” (Berry, ESV, HCSB, LEB, Marshall, RSV, NAB, NASB, NEB, NET, NIV, NKJV, NRSV)

2. Definitions:

a. **BDAG**: “*hospitable*....” (1058)

b. **Thayer**: “fr. Hom. down, *hospitable, generous to guests*. [*given to hospitality*]: 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.” (#5382, 654)

c. **Vine**: “*hospitable....*” (#5382, 565)

3. Comments:

- a. Literally, this word means “**loving the stranger,**” so this qualification encompasses much more than just **entertaining friends and family**, it means **showing hospitality to strangers** (*cf.* Mt. 25:35; Heb. 13:1-2)
- b. This means that one is accustomed to **receiving, entertaining and providing for** guests in the home
- c. This is done not out of a **sense of duty** but because one really enjoys, delights and is a **lover of hospitality**
 - 1) You can usually tell whether you are **wanted** or just **tolerated** as a guest in someone’s home
- d. The thoughtful person can readily see that this would be an **important quality** for an elder to have as he deals with **new converts, gospel preachers, the lost, young people, i.e.**

4. Questions:

- a. Does he **greet visitors and strangers** at the services and **make them feel welcome and comfortable**?
- b. Is his **home open and warm** to guests (strangers and friends alike)?
- c. Is he a **gracious host**?

H. “**Able to teach**” [*didaktikos*] (1 Tim. 3:2)

1. English translations:

- a. “A good teacher” (NEB)
- b. “Able to teach” (ESV, NAB, NASB, NIV, NKJV)
- c. “An able teacher” (HCSB, NET)
- d. “An apt teacher” (NRSV, RSV)
- e. “Apt at teaching” (Marshall)
- f. “Apt to teach” (ASV, Berry, KJV, YLT)
- g. “Skillful in teaching” (LEB)
- h. “Teachable” (ISV)

2. Definitions:

- a. **BDAG**: “*skillful in teaching....*” (240)
- b. **Thayer**: “*apt and skilful in teaching: 1 Tim. iii. 2; 2 Tim. ii. 24....*” (#1317, 144)
- c. **Vine**: “skilled in teaching (...Eng., didactic), is translated ‘apt to teach’ in 1 Tim. 3:2; 2 Tim. 2:24.” (#1317, 1124)

3. Comments:

- a. Illust.: “Certainly that fellow’s apt to teach; he’s **apt to teach most anything!**”
- b. This means more than just:

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- 1) **Willing** to teach
 - a) A man may be **willing** and **not able**
 - 2) **Knowledgeable**
 - a) A man can be **knowledgeable** and yet **not skillful in teaching**
 - 3) Able to **keep order** in a class room
 - 4) Able to say “**Next question...next...next...**”
 - 5) “**Teaching**” by example
 - 6) **Private one-on-one teaching**
 - a) The duties depicted in Titus 1:9-11 would seem to require the ability to **publicly proclaim God’s word**, at least to some extent
 - b) It’s hard for one to envision a shepherd who doesn’t have the ability to **handle the whole flock** at one time
- c. This qualification suggests not only **willingness**, but also **ability** and **skill** in teaching
- 1) This necessarily implies a **good knowledge** of God’s word
 - a) You can’t **teach** what you don’t **know**, and you can’t know what you haven’t **studied**
 - b) An elder needs to know not only **what** the Bible says but **where**
 - 2) It also implies the **ability to communicate** it effectively to others
 - a) An elder must have developed the ability to **effectively communicate his knowledge** of God’s word to others both privately and publicly
- d. But there is **some relativity** to this qualification
- 1) One man might be **more able to teach** than another man, and yet both men be **able to teach**
 - 2) One man might be **able to teach in one congregation** and **not in another**
 - a) **J. W. McGarvey**: “The Elder, then, must be capable of teaching; but this expression represents a variable quantity. One might be capable of teaching some persons, and utterly incapable of teaching others. It becomes a matter of necessity, then, that before we can form a judgment as to a man’s possession of this qualification in the requisite degree, we must know who it is that he is to teach. A person capable of teaching children might be incapable of teaching adults, as one capable of teaching an academy might be incapable of teaching the classes in a college. So an Elder might be capable of teaching a congregation in one community, and not in another near by. What is the standard, then, by which each individual candidate for the Eldership is to be judged in this respect? Undoubtedly, it is to be found in the attainments of the congregation which he is to teach. He is to be *their* teacher, and theirs alone; consequently, if he is capable of teaching them, he has the capability required by the Scriptures.” (*A Treatise On The Eldership*, 62)
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- e. This qualification is **absolutely essential** if an elder is to:
 - 1) **Feed** the flock of God
 - 2) **Watch** for souls
 - 3) **Stop the mouths** of false teachers
 - f. This does not mean that one **knows all the answers** to all the questions
4. Questions:
- a. Is he skillful in teaching God’s word?
 - b. Is he able to handle those who disagree with him in a patient and gentle manner?
- I. **“Not given to wine”** [*me paroinon*] (1 Tim. 3:3; cf. Tit. 1:7)
1. English translations:
- a. 1 Tim. 3:3:
 - 1) “He must not be given to drink” (NEB)
 - 2) “He must not drink excessively” (ISV)
 - 3) “No brawler” (ASV)
 - 4) “No drunkard” (RSV)
 - 5) “Not a drunkard” (ESV, NAB, NET, NRSV)
 - 6) “Not addicted to wine” (HCSB, LEB, NASB)
 - 7) “Not an excessive drinker” (Marshall)
 - 8) “Not given to drunkenness” (NIV)
 - 9) “Not given to wine” (Berry, KJV, NKJV, YLT)
 - b. Tit. 1:7:
 - 1) “He must be no drinker” (NEB)
 - 2) “He must not be...a drunkard” (RSV, ESV)
 - 3) “He must not be...addicted to wine” (NRSV)
 - 4) “He must not drink too much” (ISV)
 - 5) “No brawler” (ASV)
 - 6) “Not a drunkard” (NAB, NET)
 - 7) “Not addicted to wine” (HCSB, LEB, NASB)
 - 8) “Not given to drunkenness” (NIV)
 - 9) “Not given to wine” (Berry, KJV, Marshall, NKJV, YLT)
2. Definitions:
- a. **BDAG:** “**pert. to one who is given to drinking too much wine, addicted to wine, drunken** 1 Ti 3:3; Tit 1:7.” (780)
 - b. **Thayer:** “a later Grk. word for the earlier paroinios, (*para...*and *oinos*, one who sits long at his wine), *given to wine, drunken:* 1 Tim. iii. 3; Tit. i. 7; [al. give it
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the secondary sense, ‘quarrelsome over wine’; hence, *brawling, abusive*].” (#3943, 490)

- c. **Vine**: “an adjective, lit., tarrying at wine (*para*, at, *oinos*, wine), ‘given to wine,’ 1 Tim. 3:3 and Tit. 1:7, A.V., probably has the secondary sense, of the effects of wine-bibbing, viz., abusive brawling. Hence R.V., ‘brawler.’” (#3943, 138)

3. Comments:

- a. This refers to **drunkenness** and/or **the habits and conduct of one under the influence of strong drink** such as a **violent temper, abusive language, lewdness, silliness, talkativeness, i.e.**
- 1) **J. W. McGarvey**: “It is not merely drunkenness that is here prohibited; if it was, we would doubtless have the word which is appropriated to the expression of that idea. Neither is the idea of *much* in the original. The term is *paroinon, by wine*, and means simply, *given to wine*. It doubtless contemplates a man who is given to a freer use of wine than was customary among strictly sober people even though he might never become intoxicated.” (*A Treatise On The Eldership*, 61)
- b. Someone inevitably asks if this implies that it’s **all right to drink a little** just so long as you **don’t drink too much**
- 1) **Jim McGuiggan**: “Can we not urge a man to avoid drunkenness without approving moderate drinking? I know you can. I know I’ve done it. ‘Don’t be addicted to wine’ is not an approval of moderate drinking. ‘**Don’t be enslaved to sin**’ is no approval of moderate sinning.’ ‘Don’t be a drug addict’ is no approval of the occasional use of heroin.” (*The Bible, The Saint, And The Liquor Industry*, 126)
 - 2) **Jim McGuiggan**: “Besides, the condemnation of excess doesn’t always mean moderation is approved. Look: ‘You must stop this incessant lying!’ Does this mean occasional lying is all right? ‘You must stop this constant bickering.’ Does this mean bickering is approved if held in moderation?” (*The Bible, The Saint, And The Liquor Industry*, 142)
 - 3) A **prohibition of drunkenness** does not necessarily imply that **drinking is OK**
 - a) Peter condemns those “**having eyes full of adultery**” (2 Pet. 2:14). Does that imply that **a little adultery is all right**?
 - b) Jesus told the Sadducees that they **greatly erred** (Mt. 12:27). Does that imply that **a little error is OK**?
 - c) Paul said that Alexander the coppersmith “**did me much evil**” (2 Tim. 4:14). Does that imply that **a little evil would be acceptable**?
 - 4) Bro. McGuiggan’s observations are true, but he **begs the question**
 - a) God’s word clearly condemns the aforementioned items in any amount or degree; but does it condemn the consumption of alcohol in any amount or degree?
 - 1] If it **does**, then the point is **valid**
 - 2] If it **does not**, then the point is **not valid**

4. Questions:

- a. Is this man free from any form of **substance abuse** (alcohol, illegal drugs, prescription medication, *etc.*) or **any kind of addiction** (gambling, pornography, reckless spending, *etc.*)?
- b. Does this man **use alcohol**?

J. **“Not violent”** [*me plektes*] (1 Tim. 3:3; cf. Tit. 1:7)1. English translations:a. 1 Tim. 3:3:

- 1) “He must not be...a brawler” (NEB)
- 2) “He must not...be a violent person” (ISV)
- 3) “No striker” (ASV, KJV)
- 4) “Not a bully” (HCSB)
- 5) “Not a striker” (Berry, Marshall, YLT)
- 6) “Not a violent person” (LEB)
- 7) “Not aggressive” (NAB)
- 8) “Not violent” (ESV, NET NIV, NKJV, NRSV, RSV)
- 9) “Not...pugnacious” (NASB)

b. Tit. 1:7:

- 1) “He must not be...violent” (ESV, NRSV, RSV)
- 2) “He must not...be a violent person” (ISV)
- 3) “No brawler” (NEB)
- 4) “No striker” (ASV, KJV)
- 5) “Not a bully” (HCSB)
- 6) “Not a striker” (Berry, Marshall, YLT)
- 7) “Not aggressive” (NAB)
- 8) “Not pugnacious” (NASB)
- 9) “Not violent” (LEB, NET, NIV, NKJV)

2. Definitions:

- a. **BDAG**: “*pugnacious person, bully* in a list of qualities relating to a superintendent **1 Ti 3:3; Tit 1:7.**” (826)
- b. **Thayer**: “[A.V. *striker*], *bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person*: 1 Tim. iii. 3; Tit. i. 7....” (#4131, 516)
- c. **Vine**: “a striker, a brawler (akin to *plesso*, to strike, smite), occurs in 1 Tim. 3:3; Tit. 1:7.” (#4131, 1096)

3. Comments:

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- a. An elder will have to knock on doors where he is not welcome, **reprove** and **rebuke** those who will **not readily receive** his admonitions. He will be **treated coldly**. He may be accused of being a “**little god**” a “**pope**,” a “**dictator**,” a “**tyrant**,” *etc.*
 - b. So an elder must not be the kind of man who wants to **settle an argument with his fists**
 - c. The famous 19th century Baptist preacher, Charles Haddon Spurgeon, told his students: “Don’t go about the world with your fist doubled up for fighting, carrying a theological revolver in the leg of your trousers.” (Quoted in Warren Wiersbe, *The Bible Exposition Commentary*, Vol. 2, 220)
4. Questions:
- a. Is this man **hot-headed** and **quick-tempered**?
 - b. Does he show a tendency to be either **physically or verbally abusive**?
 - c. Is he a **bully**? Does he **push people around**?
- K. “**Not greedy for money**” [*me aischrokerdes*] (1 Tim. 3:3)
- 1. English translations:
 - a. “Not greedy of base gain” (Berry)
 - b. *Omitted* (ASV, ESV, HCSB, ISV, LEB, Marshall, NASB, NAB, NEB, NET, NIV, NRSV, RSV)
 - c. “Not given to filthy lucre” (KJV, YLT)
 - d. “Not greedy for money” (NKJV)
 - 2. See identical qualification in Tit. 1:7
- L. “**Gentle**” [*epieikes*] (1 Tim. 3:3)
- 1. English translations:
 - a. “Forbearing” (Marshall)
 - b. “Gentle” (ASV, Berry, ESV, HCSB, ISV, LEB, NAB, NASB, NET, NIV, NKJV, NRSV, RSV, YLT)
 - c. “Of a forbearing disposition” (NEB)
 - d. “Patient” (KJV)
 - 2. Definitions:
 - a. **BDAG:** “**not insisting on every right of letter of law or custom, yielding, gentle, kind, courteous, tolerant....**” (371)
 - b. **Thayer:** “(*eikos*, what is reasonable); 1. *seemly, suitable*, (fr. Hom. down). 2. *equitable, fair, mild, gentle*: 1 Tim. iii. 3; Tit. iii. 2; 1 Pet. ii. 18; Jas. iii. 17....” (#1933, 238)
 - c. **Vine:** “from *epi*, unto, and *eikos*, likely, denotes seemly, fitting; hence, equitable, fair, moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks ‘humanely and reasonably at the facts of a case’....” (#1933, 474-475)
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3. Comments:

- a. **E. K. Simpson:** “*Epiekes* defies exact translation...*Gracious, kindly, forbearing, considerate, magnanimous, genial*, all approximate to it idea.” (51, quoted in *The Expositor’s Bible Commentary*, Vol. 11, 365)
- b. **William Hendriksen:** “The rendering ‘yielding’ or ‘ceding’ -- which also corresponds with the root-idea of the word used in the original -- expresses the meaning in part. However, it may be doubted whether any single word or expression in the English tongue is the complete equivalent of the original. The qualities of yieldedness, fairness, sweet reasonableness, gentleness, helpfulness, and generosity are combined in the *conciliatory, considerate, genial*, better than *debonair*, individual.” (*Exposition of the Pastoral Epistles*, 125)
- c. Gentle is the opposite of **abrasive, caustic, or oppressive** (cf. 1 Pet. 2:18)
- d. Obviously this would be **an essential quality** for a man who must deal with sinners
 - 1) While he **hates sin**, he **loves sinners**
 - 2) While he is **convicted of truth**, he is **compassionate with those in error**
- e. This is the kind of man who is **approachable**. Like Jesus, he is **the friend of publicans and sinners** (cf. Lk. 7:34)
- f. **Gary Henry:** “This quality does not imply weakness or compromise in dealing with sin, but rather a wholesome, considerate regard for the feelings of others.” (*Elders And Deacons*, 7:23)
- g. This kind of man is **not a hot headed, quarrelsome, overbearing bully**. He’s **reasonable, fair, and kind**
- h. **Sam Dawson:** “Gentleness is the ability to deal with a man where and how he is to bring him where God wants him to be.” (“Qualifications And Work Of Elders,” Part V, *Olsen Park Gospel Themes*, Sept. 1, 1982, 4:5:33)
- i. **Keith Sharp:** “For a man to rule the house of God he must be reasonable, in order to consider the needs and wishes of the congregation and to weigh scriptural evidence for varying positions. He must gently lead the sheep rather than roughly drive them.” (“Qualifications Of Elders (4),” *Guardian Of Truth*, Oct. 22, 1981, 663)

4. Questions:

- a. Is this man **mild, kind, considerate, and understanding**?
- b. Is he **firm** and yet **fair** and **gentle** in his stand for truth?
- c. Is he the kind of person you can **talk to** about your problems? Is he **approachable**? (cf. Jas. 3:17)
 - 1) Do you know any brother that you would be **afraid to go and talk to**? If so, that brother is likely **not qualified** to be an elder

M. **“Not quarrelsome”** [*amachos*] (1 Tim. 3:3)1. English translations:

- a. “Avoiding quarrels” (NEB)
- b. “He must not be argumentative” (ISV)

- c. “Not a brawler” (KJV)
- d. “Not contentious” (ASV, Berry, NAB, NET, YLT)
- e. “Not quarrelsome” (ESV, HCSB, NIV, NKJV, NRSV, RSV)
- f. “Peaceable” (LEB, NASB)
- g. “Uncontentious” (Marshall)

2. Definitions:

- a. **BDAG:** “*peaceable....*” (52)
- b. **Thayer:** “in Grk. writ. [fr. Pind. down] commonly *not to be withstood, invincible*; more rarely *abstaining from fighting....*in the N.T. twice metaph. *not contentious*: 1 Tim. iii. 3; Tit. iii. 2.” (#269, 31)
- c. **Vine:** “an adjective, lit., not fighting (*a*, negative, *mache*, a fight), came to denote, metaphorically, not contentious, 1 Tim. 3:3, and Tit. 3:2, R.V., for A.V., ‘not a brawler,’ ‘not brawlers.’” (#269, 138)

3. Comments:

- a. Some folks just never seem to be happy unless they’re in the middle of some kind of fuss. They were born in the **objective case** and the **kickative mood**
- b. But this kind of person **doesn’t like to fight**. He’s **not contentious**
- c. Now, as Christians, we must **contend for the faith** (Jude 3), but we must do that **without being contentious**
 - 1) One can stand for what’s right without doing it with an **ugly, spiteful, contentious disposition**
 - 2) “Truth doesn’t have to be defended with a clenched fist”

4. Questions:

- a. Does this man **enjoy argument for argument’s sake**?
- b. Does he **generate disagreements**?
- c. Does he seek and contribute to **peace**?
- d. Is he **easy to get along with**?
- e. Is he **patient** and **kind** to all who insult or disagree with him?
- f. Does he walk around with a **“chip on his shoulder”**?
- g. Does he **“fly off the handle”** at “the drop of a hat”?
- h. Is he **“trigger-happy”**?

N. **“Not covetous”** [*aphilarguros*] (1 Tim. 3:3)

1. English translations:

- a. “Free from the love of money” (NASB, NET)
- b. “He must not be...a lover of money” (ISV)
- c. “No lover of money” (ASV, NEB, RSV)

- d. “Not a lover of money” (ESV, NAB, NIV, NRSV, YLT)
- e. “Not avaricious” (Marshall)
- f. “Not covetous” (KJV, NKJV)
- g. “Not greedy” (HCSB)
- h. “Not loving money” (Berry)
- i. “Not loving money” (LEB)

2. Definitions:

- a. **BDAG:** “*not loving money, not greedy...* 1 Ti 3:3....” (157)
- b. **Thayer:** “*not loving money, not avaricious*; only in the N.T., twice viz 1 Tim. iii. 3; Heb. xiii. 5.” (#866, 89)
- c. **Vine:** “No. 2 [*philarguros*, lit., money-loving, ksk], with negative prefix, is translated ‘without covetousness’ in Heb. 13:5, A.V.; R.V., ‘free from the love of money.’ In 1 Tim. 3:3, the A.V. has ‘not covetous,’ the R.V., ‘no lover of money.’” (#866, 245)

3. Comments:

- a. This is not a condemnation of:
 - 1) **Working** to acquire money (*cf.* Eph. 4:28; 1 Th. 4:10-12; 2 Th. 3:10-12; 1 Tim. 5:8)
 - 2) **Wealth**
- b. This qualification would exclude both an **inordinate desire for money** and **ungodliness in gaining money**
 - 1) You don’t have to be rich to be a “lover of money”
- c. The man who is consumed with making money may fall into a **snare** *cf.* 1 Tim. 6:9
- d. This would be **very important for an elder** who must make decisions concerning the use of the church’s money

4. Questions:

- a. Does he place too high a value on **material things**?
- b. Does he **neglect** his family or spiritual things in pursuit of money?
- c. Does he **show partiality** to those who have money?
- d. Does he **put money first** instead of God and righteousness?
- e. Is he always **talking about money**?
- f. Is he **too busy making money** to devote much time to the Lord’s work?
- g. Is his **contribution** proportionately low compared to his income?

O. **“One who rules his own house well”** [*ton idion oikou kalos proistamenon*] (1 Tim. 3:4-5)

1. English translations:

- a. “*He must be one who manages his own household well*” (NASB)
- b. “*He must be one who manages his own household well*” (NEB)
- c. “*He must manage his own family well*” (ISV, NIV)
- d. “*He must manage his own household well*” (ESV, NAB, NET, NRSV, RSV)
- e. “*His own house leading well*” (YLT)
- f. “*His own house well ruling*” (Berry)
- g. “*Managing his own household well*” (LEB)
- h. “*One that ruleth well his own house*” (ASV, KJV)
- i. “*One who manages his own household competently*” (HCSB)
- j. “*One who rules his own house well*” (NKJV)
- k. “*The(his) own household well ruling*” (Marshall)

2. Definitions:

- a. “**Rules**” [*proistemi*]
 - 1) **BDAG**: “1. **to exercise a position of leadership, rule, direct, be at the head (of)**, w. gen. of pers. or thing.... 2. **to have an interest in, show concern for, care for, give aid....**” (870)
 - 2) **Thayer**: “1. in the trans. tenses *to set or place before; to set over*. 2. in the pf. plpf. and 2 aor. act. and in the pres. and impf. mid. a. *to be over, to superintend, preside over, [A.V. rule]....* b. *to be a protector or guardian; to give aid....* c. *to care for, give attention to....*” (#4291, 539-540)
 - 3) **Vine**: “lit., ‘to stand before,’ hence, to lead, attend to (indicating care and diligence), is translated to rule (Middle Voice), with reference to a local church, in Rom. 12:8; perfect Active in 1 Tim. 5:17; with reference to a family, 1 Tim. 3:4 and 12 (Middle Voice; ver. 5 (2nd aorist, Active).” (#4291, 979)
- b. “**Well**” [*kalos*]
 - 1) **BDAG**: “gener. ‘well, beautifully’. 1. **pert. to meeting relatively high standards of excellence or expectation, fitly, appropriately, in the right way, splendidly....** 2. **pert. to meeting expectations of personal excellence, commendably, in a manner free from objection....** 3. **pert. to being of advantage, in a manner that is beneficial/acceptable, well....** 4. **pert. to being in accord w. a standard, rightly, correctly....**” (505-506)
 - 2) **Thayer**: “[fr. Hom. down], *beautifully, finely, excellently, well....*spec. a. *rightly, so that there shall be no room for blame*: joined to verbs of speaking...*well, truly....fitly*, i.e. agreeably to the facts and words of the case...*kalos right! well!* an expression of approval...of deeds *k. poiein, to do well, act uprightly....*with verbs denoting a duty or office which one fulfils well: 1 Tim. iii. 4....spec. *honestly, uprightly....* b. *excellently, nobly, commendably....* c. *honorably, in honor....*” (#2573, 323)
 - 3) **Vine**: “finely (akin to *kalos*, good, fair), is usually translated ‘well,’ indicating what is done rightly....” (#2573, 1219)

c. “House” [*oikos*]

- 1) **BDAG**: “1. *house* a. lit. α. a dwelling.... β. house of any large building....—Esp. of *God’s house*....Of the temple in Jerusalem....γ. in a wider sense οἶκ. occasionally amounts to *city*.... b. fig. ...α. of the Christian community as the spiritual temple of God....β. *dwelling, habitation*, of the human body.... 2. *household, family*....Cp. **1 Ti 3:4, 12**.... 3. **a whole clan or tribe of people descended fr. a common ancestor, house=descendants, nation**, transf. sense fr. that of a single family.... 4. **a house and what is in it, property, possessions, estate**....” (698-699)
- 2) **Thayer**: “1. a house; a. strictly, an inhabited house [differing thus fr. *domos* the building].... b. any building whatever.... c. any dwelling-place: of the human body as the abode of demons that possess it...(used in Grk. auth. also of tents and huts, and later, of the nests, stalls, lairs, of animals). univ. *the place where one has fixed his residence, one’s settled abode, domicile*.... 2. by meton. *the inmates of a house, all the persons forming one family, a household*.... 3. *stock, race, descendants* of one, [A.V. house]....” (#3624, P. 441)
- 3) **Vine**: “denotes (a) a house, a dwelling.... (b) by metonymy, of the members of a household or family...1 Tim. 3:4, 5, 12....” (#3624, 566)

3. Comments:

- a. A man’s house would include:
 - 1) His **wife**
 - 2) His **children**
 - 3) **Other dependants**
 - 4) *Etc.*
- b. This means that his household is operated **efficiently, kindly, gently, true and right**
- c. A man might **not rule well** his own house because:
 - 1) He doesn’t **know how**
 - 2) He is **not willing** to exert enough moral and/or physical force to do so
- d. This demands that a man be **concerned** and **aware** of the activities of his household. He must demonstrate that he **cares** about them and thus win their respect and obedience. He must **exercise proper discipline** at all times in **example, instruction** and in **correction**
- e. The reason for this qualification is expressly stated: this qualification **demonstrates his ability to rule the church**
 - 1) Note: This is an argument from **the lesser to the greater** (*cf.* Lk. 16:10)
 - 2) **Confucius**: “It is impossible that he who knows not how to govern and reform his own family should rightly govern and reform a people.” (Quoted in “1 Timothy,” *Pulpit Commentary*, 64)

4. Questions:

- a. Are those of his household **in subjection** to him?
- b. Do those of his house **respect** and **honor** him?
- c. Is he **the head** of his house?
- d. Are his children leading lives that **bring honor** upon the Lord and their parents?
- e. Is his wife a **help** and **encouragement** to the spiritual development of her husband and children?

P. **“Having his children in submission with all reverence”** [*tekna echonta en hupotage meta pases semnotetos*] (1 Tim. 3:4-5)

1. English translations:

- a. “Children having in subjection with all gravity” (Marshall)
- b. “Have children who are submissive and respectful in every way” (ISV)
- c. “Having children in subjection with all gravity” (YLT)
- d. “Having children in submission with all dignity” (LEB)
- e. “Having his children in subjection with all gravity” (ASV, KJV)
- f. “Having his children in submission with all reverence” (NKJV)
- g. “Having his children under control with all dignity” (HCSB)
- h. “He must be one who...wins obedience from his children, and a man of the highest principles” (NEB)
- i. “He must...see that his children obey him with proper respect” (NIV)
- j. “[His] children having in subjection with all gravity” (Berry)
- k. “Keep his children in control without losing his dignity” (NEB, NET)
- l. “Keeping his children submissive and respectful in every way” (NRSV, RSV)
- m. “Keeping his children under control with all dignity” (NASB)
- n. “Keeping his children under control with perfect dignity” (NAB)

2. Definitions:

a. **“Children”** [*teknon*]

- 1) **BDAG:** “1. **an offspring of human parents, *child***.... b. The sex of the child can be made clear by the context, *son*.... In a more general sense the pl. is used for 2. **descendants from a common ancestor, *descendants, posterity***.... 3. **one who is dear to another but without genetic relationship and without distinction in age, *child***.... 4. **one who has the characteristics of another being, *child a.*** of those who exhibit virtues of ancient worthies: children of Abraham.... 5. **inhabitants of a city, *children***.... 6. **a class of persons with a specific characteristic, *children of***....” (994-995)
- 2) **Thayer:** “...plur. *children*; a. prop. α. univ. and without regard to sex, *child*....in a broader sense...*posterity*....with emphasis: genuine posterity, true offspring.... β. spec. a male child, *a son*.... b. metaph. the name is

transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; α. in affectionate address, such as patrons, helpers, teachers, and the like, employ; voc. *child (son), my child, children*.... β. just as in Hebrew, Syriac, Arabic, Persian, so in the N.T., pupils or disciples are called *children* of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters.... c. metaph. and Hebraistically, one is called *teknon* of anything *who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate*; thus in the N.T. we find α. *children of a city*, i.e. its citizens, inhabitants....” (#5043, 617-618)

- 3) **Vine**: “a child (akin to *tikto*, to beget, bear), is used in both the natural and the figurative senses. In contrast to *huios*, son...it gives prominence to the fact of birth, whereas *huios* stresses the dignity and the character of the relationship. Figuratively, *teknon* is used of children of (a) God... (b) light... (c) obedience... (d) a promise... (e) the Devil... (f) wrath... (g) cursing... (h) spiritual relationship...” (#5040, 179)

b. “**Submission**” (*hupotage*)

- 1) **BDAG**: “in our lit. only pass. **the state of submissiveness, subjection, subordination**, as opposed to setting oneself up as controller....” (1041-1042)
- 2) **Thayer**: “1. *the act of subjecting*.... 2. *obedience, subjection*....” (#5292, 645)
- 3) **Vine**: “subjection....” (#5292, 1100)

c. “**Reverence**” (*semnotes*)

- 1) **BDAG**: “**a manner or mode of behavior that indicates one is above what is ordinary and therefore worthy of special respect** a. of a human being *dignity, seriousness, probity, holiness*=Lat. *gravitas*.... b. of a deity *holiness*....” (919)
- 2) **Thayer**: “that characteristic of a pers. or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity*....in an ethical sense, *gravity* [so R.V. uniformly...*honor, probity, purity*: 1 Tim. ii. 2; iii. 4; Tit. ii. 7.” (#4587, 573)
- 3) **Vine**: “denotes venerableness, dignity; it is a necessary characteristic of the life and conduct of Christians, 1 Tim. 2:2, R.V., ‘gravity’ (A.V., ‘honesty’), a qualification of a bishop or overseer in a church, in regard to his children, 1 Tim. 3:4; a necessary characteristic of the teaching imparted by a servant of God, Tit. 2:7.” (#4587, 503)

3. Comments:

a. Does an elder have to **have children**?

- 1) Some contend that this qualification means that **if a man has children**, then they must be in **subjection**, *i.e.*
- 2) But that’s **not what the texts say**
- a) 1 Timothy 3:2-5: ²A bishop then **must be** ... the husband of one wife.... ⁴one who rules his own house well, **having his children in**

submission with all reverence ⁵(for if a man does not know how to rule his own house, how will he take care of the church of God?)

- b) Titus 1:6: **if** a man is blameless, the husband of one wife, **having faithful children** not accused of dissipation or insubordination.
- 3) **Karl Diestelkamp**: “How could any man demonstrate his ability to ‘rule well his own house’ if he has no ‘house’ that includes a wife and children? It is not a man’s ability and experience in ruling *himself alone* that qualifies him to ‘take care of the church of God!’” (“Qualifications Of Elders (2), *Guardian Of Truth*, Oct. 22, 1981, 658)
- b. Do the children have to be **his own biological children**? No
- 1) The emphasis in the passage is on the man’s ability to **rule** not his ability to **sire** children
 - 2) So I’m convinced that a man who has **raised children** can serve as an elder whether they are his own biological children or not
 - 3) **H. E. Phillips**: “The man who has properly trained adopted children has as much experience as the father who has properly trained his own natural children. There is no difference in so far as the experience in ruling is concerned, and that is the purpose of the qualification.” (*Scriptural Elders And Deacons*, 157-158)
- c. Does the plural term “**children**” mean “**more than one**” or does it mean “**one or more**”?
- 1) The plural term “**children**” usually means “**more than one**” (*cf.* Mt. 19:13)
 - 2) But there is no question that the plural term “**children**” can and does mean “**one or more**” in certain contexts in everyday speech
 - a) If I were to ask a couple with only one child, “**How many children do you have?,**” would they say none, because they only have one? Certainly not
 - 3) And there is no question that the plural term “**children**” can and does mean “**one or more**” in some Biblical contexts
 - a) See: “The Meaning Of ‘Children’”
 - b) Chart: “What Does ‘Children’ Mean?”
 - c) “No **son**” (Dt. 25:5) = “No **child**” (Mk. 12:19) = “No **children**” (Mt. 22:24)
 - d) “**Childless**” (Lk. 20:28) = “**Childless**” (Lk. 20:29) = “**No children**” (Lk. 20:31)
 - 4) Does it here? I believe so
 - a) The issue is a man’s ability to **lead**, not his ability to **sire** offspring
 - b) Can that be **demonstrated with only one child**? I believe it can

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- 5) Objection: The primary meaning of “**children**” [plural: *tekna*] is more than one, and it **must be accepted unless it is forbidden** by the context or some other passage
- a) Chart: “Primary Meaning”
 - b) Does “if she has brought up **children**” (1 Tim. 5:10) mean **more than one** or **one or more**?
 - 1] Chart: “Children: Elders & Widow Indeed”
 - c) Chart: “How Many ‘Children’?”
- 6) Objection: “What would Paul have said if he had meant **more than one child**?”
- a) When numbers were to be **specific**, it was made clear (*cf.* Mt. 18:15, 20; 1 Tim. 5:19)
 - b) If Paul had wanted to **specify more than one child**, he could easily have indicated that
- 7) Objection: “If ‘**children**’ can mean ‘**child**,’ then ‘**elders**’ can mean ‘**elder**’”
- a) We always read about “**elders**” [plural] in first-century churches (*cf.* Acts 11:30; 14:23; 15:2, 4, 6, 22-23; 16:4; 20:17, 28; 21:18; 1 Th. 5:12; Tit. 1:5; Heb. 13:7, 17; Jas. 5:14; 1 Pet. 5:1)
 - b) The word “**elders**” is associated with:
 - 1] **Plural nouns** [*e.g.* “men,” “brethren,” “overseers,” “examples”] (Acts 15:7; 20:28, 32; 1 Pet. 5:3)
 - 2] **Plural verbs** [*e.g.* “take heed,” “shepherd,” “serving as overseers,” “being lords”] (Acts 20:28; 1 Pet. 5:2, 3)
 - 3] **Plural pronouns** [*e.g.* “they,” “them,” “you,” “yourselves,” “those,” “their”] (Acts 14:23; 15:7; 20:18, 20, 25, 26, 27, 28, 29, 30, 32, 34, 35, 36, 38; 1 Th. 5:12, 13; 1 Tim. 5:17, 20; Jas. 5:14; 1 Pet. 5:4)
 - c) This makes it abundantly clear that the word “**elders**” refers to **more than one**, not **one or more**
- 8) Objection: “The use of ‘**children**’ to include ‘**child**’ is **an exception** to the general use of the word”
- a) The term “**children**” is used in different ways
 - 1] A **plurality** of children (Mt. 2:18)
 - 2] Children of **different families** (Mt. 27:25)
 - 3] Figuratively for a **group of people** (Mt. 23:37)
 - 4] As a **class** (Eph. 6:1)
 - 5] **General use** (Mt. 10:21; 15:26; 19:29)
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- b) Even if this is **an exceptional usage** of the term that does not prove that it is **an incorrect usage** in this context
 - 1] When Bible writers use the word “**know**” as a euphemism for **sexual intercourse** (*cf.* Gen. 19:5), that is **an exceptional usage**, but it is certainly **not an incorrect usage** of the term in some contexts
 - 2] *Pneuma* is usually translated “**Spirit**” or “**spirit**,” but it is translated “**wind**” in John 3:8
 - 9) Objection: “Having more than one child is **the safe course** to follow”
 - a) It is **not “safe” to require something** that God has not required
 - 1] The Pharisees (Mt. 15:1-9; 23:1-4)
 - b) God’s people should be as **fearful of binding** where God has not bound as they are of **loosing** where God has not loosed
 - 10) Objection: “A man who has properly raised **more than one child** would be **better qualified** to deal with a variety of people?”
 - a) Chart: “Objection: ‘Better Qualified’”
 - 11) Question: “What if I believe that ‘**children**’ means **one or more** and most of my brethren believe it means **more than one**?”
 - a) If the local church **will not select and appoint**, you **cannot serve**
 - b) If the local church **will not follow**, you **cannot lead**, no matter how well-qualified you might be
 - 12) Question: “What if I believe that ‘**children**’ means **more than one** and most of my brethren believe it means **one or more**?”
 - a) You must not violate your **conscience** (Rom. 14:5, 23); therefore you **could not serve** as an elder with only one child
 - b) If another man has **only one child**, but is otherwise clearly qualified to serve as an elder, upon what grounds would you **bind your personal convictions on him**, especially if it would prevent the congregation from having any elders at all?
 - 13) Note: Although I believe a man with one child can be qualified to serve as an elder, there are **clear advantages** to having more than one child
 - a) Children are **different**, to which parents with multiple children can attest
 - b) Raising multiple children requires dealing with **diverse personalities** and the **challenging conflicts** that result
 - c) Having a **plurality of children** better qualifies a man for the challenge of leading a **plurality of members** in the church
 - d) Having more than one child certainly **removes any doubt** that one has met the qualification of having “children”
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- e) **Gary Henry**: “It should be pointed out that even though a man with only one child may technically satisfy the bare legal requirement of the qualification ‘faithful children,’ the more faithful children a man has the more confidence we are able to have in his ability to lead others to follow the Lord.” (Elders And Deacons, 7:26)
- d. **“With all gravity”** means that his children must be taught to **obey** and **respect** him as the head of the house”
- 1) **“Wherever Dad sits is the head of the table”**
- e. The reason that a man must rule his house well is because that **demonstrates his ability to rule** the church of God
2. Questions:
- a. Are those in this man’s house **in subjection** to him?
- b. Do they **respect** and **honor** him?
- c. Is he **the head** of his house?
- d. Is his wife a **help** and **encouragement** to his spiritual development and the spiritual development of their children?
- e. Does he **rule** his household **well**?
- f. Do his children have a **good character** and a **good reputation**?
- g. Does the behavior of a man’s children **demonstrate his ability** to “take care of the church of God”?
- 1) Are his kids good **because** of him or **in spite** of him?
- B. **“Not a novice”** [*me neophuton*] (1 Tim. 3:6)
1. English translations:
- a. “He must not be a convert newly baptized” (NEB)
- b. “He must not be a new convert” (HCSB)
- c. “He must not be a recent convert” (ESV, ISV, NET, NIV, NRSV, RSV)
- d. “He should not be a recent convert” (NAB)
- e. “Not a neophyte (recent convert)” (Marshall)
- f. “Not a new convert” (NASB, YLT)
- g. “Not a novice” (ASV, Berry, KJV, NKJV)
- h. “Not newly converted” (LEB)
2. Definitions:
- a. **BDAG**: “lit. ‘newly planted’, fig. (only in Christian lit.) **newly planted in the Christian community, newly converted** (cp. ‘neophyte’) **1 Ti 3:6.**” (669)
- b. **Thayer**: “*newly-planted* (Job xiv. 9; Is. v. 7, etc.); trop. *a new convert, neophyte*, [A.V. novice, i.e.] (one who has recently become a Christian): 1 Tim. iii. 6. (Eccles. writ.)” (#3504, 424)
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- c. **Vine**: “an adjective, lit., newly-planted (from *neos*, new, and *phuo*, to bring forth, produce), denotes a new convert, neophyte, novice, 1 Tim. 3:6, of one who by inexperience is unfitted to act as a bishop or overseer in a church.” (#3504, 119)

3. Comments:

- a. A man may not serve as an elder if he is a **new convert** regardless of **how old** he is
- 1) **H. E. Phillips**: “No man can be an elder who has been in the church only a very short time. Of course, the length of time will be determined by the amount of study of the Bible, the aptness of the man to learn, the moral characteristics he already has, and the amount of talent he has for doing the work of an elder. Some men have been in the church for twenty years and do not know any more about the Bible than some who have been in the church only a few months. Such men are still a novice in the work of the church and should not be appointed to the eldership.” (*Church Officers And Organization*, 14)
- b. **Albert Barnes**: “The word does not refer so much to one who is young *in years*, as one who is young *in faith*.” (“1 Timothy,” *Barnes Notes*, 146)
- 1) A 75-year-old convert is a **novice**
 - 2) One who has been a Christian for **many years** (but has **not grown** in the faith) may still be a **novice** or a **babe** in Christ
- c. **John McCort**: “A newly planted tree cannot stand extreme heat, cold, wind, or flood. Its roots are not planted deeply enough. A new convert cannot stand the firestorm of the discouragement that often faces elders. They don’t have the maturity or judgment to discreetly carry out the functions of the office.” (“Qualifications Of Elders (5),” *Guardian Of Truth*, Oct. 22, 1981, 25:42:664)
- 1) A man cannot **teach** what he does not **know** (1 Tim. 1:7)
 - 2) A man cannot feed others “**meat**” if he is still on “**milk**” (Heb. 5:12-14)
 - 3) A novice is not prepared to **recognize** and **refute** false teaching (Tit. 1:9)
- d. There are many reasons why a novice is **not qualified** to serve as an elder
- 1) Lack of **knowledge**
 - 2) Lack of **wisdom**
 - 3) Lack of **experience**
 - 4) Lack of **respect** and **confidence** by the congregation
 - 5) Lack of **patience**
 - 6) **Zeal without knowledge**
- e. But the reason for this qualification that Paul mentions is to keep a novice from being **puffed up** (with pride)
- 1) Someone who **lacks spiritual maturity** is likely to get an exaggerated idea of his own importance
 - 2) **Power** can go to the head of a novice

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- 3) If that happens, he will fall into **the condemnation of the devil** (*i.e.* he will receive **the same condemnation** that the devil received when presumably his pride caused him to rebel against God)
 - f. Note: It is true that Paul and Barnabas appointed elders in a relatively short period of time in newly established churches on the first missionary journey (Acts 14:21-23)
 - 1) One thing that probably made this possible is that some God-fearing Gentiles and pious Jews would have already possessed many of these qualifications when they were converted to Christ
 - a) Cornelius (Acts 10:1-2)
 - b) Crispus (Acts 18:8)
 - 2) Another thing that may have been a factor was miraculous spiritual gifts
4. Questions:
- a. Has he been a Christian long enough to be **knowledgeable** of the problems and dangers that confront the church?
 - b. Has he been **involved** in the work of the church so as to be experienced and able to lead others?
 - c. Is he **experienced in the affairs of life** so he can give wise advice?
 - d. Does he have the experience to **advise** and **lead** others?
- C. **“He must have a good testimony among those who are outside”** [*dei de kai marturian kalen echein apo ton exothen*] (1 Tim. 3:7)
1. English translations:
 - a. “He must also have a good reputation among outsiders” (NAB)
 - b. “He must also have a good reputation with outsiders” (NIV)
 - c. “He must also have a good testimony from those outside” (LEB)
 - d. “He must be well thought of by outsiders” (ESV, ISV, NRSV, RSV)
 - e. “He must be well thought of by those outside the faith” (NET)
 - f. “He must have a good report of them which are without” (KJV)
 - g. “He must have a good reputation among outsiders” (HCSB)
 - h. “He must have a good reputation with those outside the church” (NASB)
 - i. “He must have a good testimony among those who are outside” (NKJV)
 - j. “He must have good testimony from them that are without” (ASV)
 - k. “He must moreover have a good reputation with the non-Christian public” (NEB)
 - l. “It behoves also witness a good to have from the [ones] outside” (Marshall)
 - m. “It behoves him also a testimony good to have from those without” (Berry)
 - n. “It behoveth him also to have a good testimony from those without” (YLT)
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2. Definitions:a. “Good” [*kalos*]

- 1) **BDAG:** “1. **pert. to being attractive in outward appearance, beautiful, handsome, fine** in outward appearance.... 2. **pert. to being in accordance at a high level w. the purpose of someth. or someone, good, useful.** a. of things.... b. of moral quality... *good, noble, praiseworthy, contributing to salvation* etc.... c. in any respect *unobjectionable, blameless, excellent.* d. The term *καλόν* (ἔστιν) in the gener. sense *it is good* qualifies items that fit under one of the preceding classifications... a. *it is pleasant, desirable, advantageous*.... β. *it is morally good, pleasing to God, contributing to salvation*....” (504)
- 2) **Thayer:** “[prob. primarily ‘sound,’ ‘hale,’ ‘whole;’ ...]....*beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (acc. to the context) i.q. *beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable*; a. *beautiful to look at, shapely, magnificent*.... b. *good, excellent in its nature and characteristics, and therefore well-adapted to its ends*....esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind.... c. *beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble*.... d. *honorable, conferring honor*.... e. *affecting the mind agreeably, comforting and confirming*....” (#2570, 322)
- 3) **Vine:** “denotes that which is intrinsically good, and so, goodly, fair, beautiful, as (a) of that which is well adapted to its circumstances or ends.... (b) of that which is ethically good, right, noble, honourable....” (#2570, 494)

b. “Testimony” [*marturia*]

- 1) **BDAG:** “1. **confirmation or attestation on the basis of personal knowledge or belief, testimony** a. act of testifying *testimony, testifying*.... b. content of testimony.... 2. **testimony in court, testimony**.... 3. **attestation of character or behavior, testimony, statement of approval**.... 4. **testimony that invites death, a martyr’s death, martyrdom**....” (618-619)
- 2) **Thayer:** “[fr. Hom. down]; 1. *a testifying*: the office committed to the prophets of testifying concerning future events.... 2. what one testifies, *testimony*: univ....in a legal sense, of testimony before a judge....in an historical sense, of the testimony of an historian....in an ethical sense, of testimony concerning one’s character: 3 Jn. 12; 1 Tim. iii. 7; Tit. i. 13; in a predominantly dogmatic sense respecting matters relating to the truth of Christianity: of the testimony establishing the Messiahship and the divinity of Jesus....” (#3141, 391)
- 3) **Vine:** “witness, evidence, testimony, is almost always rendered ‘witness’ in the R.V....” (#3141, 1133)

c. “Outside” [*exothēn*]

- 1) **BDAG:** “1. **pert. to derivation from a source that is outside, from outside**.... 2. **pert. to a position that is beyond a particular area, outside**.... 3. **pert. to a position located on a surface, having to do w. the**

outside, the external.... 4. **pert. to a position outside an area or limits as result of an action, outward, out**.... 5. **pert. to noninclusion in a group, on the outside**... *those on the outside* i.e. non-Christians **1 Ti 3:7; Mk 4:11**....” (354)

- 2) **Thayer**: “*from without, outward*.... 1. adverbially: (*outwardly*)....those who do not belong to the Christian church, 1 Tim. iii. 7.... 2. as a preposition with the gen....” (#1855, 226)
- 3) **Vine**: “*from without, or without*....” (#1855, 1236)

3. Comments:

- a. **Gary Henry**: “The world tends to judge the church by its leaders -- the elder must not furnish ‘ammunition’ that can be used by Satan and the opponents of the faith.” (Elders And Deacons, 7:24)
- b. However, this does not necessarily mean that **everybody speaks well of him** *cf.* Lk. 6:26
 - 1) If this were the case, then even **Jesus** would not meet this qualification
 - 2) **“Everybody’s friend is nobody’s friend!”**
 - 3) **J. W. McGarvey**: “This qualification has a necessary limitation. When they that are without are men who despise what is good, and hold in bad repute the man who acts according to the will of Christ, we can not understand the apostle to mean that the Elder shall have a good report from them; nor, indeed, does he refer to men of that character, whether many or few in the community. He refers to men whose opinion is worth considering, and who know the habits of the Elder.” (*A Treatise On The Eldership*, 55)
- c. But it does mean that a man should be known as one who **deals fairly, shows respect, is morally upright and honest** in every way in his dealings with non-Christians
 - 1) The **shady businessman** and the **underhanded used car salesman** is not qualified to be an elder
 - 2) **J. W. McGarvey**: “The good which a church is capable of accomplishing in a community depends very much upon its reputation, and the reputation of the church depends much upon that of its representative men. Most wisely, therefore, it is required that an Elder shall have a ‘good report of them that are without, lest he fall into reproach and the snare of the devil.’” (*A Treatise On The Eldership*, 54)
- d. The reason for this is lest he **fall into reproach and the snare of the devil**
 - 1) This could refer to **the snare in which the devil was caught** (*cf.* 1 Tim. 3:6), but it more likely refers to **a snare or trap which the devil sets** for unsuspecting Christians (*cf.* 2 Tim. 2:26)

4. Questions:

- a. Does he have a **good reputation** with those who are not Christians because he has a lifestyle of **unquestioned integrity**?

- b. Do non-Christians recognize him to be **honest, pure, and fair** in life, business, *i.e.*?
- c. Do non-Christians **justly criticize** his conduct?

II. THE QUALIFICATIONS IN TITUS

A. “Blameless” [*anenketos*] (Tit. 1:6, 7)

1. English translations:

- a. “Above reproach” (ESV, NASB)
- b. “A man of unimpeachable character” (NEB)
- c. “Blameless” (ASV, HCSB, ISV, KJV, LEB, NAB, NET, NIV, NKJV, NRSV, RSV, YLT)
- d. “Unimpeachable” (Berry)
- e. “Unreprovable” (Marshall)

2. Definitions:

- a. **BDAG:** “*blameless, irreproachable* of Christians gener.... Of Christian leaders **1 Ti 3:10; Tit 1:6f.**” (76)
- b. **Thayer:** “*that cannot be called to account, unprovable, unaccused, blameless....*” (#410, 44)
- c. **Vine:** “signifies that which cannot be called to account (from *a*, negative, *n*, euphonic, and *enkaleo*, to call in), *i.e.*, with nothing laid to one’s charge (as the result of public investigation)...It implies not merely acquittal, but the absence of even a charge or accusation against a person. This is to be the case with elders.” (#410, 123)

3. Comments:

- a. See the synonymous qualification in 1 Tim. 3:2

B. “The husband of one wife” [*mias gunaikos aner*] (Tit. 1:6)

- 1. See the identical qualification in 1 Tim. 3:2

C. “Having faithful children not accused of riot or unruly” [*tekna echon pista me en kategoria asotias e anupotakta*] (Tit. 1:6)

1. English translations:

- a. “A man whose children believe and are not open to the charge of being wild and disobedient” (NIV)
- b. “Children having believing, not in accusation of profligacy or unruly” (Marshall)
- c. “Children having believing, not under accusation of dissoluteness or insubordinate” (Berry)
- d. “Have children who are believers and who are not accused of having wild lifestyles or of being rebellious” (ISV)

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- e. “Having children steadfast, not under accusation of riotous living or insubordinate” (YLT)
- f. “Having children that believe, who are not accused of riot or unruly” (ASV)
- g. “Having children who believe, not accused of dissipation or rebellion” (NASB)
- h. “Having faithful children not accused of riot or unruly” (KJV)
- i. “Having faithful children not accused of wildness or rebellion” (HCSB)
- j. “Having faithful children, not accused of dissipation or insubordination” (NKJV)
- k. “Having faithful children, not accused of dissipation or rebellious” (LEB)
- l. “His children are believers and not open to the charge of being profligate or insubordinate” (RSV)
- m. “His children are believers and not open to the charge of debauchery or insubordination” (ESV)
- n. “The father of children who are believers, who are under no imputation of loose living, and are not out of control” (NEB)
- o. “Whose children are believers, not accused of debauchery and not rebellious” (NRSV)
- p. “With believing children who are not accused of licentiousness or rebellious” (NAB)
- q. “With faithful children who cannot be charged with dissipation or rebellion” (NET)
2. Definitions:
- a. “**Faithful**” [*pistos*]
- 1) **BDAG:** “**pertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith**, pass. aspect of πιστεύω (Hom.+)... a. of pers. α. of human beings (and Christ)... *consider someone trustworthy* (Aristoph., Plut. p 821 27) **1 Ti 1:12**.... —πιστός ἐν τινι *faithful, reliable, trustworthy in someth*.... —When Paul explains in **1 Cor 7:25** that the Lord graciously granted him the privilege of being πιστός, and uses this as a basis for his claim to be heard w. respect, πιστός can hardly mean ‘believing’ (s. 2 below); the apostle rather feels that in a special sense he has been called and commissioned because of the confidence God has in him (πιστός is almost like a title=‘trusted man, commissioner’, oft. in ins of distinguished pers.... —Corresp. πίστις=‘position of trust’...). β. of God as the One in whom we can have full confidence.... —Also of the ‘Lord’ (Christ), who is spoken of in the same way as God **2 Th 3:3; 2 Ti 2:13**. b. of things, esp. of words.... *it is a trustworthy saying* **1 Ti 1:15; 3:1; 4:9; 2 Ti 2:11; Tit 3:8**; cp. **1:9**.... 2. **pert. to being trusting, trusting, cherishing faith/trust** act. aspect of πιστεύω...., also *believing, full of faith, faithful*.... Of one who confesses the Christian faith *believing* or *a believer in the Lord, in Christ, in God*.... — The abs. πιστός also means *believing (in Christ), a (Christian) believer* and
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is used both as adj. (Just., D. 110, 4) and as subst. **Ac 16:1; 2 Cor 6:15; 1 Ti 4:10; 5:16; 6:2ab; Tit 1:6**...οἱ πιστοὶ *the believers = the Christians Ac 12:3 D; 1 Ti 4:3, 12*....” (820-821)

- 2) **Thayer**: “1. *trusty, faithful*; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties....*one who kept his plighted faith*, Rev. ii. 13; *worthy of trust; that can be relied on*: 1 Co. vii. 25; 2 Tim. ii. 2....of things, *that can be relied on*.... 2. *easily persuaded; believing, confiding, trusting*....in the N.T. one who trusts in God’s promises, Gal. iii. 9; is convinced that Jesus has been raised from the dead, opp. to *apistos*, Jn xx. 27; *one who has become convinced that Jesus is the Messiah and the author of salvation*....[*a believer*]....” (#4103, 514)
- 3) **Vine**: “a verbal adjective, akin to *peitho*...is used in two senses, (a) Passive, faithful, to be trusted, reliable.... (b) Active, signifying believing, trusting, relying....
“With regard to believers, they are spoken of sometimes in the Active sense, sometimes in the Passive, i.e., sometimes as believers, sometimes as faithful....” (#4103, 402)

b. “**Children**”

- 1) [See above]

c. “**Accused**” [*kategoria*]

- 1) **BDAG**: “*accusation*.... κ. ἁσωτίας *charge of profligacy Tit 1:6*.” (533)
- 2) **Thayer**: “[fr. Hdt. down], *accusation, charge*: w. gen. of the pers. accused....w. gen. of the crime, Tit. i. 6.” (#2724, 340)
- 3) **Vine**: “an accusation, is found in John 18:29; 1 Tim. 5:19 and Tit. 1:6, lit., ‘not under accusation.’ This and the verb *kategoreo*, to accuse, and noun *kategoros*, an accuser...all have chiefly to do with judicial procedure, as distinct from *diaballo*, to slander. It is derived from *agora*, a place of public speaking, prefixed by *kata*, against; hence it signifies a speaking against a person before a public tribunal. It is the opposite to *apologia*, a defence.” (#2724, 18)

d. “**Dissipation**” [*asotia*]

- 1) **BDAG**: “ἁσωτία gener. denotes ‘wastefulness’...then **reckless abandon, debauchery, dissipation, profligacy**, esp. exhibited in convivial gatherings... *debauchery Eph 5:18; wild living Tit 1:6; flood of dissipation... 1 Pt 4:4*.” (148)
- 2) **Thayer**: “(the character of an *asotos*, i.e. of an abandoned man, one that cannot be saved....hence prop. *incurribleness*), *an abandoned, dissolute, life; profligacy, prodigality*, [R.V. riot]...” (#810, 82-83)
- 3) **Vine**: “prodigality, a wastefulness, profligacy (*a*, negative, *sozo*, to save)....The corresponding verb is found in a papyrus writing, telling of ‘riotous living’....” (#810, 971)

e. “**Insubordination**” [*anupotaktos*]

- 1) **BDAG**: “1. **not made subject, independent**.... 2. **pert. to refusing submission to authority, undisciplined, disobedient, rebellious**.... Of flagrant law-breakers **Tit 1:10**. Of spoiled children **1:6**.” (91)
- 2) **Thayer**: “1. [passively] *not made subject, unsubjected*.... 2. [actively] *that cannot be subjected to control, disobedient, unruly, refractory*: 1 Tim. 1. 9; Tit. 1. 6, 10....” (#506, 52)
- 3) **Vine**: “not subject to rule (*a*, negative, *n*, euphonic, *hupotasso*, to put in subjection), is used (a) of things.... (b) of persons, ‘unruly,’ 1 Tim. 1:9, R.V. (A.V., ‘disobedient’); Tit. 1:6, 10.” (#506, 1186)

3. Comments:

a. Does this mean that one’s children must be **Christians** before one can be qualified to serve as an elder?

1) The word translated “**faithful**” or “**believing**” [*pistos*] has two basic meanings depending upon the context in which it is used

- a) Chart: “Faithful”
- b) Chart: “Faithful Children”

2) Arguments for “**believing children**” (*i.e.* children who are **Christians**):

a) The original word *pistos* can mean “**believing**” or “**faithful to God**” [*i.e.* a Christian]

- 1] Chart: “*Pistos* = Believing”
- 2] Response: If Paul intended to say that an elder’s children must be Christians, why didn’t he say that **unequivocally**, using words like “**Christian,**” “**disciple,**” “**saint,**” *etc.*?

b) This is the way **the translators** of most of the major English translations understand this word in this context

- 1] Chart: “English Versions & Tit. 1:6”
- 2] Chart: “Believing Children”

c) After the church was established, *pistos* **always refers to Christians**

- 1] Chart: “Sam Dawson On *Pistos*”
- 2] Chart: “John MacArthur On *Pistos*”
- 3] Response: Christ counted Paul “**faithful**” before he became a Christian
 - a] Chart: “When Was Paul Faithful?”
 - b] Chart: “BDAG & 1 Tim. 1:12”

d) In the NT, the word *apistos* usually means “**unbelieving**”

- 1] Chart: “Unbelieving”
- 2] Chart: “*Apistos*”

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- 3] Response: The usual meaning of *apistos* does not change the usual meaning of *pistos* from “**trustworthy**” or “**reliable**” to “**believing**”
- e) “Believing children” (*i.e.* Christians) **demonstrate a man’s ability to effectively rule**
- 1] **Karl Diestelkamp**: “If my children do not follow the Lord after I have *brought them up* and finished my *training* of them, can it still be said that I have ruled *well* my own house, *my children* are not unruly and I am *blameless* in the manner of their upbringing?”
(“Qualifications Of Elders (2), *Guardian of Truth*, October 22, 1981, 25:42:658)
- 2] Response: Those who believe that Tit. 1:6 requires “**believing children**” (*i.e.* Christians) must believe that Tit. 1:6 and 1 Tim. 3:4-5 are **two different qualifications**
- 3] Response: But Tit. 1:6 says nothing about **demonstrating one’s ability to rule**
- 4] Response: 1 Tim. 3:4-5 talks about **demonstrating one’s ability to rule**; but it says nothing about being **Christians**
- a] How can we take the **qualifying explanation** in 1 Tim. 3:4-5 and **apply** it in Tit. 1:6?
- b] Chart: “Mixing Apples & Oranges”
- c] Chart: “Passages Joined”
- 5] Response: In the OT, there were **effective leaders** of God’s people who had children who were **not faithful to God or their father**
- a] Chart: “OT Leaders With Bad Kids”
- 3) Arguments for “**faithful children**” (*i.e.* children who are **trustworthy** and **reliable**):
- a) The original word *pistos* usually means **trustworthy** or **reliable**
- 1] Chart: “*Pistos* = Reliable”
- 2] Chart: “What Does *Pistos* Mean?”
- 3] Chart: “J. W. McGarvey On The Meaning Of Words”
- b) This is the way **the translators** of a few of the major English translations understand this word in this context
- 1] Chart: “English Versions & Tit. 1:6”
- 2] Chart: “Faithful Children”
- 3] Chart: “NET Bible On ‘Faithful Children’”
- 4] Chart: “*Pistos* In The KJV”
- c) In the Pastorals, *pistos* means “**reliable**” as opposed to “**believing**” **2:1**
- 1] Chart: “*Pistos* In The Pastorals”
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- d) In the context, *pistos* is **defined by its opposite** (i.e. “not accused of dissipation or insubordination”)
- 1] Chart: “*Pistos* Is Defined By Its Opposite”
 - 2] Chart: “Defined By Its Opposite”
- e) The two lists of qualifications in 1 Timothy and Titus, though different, are **essentially equivalent**
- 1] When you compare the qualifications in both lists:
 - a] Some are **identical**
 - b] Some are **similar** or **synonymous**
 - c] Some are **different**
 - 1] See: “Comparing The Qualifications Of Elders In 1 Timothy And Titus”
 - 2] Chart: “The Differences”
 - 3] Chart: “Identical Qualifications”
 - 4] Chart: “Similar Qualifications”
 - 5] Chart: “Unique Qualifications”
 - 2] How do we **explain the differences**?
 - a] Chart: “Harmonizing Timothy & Titus”
 - b] 1st Explanation: Each list is **different** and **adequate**
 - 1] There were **different qualifications** for **different churches** (Impossible)
 - c] 2nd Explanation: Each list is **different** and **supplementary**
 - 1] Timothy and Titus had **prior knowledge**, apart from Paul’s letters, of all the qualifications for elders
 - 2] Chart: “Prior Knowledge”
 - d] 3rd Explanation: Each list is **different** but **essentially equivalent**
 - 1] If the church in Ephesus used the qualifications in 1 Timothy alone and the churches of Crete used the qualifications in Titus alone, they would have appointed men with **the same abilities and character**
 - 3] If the qualification lists are **not essentially equivalent**, that raises **several questions** that must be answered
 - a] If the qualifications were known, **why did Paul write?** (cf. 1 Tim. 3:14-15)
 - b] Why did he write **two different qualification lists**?
 - c] Why would Paul **instruct** or **remind** Titus and not Timothy or vice versa?
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- d] Did **Timothy know something** that Titus did not know?
- e] Since there were **elders at Ephesus**, why did Paul need to inform Timothy about the other qualifications and **not “believing children”**?
- f) Tit. 1:6 is **parallel** to 1 Tim. 3:4
- 1] Chart: “Parallel Passages”
 - 2] The **qualifications** are essentially the same, though viewed from two different perspectives
 - a] **1 Timothy** views the qualification from the **father’s standpoint** (*i.e.* “having his children in subjection...”)
 - b] **Titus** views the qualification from the **children’s standpoint** (*i.e.* “having faithful children”)
 - 3] To have **“faithful children”** means positively that they are **in subjection** to their father (1 Tim. 3:4) and negatively that they are **not accused of riot or unruly** (Tit. 1:6)
- g) **Good leadership** can be demonstrated even if one’s children are **not Christians**
- 1] **James Needham**: “The point in these passages is proof of the elder’s ability to rule well -- one can do this without anyone in the house being Christians -- unbelievers can and do rule their houses well in the sense that their children are in subjection and are not accused of riot or unruly.” (“What’s Your Question?” *The Somerset Sower*, Feb. 1985, 11:2:2)
 - 2] Chart: “OT Leaders With Bad Kids”
 - 3] Some **preachers** have had a lot of trouble with their kids; yet they have been **effective leaders**
- 4) **A. Ralph Johnson**: “‘Faithful,’ rather than ‘believing,’ resolves a number of questions. Must he have **more than one child that believes**? Must they **all be believers**? What if a man has **another child after he becomes an elder**? What if **one of two children dies** after they have become believers? What if a man has several children--**must they all grow up and become believers before a man can serve**? What if, after leaving home, **one falls away from the faith**? A man can control the behavior of children in his home but how can he be held accountable for the free choice of his children to believe?” (Bold emphasis added, *Elders And Deacons*, 31)
- b. Does this mean that **all** of a man’s children must be **faithful**?
- 1) The word **“children”** encompasses all of a **man’s offspring** (whether natural or adopted)
 - 2) The word **“faithful”** is an **adjective** used to modify the noun **“children”**
 - 3) If one child is **not “faithful,”** then that adjective cannot be used to describe this man’s **“children”**
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- a) Some argue that as long as **some** (or the **majority**) of a man's children are "faithful," he has "**faithful children**"
- 1] Were only **some** or **all** of the circumcision who believed astonished? (Acts 10:45)
 - 2] Did Paul address only **some** or **all** of the "faithful in Christ Jesus"? (Eph. 1:1)
 - 3] Did Paul write to only **some** or **all** of the "faithful brethren in Christ" in Colosse? (Col. 1:2)
 - 4] Are only **some** or **all** who believe to receive the food that God has created with thanksgiving? (1 Tim. 4:3)
 - 5] Is Jesus the Savior of only **some** or **all** who believe? (1 Tim. 4:10)
 - 6] Was Timothy to be an example only to **some** or **all** the believers? (1 Tim. 4:12)
 - 7] Were bondservants not to despise only **some** or **all** believing masters? (1 Tim. 6:1-2)
 - 8] Was Timothy to commit the gospel to only **some** or **all** faithful men who were able to teach? (2 Tim. 2:2)
 - 9] Are only **some** or **all** of those with Christ "called, chosen, and faithful"? (Rev. 17:14)
- b) Does "faithful" ever apply to **some** and not **all** of the group under consideration?
- 4) Note: If *pistos* means "**faithful**" (*i.e.* trustworthy or reliable) and not "**believing**" (*i.e.* Christians), an affirmative answer to this question is much easier to accept
- c. Does this mean that a man's children must **remain "faithful" after they leave their father's house**?
- 1) In 1 Tim. 3:4-5, Paul mentions "one who rules **his own house** well"
 - a) This qualification requires submission while children are **still in their father's house** It does not mention submission after they **leave their father's house**
 - b) When children are grown and gone, they are no longer a **part of "his own house"** (*cf.* Gen. 2:24)
 - c) Every individual has **freewill**, and fathers are not automatically and necessarily **accountable** for the **attitudes** and the **actions** of their children (Dt. 24:16; Ezek. 18:20)
 - 1] Chart: "Ezekiel 18"
 - 2] Chart: "Fathers & Sons"
 - 3] Note: Eli was held to some measure of responsibility for not restraining his sons (1 Sam. 3:13)
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- 4] **Jehovah was a perfect Father** to Israel, yet **she rebelled** against Him (Isa. 1:2). Did this disqualify Him as the true King over Israel?
 - 5] If the **Messiah's sons became unfaithful**, that did not disqualify Him as the Anointed One (Psa. 89:30-37)
 - d) Therefore, this qualification does not apply to children who **become insubordinate after they leave their father's house**
 - e) However, if children **become insubordinate** after they leave home, we ought to ask **"Why?"**
 - 1] When children **"go bad,"** parents ought to take a **long hard look** at themselves Pr. 22:6
 - a] Proverbs 22:6 is a **maxim**, not an **axiom**
 - 1} There are **exceptions** to general rules (*cf.* Pr. 3:2; 8:12; 23:21, 24; 26:4-5; 28:11; 29:12; 31:10-11)
 - b] But the **exceptions tend to prove the rule**
 - 2] Certainly, if a father **contributed to or caused** a child's insubordination, he is **not qualified** to be an elder
 - 2) In Tit. 1:6, Paul says that a man must have **"faithful (or believing) children,"** but he mentions **no qualifying explanation**
 - 3) If these two qualifications are essentially equivalent, then **submission** and **trustworthiness** would be required while children are **in their father's house** (1 Tim. 3:4-5) and **after they leave** (Tit. 1:6)
 - 4) If these two qualifications are different, then **submission** would be required while children are **in their father's house** (1 Tim. 3:4-5) and **being faithful Christians** would be required **after they leave** (Tit. 1:6)
 - a) How can we take the **qualifying explanation** in 1 Tim. 3:4-5 and **apply** it in Tit. 1:6?
 - b) Chart: "Mixing Apples & Oranges"
 - c) Chart: "Passages Joined"
 - d. If a man is serving as an elder, his children are "faithful," and then a child is **"born out of due time"** (1 Cor. 15:8), does he become unqualified?
 - 1) If *pistos* means **"trustworthy"** and **"reliable,"** I don't believe he would **become unqualified**
 - 2) If *pistos* means that his children must be **Christians**, I'm not sure that he would necessarily **become unqualified**
 - a) His children who **can be "faithful" must be faithful**
 - e. If a man is serving as an elder, and all of his "faithful" children **die** or are **killed**, does he become unqualified?
 - 1) The reason a man must **rule his own house** well is to **prove his capability** to rule the house of God (1 Tim. 3:4-5)
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- 2) If a man has **proven himself** in this regard, I find it hard to believe that he would be **disqualified by the death of his children**

4. Questions:

- a. Does he have **good children**?
- b. Are all of this man's children **faithful Christians**? (the ideal situation)
- c. Are all of this man's children **"trustworthy"** and **"reliable"**?

D. **"Not selfwilled"** [*authades*] (Tit. 1:7)

1. English translations:

- a. "He must not be arrogant" (ESV, ISV, NRSV, RSV)
- b. "He must not be overbearing" (NEB)
- c. "Not arrogant" (HCSB, NAB, NET)
- d. "Not overbearing" (NIV)
- e. "Not self pleased" (YLT)
- f. "Not self-pleasing" (Marshall)
- g. "Not self-willed" (ASV, Berry, KJV, LEB, NASB, NKJV)

2. Definitions:

- a. **BDAG**: "*self-willed, stubborn, arrogant Tit 1:7....*" (150)
- b. **Thayer**: "*self-pleasing, self-willed, arrogant: Tit. i. 7....*" (#829, 83-84)
- c. **Vine**: "self-pleasing (*autos*, self, *hedomai*, to please), denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will, 'self-willed,' Tit. 1:7....., 'one so far overvaluing any determination at which he has himself once arrived that he will not be removed from it'...." (#829, 1014)

3. Comments:

- a. This is an **important qualification** because:
 - 1) An elder must **work with other elders**
 - a) You never see an individual elder exercising his own personal authority in the NT
 - 2) Elders must not **"lord it over the flock"** (1 Pet. 5:3)
 - a) This will be impossible for the man who is **self-willed**
 - b) An elder cannot be overbearing, headstrong, unyielding
- b. A self-willed shepherd will **not properly care for** the flock of God (*cf.* Ezek. 34:1-16)
- c. **J. W. McGarvey**: "No man is fit to hold office jointly with other men, who is not content to often yield his own will to that of his compeers. Neither is any man capable of exercising moral sway over a community, who, possesses an iron will that never bends to the wishes of others." (*A Treatise On The Eldership*, 59-60)

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- 1) The eldership is no place for a “**Diotrephes**” (3 Jn. 9-10)
 - d. On the other hand, some Christians **confuse conviction with self-will**. They are not the same
 - 1) An elder must be able to compromise in areas of **personal judgment** and **opinion**, while remaining strongly committed to **biblical principles**
4. Questions:
- a. Is he **dogmatic, impatient** with those who contradict or disagree with him, and **unyielding**?
 - b. Can he be **reasoned with**? Is he “**bull-headed**”?
 - c. Does he act like a **monarch in his home** with the rest of the family subordinate fiefs?
 - d. Does he have a “**rule or ruin**” attitude?
 - e. Does he **pout** like a little child when he doesn’t get his way?
- E. “**Not quick-tempered**” [*me orgilos*] (Tit. 1:7)
1. English translations:
 - a. “He must not be...quick-tempered” (ESV, NRSV, RSV)
 - b. “He must not be...short-tempered” (NEB)
 - c. “He must not be...irritable” (ISV)
 - d. “Nor irascible” (YLT)
 - e. “Not irritable” (NAB)
 - f. “Not passionate” (Berry, Marshall)
 - g. “Not prone to anger” (NET)
 - h. “Not quick-tempered” (HCSB, LEB, NASB, NIV, NKJV)
 - i. “Not soon angry” (ASV, KJV)
 2. Definitions:
 - a. **BDAG**: ““quick-tempered persons lose no time being angry, and do so with those they ought not, over things they ought not, and far more than they ought’ ***inclined to anger, quick-tempered***....” (721)
 - b. **Thayer**: “*prone to anger, irascible, [A.V. soon angry]: Tit. i. 7....*” (#3711, 452)
 - c. **Vine**: “angry, prone to anger, irascible...is rendered ‘soon angry’ in Tit. 1:7.” (#3711, 49)
 3. Comments:
 - a. This does not mean “**never angry**”
 - 1) **God** gets angry (2 Sam. 6:7)
 - 2) **Jesus** got angry (Mk. 3:5)

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- b. Elders, and all Christians for that matter, need to feel **righteous indignation** at times
 - 1) If we **love God**, we must **hate evil** (Psa. 97:10)
 - 2) The man who **never gets angry about anything**, including sin and ungodliness, shouldn't be an elder
 - 3) But we must be angry about the **right things**, at the **right time**, and express it in the **right way** (cf. Eph. 4:26)
 - 4) And like **God** (cf. Neh. 9:17), we must be **slow to anger** Jas. 1:19-20
 - c. It means that an elder must not be a “**hothead**” who “**flies off the handle**” at “**the drop of a hat**”
 - d. This is a very important quality for those who would shepherd and oversee the flock of God
 - 1) They will be dealing with those who are **weak** and **indifferent**, and this can be very frustrating
 - 2) They will probably have to deal with **false teachers**, and this can certainly try a man's patience
 - 3) They will have to deal with **strife** and **disputes** between brethren, and to do that, they need to be slow to anger Pr. 15:18
 - 4) They will most likely be **criticized unjustly**, so they will have to be able to control their tempers Pr. 19:11
4. Questions:
- a. Is this man **quickly angered** when challenged or questioned?
 - b. Is he **irritable**?
 - c. Is he **easily provoked**?
 - d. Are you **afraid to talk to him**?
 - e. How does this man **behave in a business meeting** or a Bible class?
 - f. *Etc.*
- F. “**Not given to wine**” [*me paroinon*] (Tit. 1:7)
- 1. See the identical qualification in 1 Tim. 3:3
- G. “**Not violent**” [*me plekten*] (Tit. 1:7)
- 1. See the identical qualification in 1 Tim. 3:3
- H. “**Not greedy for money**” [*aischrokerdes*] (Tit. 1:7)
- 1. English translations:
 - a. “He must not be...greedy for gain” (ESV, RSV, NRSV)
 - b. “He must not...use shameful ways to make money” (ISV)
 - c. “No money-grubber” (NEB)
 - d. “Not fond of sordid gain” (NASB)
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- e. “Not given to filthy lucre” (KJV, YLT)
- f. “Not greedy for dishonest gain” (LEB)
- g. “Not greedy for gain” (NET)
- h. “Not greedy for money” (HCSB, NKJV)
- i. “Not greedy for sordid gain” (NAB)
- j. “Not greedy of base gain” (Berry, Marshall)
- k. “Not greedy of filthy lucre” (ASV)
- l. “Not pursuing dishonest gain” (NIV)

2. Definitions:

- a. **BDAG:** “**shamelessly greedy for money, avaricious, fond of dishonest gain... 1 Ti 3:8** (vs. **3** v.l.); **Tit 1:7**....” (29)
- b. **Thayer:** “*eager for base gain, [greedy of filthy lucre]:* 1 Tim. iii. 3 Rec., 8; Tit. i. 7....” (#146, 17)
- c. **Vine:** “denotes greedy of base gains..., 1 Tim. 3:8, ‘greedy of filthy lucre;’ so the R.V. in Tit. 1:7, A.V., ‘given to) filthy lucre.’ In some mss. 1 Tim 3:3.” (#146, 696)

3. Comments:

- a. This does not mean that an elder must be **poor**
- b. This refers to the person who is out to **make money by any means** good or bad
- c. This would certainly exclude a man who is engaged in a business that is **illegal, unethical, or immoral**
 - 1) Note: Something might be **legal** and yet not be **moral** or **ethical**
 - a) Taking advantage of a **man’s ignorance** on a business deal
 - b) Illust.: I once heard a preachers’ wife brag about buying a string of pearls at a garage sale for 25¢ which was later appraised for \$300.00 (*cf.* Mt. 7:12; Lk. 6:31)
- d. The man who is consumed with **making money “by hook or by crook”:**
 - 1) Will probably not have a **very good reputation** in the community for very long
 - 2) Will probably not **give proper attention** to his duties as an elder
 - 3) Might **misappropriate funds** intended to help others for his own use
 - a) **Judas** did that very thing (Jn. 12:4-6)
 - 4) Might **be stingy** in using the Lord’s money to do the Lord’s work
 - a) **Keith Sharp:** “Perhaps this very problem explains why so many elders worry more about the money expended on seed and sod than on the teaching extended to saints and sinners.” (“Qualifications Of Elders (4),” *Guardian Of Truth*, Oct. 22, 1981, 662)

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- e. **A. C. Hervey**: “When lucre is the price for doing wrong, it is ‘filthy.’ When lucre is sought on occasions where none is due, it is ‘filthy;’ and when the desire of even just gains is excessive, it ceases to be clean.” (“1 Timothy,” *Pulpit Commentary*, 53)
 - f. This qualification is **absolutely indispensable** for the man who would be a shepherd of the Lord’s people and the Lord’s money
4. Questions:
- a. Does this man use **questionable methods** for obtaining money?
 - b. Is he **honest** and **above board** in his business dealings?
 - c. Does he have his **priorities straight**?
 - d. Is he seeking his **significance**, **security**, and **primary satisfaction** from **material wealth**?
- I. **“Hospitable”** [*philoxenos*] (Tit. 1:8)
- 1. See the identical qualification in 1 Tim. 3:2
- J. **“A lover of what is good”** [*philagathos*] (Tit. 1:8)
- 1. English translations:
 - a. “A lover of good [men/things]” (Marshall)
 - b. “A lover of good men” (KJV, YLT)
 - c. “A lover of good” (Berry, ASV, ESV)
 - d. “A lover of goodness” (ISV, NAB, NRSV, RSV)
 - e. “A lover of what is good” (NKJV)
 - f. “Devoted to what is good” (NET)
 - g. “Loving what is good” (HCSB, LEB, NASB)
 - h. “One who loves what is good” (NIV)
 - i. “Right-minded” (NEB)
 - 2. Definitions:
 - a. **BDAG**: “*loving what is good* (in the Gr-Rom. world a characteristic of an esp. respected and responsible citizen) **Tit 1:8**....” (1055)
 - b. **Thayer**: “*loving goodness*: Tit. i. 8....” (#5358, 653)
 - c. **Vine**: “loving that which is good (*agathos*), Tit. 1:8, ‘a lover of good,’ R.V.” (#5358, 695)
 - 3. Comments:
 - a. This qualification pertains to a man’s **inner character**
 - b. This man loves good **words**, good **works**, good **men**, good **things** (*cf.* Phil. 4:8)
 - c. This kind of man will do all he can to encourage others in the **performance of that which is good**
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d. **William Barclay**: “The Christian office-bearer must be a man whose heart answers to the good in whatever person, in whatever place and in whatever action he finds it.” (*The Letters to Timothy, Titus, and Philemon*, 238)

4. Questions:

- a. Does this man allow things of **secondary importance** to come before **worship** and **service** to God?
 - 1) Job
 - 2) Recreation
 - 3) Hobbies
 - 4) Education
 - 5) Family
 - 6) *Etc.*
- b. What kind of things does this man **talk about**? (*cf.* Mt. 12:34-35)
- c. Is it evident from his **words** and his **deeds** that he **loves good** wherever it is to be found?
- d. Is he ready unto **every good work** (Tit. 3:1)
 - 1) Can he be **counted on** when there is “good” to be done?
- e. Does he enjoy the company of **good men**, reading **good literature**, **wholesome entertainment**, **pure conversation**, *i.e.*?
- f. Does he make decisions based upon what is **good** and **right** or upon what is **popular** and **expedient**?

K. **“Sober-minded”** [*sophron*] (Tit. 1:8)

1. See the identical qualification in 1 Tim. 3:2

L. **“Just”** [*dikaios*] (Tit. 1:8)

1. English translations:

- a. “Honest” (ISV)
- b. “Just” (ASV, Berry, KJV, LEB, Marshall, NAB, NASB, NEB, NKJV)
- c. “Righteous” (HCSB, YLT)
- d. “Upright” (ESV, NET, NIV, NRSV, RSV)

2. Definitions:

- a. **BDAG**: “1. **pert. to being in accordance with high standards of rectitude, upright, just, fair** a. of humans α. In Gr-Rom. tradition a δ. pers. is one who upholds the customs and norms of behavior, including esp. public service, that make for a well-ordered, civilized society....**Tit 1:8**.... Both polytheistic and monotheistic societies closely associated uprightness, with special reference to behavior toward humans... and piety in reference esp. to familial obligations and deity....In keeping with OT tradition, NT writers emphasize a connection between upright conduct and sense of responsibility to God; δ. like

קִּיָּוִן=conforming to the laws of God and people.... b. of transcendent beings. Because of their privileged status as authority figures, the idea of fairness or equity is associated w. such entities.... α. God...it is gener. assumed that deities are *just* or *fair*.... β. of Jesus who, as the ideal of an upright pers. is called simply ὁ δ. *the upright one*...—Also of angels Hs 6, 3, 2. 2. The neuter denotes that which is **obligatory in view of certain requirements of justice, right, fair, equitable**....” (246-247)

- b. **Thayer**: “...*righteous, observing divine and human laws; one who is such as he ought to be*.... 1. in a wide sense, *upright, righteous, virtuous, keeping the commands of God*.... b. the negative idea predominating: *innocent, faultless, guiltless*.... c. preeminently, of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called *dikaios*....of God: *holy*.... d. contextually, *approved of God, acceptable to God*.... 2. In a narrower sense, *rendering to each his due*; and that in a judicial sense, *passing just judgment on others*, whether expressed in words or shown by the manner of dealing with them: Tit. i. 8....” (#1342, p148-149)
- c. **Vine**: “was first used of persons observant of *dike*, custom, rule, right, especially in the fulfilment of duties towards gods and men, and of things that were in accordance with right. The Eng. word ‘righteous’ was formerly spelt ‘rightwise’, i.e., (in a) straight way. In the N.T. it denotes righteous, a state of being right, or right conduct, judged whether by the Divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between His nature and His acts (in which He is the standard for all men).... It is used (1) in the broad sense, of persons: (a) of God.... (b) of Christ.... (c) of men.... (2) of things....” (#1342, 613)

3. Comments:

- a. **William Barclay**: “The Greeks defined the just man as he who gives both to men and to the gods what is due to them. The Christian office-bearer must be such that he gives to man the respect and to God the reverence, which are their due.” (*The Letters to Timothy, Titus, and Philemon*, 239)
- b. This is an essential qualification, because part of an elder’s work is **judicial** in its nature. There will be times when he must **act as a judge**, and as such he must **be just**
- c. **Sam Dawson**: “All his decisions will be made from a heart and mind of a shepherd that loves the sheep regardless of their smallness or greatness.” (“Qualifications And Work Of Elders,” Part VI, *Olsen Park Gospel Themes*, Oct. 1, 1982, 4:6:37)

4. Questions:

- a. Does this man make **just decisions**, those that are **wise, fair, impartial, objective**, and **honest** according to the principles of Scripture?
- b. Is this man **upright** in his dealing with others?
- c. Does he **pay his debts**?
- d. Does he **do a day’s work for a day’s pay**?
- e. Is he **honest** and **fair**?

- f. Is he **impartial**?
- g. Will this man **listen to both sides** of a story? (*cf.* Pr. 18:13; Jn. 7:51)

M. **“Holy”** [*hosios*] (Tit. 1:8)

1. English translations:

- a. “Devout” (LEB, NASB, NEB, NET, NRSV)
- b. “Holy” (ASV, Berry, ESV, HCSB, KJV, Marshall, NAB, NIV, NKJV, RSV)
- c. “Moral” (ISV)
- d. “Righteous” (YLT)

2. Definitions:

- a. **BDAG**: “In the Gr-Rom. world this term for the most part described that which helps maintain the delicate balance between the interests of society and the expectations of the transcendent realm. For example, the ὅσιος pers. prays and sacrifices to the gods...is conscious of basic taboos...and observes traditions of hospitality.... 1. **pert. to being without fault relative to deity, devout, pious, pleasing to God, holy** a. of ordinary human beings.... b. of Christ, the Heavenly High Priest.... 2. **pert. to being the standard for what constitutes holiness, holy** of God (rarely of deities outside our lit....)....” (728)
- b. **Thayer**: “*undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious....*” (#3741, 456)
- c. **Vine**: “...signifies religiously right, holy, as opposed to what is unrighteous or polluted. It is commonly associated with righteousness....It is used ‘of God....and of the body of the Lord Jesus....In 1 Tim. 2:8 and Tit. 1:8, it is used of the character of Christians....In the Sept., *hosios* frequently represents the Hebrew word *chasid*, which varies in meaning between ‘holy’ and ‘gracious,’ or ‘merciful;’....” (#3741, 557)

3. Comments:

- a. This kind of person does **what** God says, the **way** God says it, for the **reason** God says it, **because** God says it
- b. This man is characterized by purity of life

4. Questions:

- a. Is this man **devoted to God**?

N. **“Self-controlled”** [*enkrates*] (Tit. 1:8)

1. English translations:

- a. “Disciplined” (ESV, NIV)
- b. “Self-controlled” (ASV, HCSB, ISV, LEB, Marshall, NAB, NASB, NEB, NET, NKJV, NRSV, RSV, YLT)
- c. “Temperate” (Berry, KJV)

2. Definitions:

- a. **BDAG**: “**pert. to having one’s emotions, impulses, or desires under control, self-controlled, disciplined** abs....” (274)
- b. **Thayer**: “1. prop. equiv. to *ho en kratēi on, strong, robust....* 2. *having power over, possessed of* (a thing), with a gen. of the object.... 3. *mastering, controlling, curbing, restraining....*absol. (without a gen.), *controlling one’s self, temperate, continent....*” (#1468, 167)
- c. **Vine**: “...denotes exercising self-control, rendered ‘temperate’ in Tit. 1:8.” (#1468, 1126)

3. Comments:

- a. **William Barclay**: “The Greek word describes the man who has achieved complete self-mastery. Any man who would serve others must first be master of himself.” (*The Letters to Timothy, Titus, and Philemon*, 239)
- b. An elder must be level-headed, self-restrained -- not rash or impulsive (*cf.* Pr. 16:32; 25:28)
- c. **Gary Henry**: “The elder will often be the object of petty criticism. He must be able to restrain himself from the impulse to debate every accusation made against him.” (*Elders And Deacons*, 7:23)
- d. One needs self-control when he is the object of criticism (Pr. 19:11; Eccl. 7:21-22; Mt. 5:44-45;

4. Questions:

- a. Does this man control...?
 - 1) His **temper**
 - 2) His **tongue** (Pr. 10:19; 17:27)
 - 3) His **moods**
 - 4) His **actions**
 - 5) His **habits**
 - 6) *Etc.*
- b. Does this man **use tobacco**?
 - 1) How would an elder who is **addicted to tobacco** be able to deal with a drunkard or a drug addict? (*cf.* 1 Pet. 5:3)
 - 2) What kind of an **influence** could this man be with teenagers who are starting to experiment with **tobacco, drugs, or alcohol**?
 - 3) How much respect would an **ex-smoker** who struggled to “**kick the habit**” have for a man who is **still “hooked”**?

O. “**Holding fast the faithful word as he has been taught**” [*autēchomenon ton kata ten didachen pistou logon*] (Tit. 1:9)

1. English translations:

- a. “He must adhere to the true doctrine” (NEB)

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- b. “He must be devoted to the trustworthy message that is in agreement with our teaching” (ISV)
 - c. “He must have a firm grasp of the word that is trustworthy in accordance with the teaching” (NRSV)
 - d. “He must hold firm to the sure word as taught” (RSV)
 - e. “He must hold firm to the trustworthy word as taught” (ESV)
 - f. “He must hold firmly to the faithful message as it has been taught” (NET)
 - g. “He must hold firmly to the trustworthy message as it has been taught” (NIV)
 - h. “Holding -- according to the teaching -- to the steadfast word” (YLT)
 - i. “Holding fast the faithful word as he hath/has been taught” (KJV, NKJV)
 - j. “Holding fast the faithful word which is in accordance with the teaching” (NASB)
 - k. “Holding fast to the faithful message according to the teaching” (LEB)
 - l. “Holding fast to the true message as taught” (NAB)
 - m. “Holding to the according to the teaching faithful word” (Berry, Marshall)
 - n. “Holding to the faithful message as taught” (HCSB)
 - o. “Holding to the faithful word which is according to the teaching” (ASV)
2. Definitions:
- a. “**Holding fast**” [*antechomai*]
 - 1) **BDAG**: “1. **to have a strong attachment to someone or someth., cling to, hold fast to, be devoted to**.... *cling to the trustworthy message Tit 1:9*.... Since the last passage concerns an eccl. superintendent, who could be expected to do more than hold fast to correct instruction, perh. mng. 2 is to be preferred. 2. **to have strong interest in**, hence *help* τινός *someone or someth...*” (87)
 - 2) **Thayer**: “*to hold before or against, hold back, withstand, endure*; in the N.T. only in Mid. *to keep one’s self directly opposite to any one, hold to him firmly, cleave to, paying heed to him...to hold to, hold it fast, Tit. i. 9....*” (#472, 49)
 - 3) **Vine**: “*anti*, against, or to, and No. 1 [*echo*, to have or hold, ksk], signifies in the Middle Voice, (a) to hold firmly to, cleave to, of holding or cleaving to a person....of holding to the faithful word, Tit. 1:9.... (b) to support....” (#472, 554)
3. Comments:
- a. This qualification is **absolutely essential** for a shepherds who is charged with **feeding the flock of God**
4. Questions:
- a. Does this man **love** and **respect** God’s word?
 - b. Is he a **diligent student** of the Bible?
 - c. Is this man committed to **holding the pattern** of sound words? (*cf.* 2 Tim. 1:13)
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P. **“That he may be able, by sound doctrine, both to exhort and convict those who contradict”** [*hina dunatos e kai parakalein en te didaskalia te hugiainouse kai tous antelegontas elegchein*] (Tit. 1:9)

1. English translations:

- a. “Able both to exhort in sound doctrine and to refute those who contradict (NASB)
- b. “Able both to exhort in the sound doctrine, and to convict the gainsayers” (ASV)
- c. “Able to give instruction in sound doctrine and also to confute those who contradict it” (RSV)
- d. “Able, by sound doctrine, both to exhort and convict those who contradict” (NKJV)
- e. “In order that able he may be both to exhort by the teaching - being healthy and the[ones] contradicting to convince” (Marshall)
- f. “In order that he may be able both to exhort with sound instruction and to reprove those who speak against it” (LEB)
- g. “So that he can encourage others by sound doctrine and refute those who oppose it” (NIV)
- h. “So that he may be able both to preach with sound doctrine and to refute those who contradict it” (NRSV)
- i. “So that he may be able to encourage others with healthy doctrine and refute those who oppose it” (ISV)
- j. “So that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it” (ESV)
- k. “So that he will be able both to encourage with sound teaching and to refute those who contradict it” (HCSB)
- l. “So that he will be able both to exhort with sound doctrine and to refute opponents” (NAB)
- m. “So that he will be able to give exhortation in such healthy teaching and correct those who speak against it” (NET)
- n. “That able he may be both to encourage with teaching sound, and those who gainsay to convict” (Berry)
- o. “That he may be able also to exhort in the sound teaching, and the gainsayer to convict” (YLT)
- p. “That he may be able by sound doctrine both to exhort and to convince the gainsayers” (KJV)
- q. “Well able both to move his hearers with wholesome teaching and to confute objectors” (NEB)

2. Definitions:

- a. **“Able”** [*dunatos*]

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- 1) **BDAG**: “ **pert. to being capable or competent** a. in general sense, *able, capable, powerful* of beings and their attributes, esp. political power or influence.... b. specifically, w. ref. to an area of competence or skill *α. of pers. competent.... Tit 1:9 be expert in exhortation.... 2. pert. to being possible* (neut.)....” (264)
 - 2) **Thayer**: “*able, powerful, mighty, strong*; 1. absolutely; a. *mighty in wealth and influence.... b. strong in soul* to bear calamities and trials with fortitude and patience.... 2. in construction; a. *dunatos eimi* with inf., *to be able (to do something....).... b. dunatos en tini, mighty* i.e. *excelling in something.... c. pros ti, mighty* i.e. *having power for something.... d. neuter dunaton....possible....*” (#1415, 160)
 - 3) **Vine**: “signifies powerful....” (#1415, 5)
- b. “**Sound**” [*hugiano*]
- 1) **BDAG**: “1. **to be in good physical health, be healthy**.... 2. **to be sound or free from error, be correct**, fig. in the Pastoral Epistles w. ref. to Christian teaching: *ὑγιαίνουσα διδασκαλία 1 Ti 1:10; 2 Ti 4:3; Tit 1:9; 2:1....* Thus, in accord w. prevailing usage, Christian teaching is designated as *correct* instruction, since it is reasonable and appeals to sound intelligence....” (1023)
 - 2) **Thayer**: “fr. Hdt. down; *to be sound, to be well, to be in good health*: prop....metaph....the sound i.e. true and incorrupt doctrine...Tit. i. 9....” (#5198, 634)
 - 3) **Vine**: “to be healthy, sound in health (Eng., hygiene etc.), translated ‘safe and sound’ in Luke 15:27, is used metaphorically of doctrine....” (#5198, 1068)
- c. “**Doctrine**” [*didaskalia*]
- 1) **BDAG**: “1. **the act of teaching, teaching, instruction**.... 2. **that which is taught, teaching, instruction**....” (240)
 - 2) **Thayer**: “[fr. Pind. down]; 1. *teaching, instruction.... 2. teaching* i.e. *that which is taught, doctrine....*” (#1319, 144)
 - 3) **Vine**: “denotes, as No. 1 [*didache*, teaching, ksk] (from which, however, it is to be distinguished), (a) that which is taught, doctrine....(b) teaching, instruction....” (#1319, 324)
- d. “**Exhort**” [*parakaleo*]
- 1) **BDAG**: “1. **to ask to come and be present where the speaker is, call to one’s side**.... a. *τινά* w. inf. foll., to indicate the purpose of the call.... b. *invite* *τινά someone* w. inf. foll. (this can be supplied fr. context).... c. *summon to one’s aid, call upon for help* (Hdt. et al.) so esp. of God, upon whom one calls in time of need.... 2. **to urge strongly, appeal to, urge, exhort, encourage**....—W. acc. of thing *impress upon someone, urge, exhort....* In the case of several of the passages dealt with in this section, it is poss. that they could as well be classed under 3. **to make a strong request for someth., request, implore, entreat**.... 4. **to instill someone with courage or cheer, comfort, encourage, cheer up**....—Pass. *be comforted, receive comfort* through words, or a favorable change in the situation....
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encourage (others) *with the teaching Tit 1:9*.... 5. In several places *παρ.* appears to mean simply **treat someone in an inviting or congenial manner**, someth. like our ‘be open to the other, have an open door’: *invite in, conciliate, be friendly to* or *speak to in a friendly manner*....” (764-765)

- 2) **Thayer**: “fr. Aeschyl. and Hdt. down; I. as in Grk. writ. *to call to one’s side, call for, summon*.... II. *to address, speak to, (call to, call on)*, which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence result a variety of senses.... 1. as in Grk. auth., *to admonish, exhort*.... 2. *to beg, entreat, beseech*....*to strive to appease by entreaty*.... 3. *to console, to encourage and strengthen by consolation, to comfort*....in pass. *to receive consolation, be comforted*.... 4. *to encourage, strengthen*, [i.e. in the language of A.V. *comfort*...].... 5. it combines the ideas of *exhorting* and *comforting* and *encouraging* in Ro. xii. 8; 1 Co. xiv. 31; 1 Th. iii. 2. 6. *to instruct, teach*....” (#3870, 482-483)
- 3) **Vine**: “primarily, to call to a person (*para*, to the side, *kaleo*, to call), denotes (a) to call on, entreat.... (b) to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning to comfort, which is retrospective, having to do with trial experienced)....” (#3870, 390)

e. **“Convict”** [*elencho*]

- 1) **BDAG**: “1. **to scrutinize or examine carefully, bring to light, expose, set forth**.... 2. **to bring a pers. to the point of recognizing wrongdoing, convict, convince** someone of someth., *point someth. out to someone*.... 3. **to express strong disapproval of someone’s action, reprove, correct**.... 4. **to penalize for wrongdoing, punish, discipline**....” (315)
- 2) **Thayer**: “1. *to convict, refute, confute*, generally with a suggestion of the shame of the person convicted....contextually, *by conviction to bring to light, to expose*....used of the exposure and confutation of false teachers of Christianity, Tit. i. 9, 13.... 2. *to find fault with, correct*; a. by word; *to reprehend severely, chide, admonish, reprove*....contextually, *to call to account, show one his fault*, demand an explanation.... b. by deed; *to chasten, punish*....” (#1651, 202-203)
- 3) **Vine**: “signifies (a) to convict, confute, refute, usually with the suggestion of putting the convicted person to shame.... (b) to reprove....” (#1651, 231)

f. **“Contradict”** [*antilego*]

- 1) **BDAG**: “1. **speak against, contradict** τινί *someone* or *something*... *refute those who contradict Tit 1:9*.... 2. **oppose, refuse**....” (89)
- 2) **Thayer**: “*to speak against, gainsay, contradict*; absol....*to oppose one’s self to one, decline to obey him, declare one’s self against him, refuse to have anything to do with him*....Pass. *antilegomai I am disputed, assent or compliance is refused me*....” (#483, 50)
- 3) **Vine**: “to contradict, oppose, lit., say against....” (#483, 470)

3. Comments:

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- a. **J. W. McGarvey**: “The specific object is to exhort and convict the gainsayers -- exhort them till exhortation fails, and then convict them before the congregation as corrupt opposers of the truth.” (*A Treatise On The Eldership*, 63)
 - b. This does not mean that an elder must be able to **convince every gainsayer** of his error. Even the Lord Himself was not able to do that
 - c. But an elder must be able to **discern** between error and truth, **detect** false teachers and either **correct** them or **remove** them from influencing others and **guide** the church in wholesome doctrine that will produce spiritual growth
4. Questions:
- a. Is this man a **good student** of God’s word?
 - b. Does he possess a **good knowledge** of the Bible?
 - c. Does he have the ability to **explain** and **persuade**?
 - d. Can he be relied upon to **maintain and defend the truth** under all circumstances? (2 Tim. 1:13)
 - e. Can he **urge the disobedient** to a better life?
 - f. Can he discern between **good** and **evil**? (Heb. 5:14)
 - g. Can he **recognize** and **refute false teaching** and those who oppose truth?
 - h. Is he **willing** to exhort and convict those who contradict?

Conclusion:

- I. **Sam Dawson**: “One has the tendency after a thorough study of the qualifications to wonder how anyone can qualify; yet, we know they did in the New Testament period of time, and they can today.” (“Qualifications And Work Of Elders,” Part V, *Olsen Park Gospel Themes*, Oct. 1, 1982, 4:6:39)
- II. May the Lord help:
 - A. Christian men to **truly qualify themselves** to serve in this exalted capacity
 - B. Congregations to **select and appoint men** who are truly qualified
 1. See: “Is This Man Qualified To Be An Elder?”

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The Qualifications Of Elders And Christians

Elders	Qualifications	Christians
1 Tim. 3:1; 1 Pet. 5:1-2	Desireth a good work	(<i>cf.</i> Jas. 4:17)
1 Tim. 3:2	Blameless	Phil. 2:15; 1 Tim. 5:7; 6:14 ; 2 Pet. 3:14
1 Tim. 3:2; Tit. 1:6	The husband of one wife	(<i>cf.</i> 1 Cor. 7:1-2)
1 Tim. 3:2	Vigilant (Temperate)	<i>1 Th.</i> 5:6, 8; 1 Tim. 3:11 ; <i>2 Tim.</i> 4:5; Tit. 2:2 ; <i>1 Pet.</i> 1:13; 4:7; 5:8; 2 Pet. 1:6
1 Tim. 3:2; Tit. 1:8	Sober	<i>Rom.</i> 12:3; <i>1 Th.</i> 5:8; <i>1 Tim.</i> 2:9, 15; Tit. 2:2, 4, 5, 6, 12 ; <i>1 Pet.</i> 4:7
1 Tim. 3:2	Of Good Behavior (Orderly)	1 Tim. 2:9 ; <i>1 Pet.</i> 3:3
1 Tim. 3:2; Tit. 1:8	Given to hospitality A lover of hospitality	<i>Rom.</i> 12:13; <i>Heb.</i> 13:2; 1 Pet. 4:9
1 Tim. 3:2	Apt to teach	(<i>cf.</i> <i>Rom.</i> 12:7; <i>2 Tim.</i> 2:2, 15, 24 ; <i>1 Pet.</i> 3:15)
1 Tim. 3:3; Tit. 1:7	Not given to wine (No brawler)	<i>Rom.</i> 13:13; <i>Gal.</i> 5:21; <i>Eph.</i> 5:18; <i>Tit.</i> 2:3; 3:2; <i>1 Pet.</i> 4:3-4
1 Tim. 3:3; Tit. 1:7	No striker (Not pugnacious)	<i>Mt.</i> 5:38-39; <i>Rom.</i> 12:17-21; <i>2 Tim.</i> 2:24
1 Tim. 3:3; Tit. 1:7	Not greedy of filthy lucre Not given to filthy lucre (Not greedy for money)	<i>1 Tim.</i> 6:9-10
1 Tim. 3:3	Patient (Gentle)	Phil. 4:5 ; <i>2 Tim.</i> 2:24; Tit. 3:1-2 ; Jas. 3:17
1 Tim. 3:3	Not a brawler (Not contentious)	<i>Rom.</i> 12:17-21; <i>1 Cor.</i> 1:11; <i>2 Cor.</i> 12:20; Tit. 3:1-2 ;
1 Tim. 3:3	Not covetous (No lover of money)	<i>Lk.</i> 12:15; <i>Eph.</i> 5:3-5; <i>Col.</i> 3:5; <i>1 Tim.</i> 6:6-10; <i>2 Tim.</i> 3:2; Heb. 13:5
1 Tim. 3:4-5	Ruleth well his own house	(<i>cf.</i> <i>Eph.</i> 5:22-33; <i>Col.</i> 3:18-19; <i>1 Pet.</i> 3:1-7)
1 Tim. 3:4-5	Having his children in subjection	(<i>cf.</i> <i>Eph.</i> 6:1-4; <i>Col.</i> 3:20-21)
1 Tim. 3:6	Not a novice	(<i>cf.</i> <i>Heb.</i> 5:12-14; <i>1 Pet.</i> 2:2; <i>2 Pet.</i> 1:5-11; 3:18)

The Qualifications Of Elders And Christians

Elders	Qualifications	Christians
1 Tim. 3:7	A good report of them which are without	Mt. 5:13-16; Phil. 2:14-16; <i>1 Tim. 5:10</i> ; Tit. 2:7-8; 1 Pet. 2:11-12
Tit. 1:6-7	Blameless	1 Cor. 1:8; Col. 1:22
Tit. 1:6	Having children that believe not accused of riot or unruly	(<i>cf.</i> Eph. 6:1-4)
Tit. 1:7	Not self-willed	Rom 12:3, 10, 16; 15:1-3; Eph. 5:21; Phil. 2:1-4; 2 Pet. 2:10
Tit. 1:7	Not soon angry	<i>Mt. 5:22; Eph. 4:26; 4:31; Col. 3:8; Jas. 1:19-20</i>
Tit. 1:8	Just	Jn. 7:24; Phil. 4:8; Col. 4:1; Mt. 5:6; Acts 10:34-35; Tit. 2:11-12; 1 Jn. 2:29; 3:7
Tit. 1:8	A lover of good men (A lover of good)	<i>Mt. 12:35; Rom. 12:9; 16:19; Gal. 6:10; Col. 1:10; 1 Th. 5:15, 21; Tit. 3:1</i>
Tit. 1:8	Holy	Rom. 12:1-2; Eph. 1:4; 1 Tim. 2:8 ; 1 Pet. 1:15-16; 2:5, 9
Tit. 1:8	Temperate (Self-controlled)	<i>1 Cor. 9:25-27; Gal. 5:23; 2 Pet. 1:6</i>
Tit. 1:9	Holding fast the faithful word	Gal. 1:6-10; 2 Th. 2:15; 2 Tim. 1:13; 2 Jn. 9-11; Rev. 22:18-19
Tit. 1:9	Able...to exhort...	Rom. 12:8; 1 Th. 5:11; 2 Tim. 4:2; Heb. 3:13; 10:24-25
Tit. 1:9	Able...to convince... (Able...to convict...)	Mt. 18:15; Eph. 5:11; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:13; 2:15
<ul style="list-style-type: none"> • Bold Qualification = Qualification Not Required Of All Christians • Bold Scripture Reference = Same Greek word • <i>Italic</i> Scripture Reference = Related Greek word • Regular Scripture Reference = Unrelated Greek Word But Same Idea 		

The Meaning Of “Children”

Perry D. Hall

In passages that discuss the “children” of a non-specific, literal parent, plural terms mean **one or more**, not more than one.

Scripture	Subject	Qualification	Relationship
Ex. 21:4-6	Ownership	"Sons & daughters"	Slave's Children
Ex. 21:22	Premature Birth	"Children come out"	Mother-Children
Lev. 25:39-41, 54	Servants	"Sons"	Father-Sons
Deut.28:54-57	Cannibalism	"Sons & daughters"	Parent-Children
1 Sam.30:22	Spoils	"Children"	Man-Children
Job 5:4	Foolish Man	"Sons"	Father-Sons
Job 17:5	Traitor	"Sons"	Father-Sons
Job 20:10	Mankind	"Sons"	Father-Sons
Job 21:19	Man & Sin	"Sons"	Father-Sons
Psa.103:13	Compassion	"Children"	Father-Children
Psa. 109:9-10	Adversary	"Children"	Father-Children
Psa. 113:9	Barren Mother	"Children"	Mother-Children
Psa. 127:3	Fruit of Womb	"Children"	Mother-Children
Prov. 4:1	Instructions	"Sons"	Father-Sons
Prov. 20:7	Righteous Man	"Sons"	Father-Sons
Prov. 31:28	Worthy Woman	"Children"	Mother-Children
Isa. 38:19	Instruction	"Sons"	Father-Sons
Isa. 54:1	Parenthood	"Sons"	Mother-Sons
Mt. 19:29	Discipleship	"Children"	Parent-Children
Mk. 10:29-30			
Lk. 18:29			
Mt. 22:23-27	Levirate Marriage	"Children"	Father-Children
Mk. 12:19-22			
Deut. 25:5			
Lk. 14:26	Discipleship	"Children"	Father-Children
1 Thess. 2:7	Nursing Mother	"Children"	Mother-Children
1 Thess. 2:11	Exhortation	"Children"	Father-Children
1 Tim. 3:4	Overseer	"Children"	Father-Children
Tit. 1:6			
1 Tim. 5:4	Widow	"Children"	Mother-Children
1 Tim. 5:10	Widow Indeed	"Children"	Mother-Children

(Adapted from “The Meaning Of Children,” *The Overseer And His Family*, 8)

Comparing The Qualifications Of Elders In 1 Timothy And Titus

IDENTICAL QUALIFICATIONS	
1 Timothy 3	Titus 1
“Husband of one wife” [<i>mias gunaikos andra</i>] (2)	“Husband of one wife” [<i>mias gunaikos aner</i>] (6)
“Sober-minded” [<i>sophron</i>] (2)	“Sober-minded” [<i>sophron</i>] (8)
“Hospitable” [<i>philoxenos</i>] (2)	“Hospitable” [<i>philoxenos</i>] (Tit. 1:8)
“Not given to wine” [<i>me paroinon</i>] (3)	“Not given to wine” [<i>me paroinon</i>] (7)
“Not violent” [<i>me plektes</i>] (3)	“Not violent” [<i>me plekten</i>] (7)
SIMILAR QUALIFICATIONS	
1 Timothy 3	Titus 1
“Blameless” [<i>anepileptos</i>] (2)	“Blameless” [<i>anenkleτος</i>] (6, 7)
“Temperate” [<i>nephaleos</i> or <i>nephalios</i>] (2)	“Self-controlled” [<i>enkrates</i>] (8)
“Able to teach” [<i>didaktikos</i>] (2)	“Holding fast the faithful word as he has been taught” [<i>autechomenon ton kata ten didachen pistou logon</i>] (9)
	“That he may be able, by sound doctrine, both to exhort and convict those who contradict” [<i>hina dunatos e kai parakalein en te didaskalia te hugiainouse kai tous antelegontas elegchein</i>] (9)
“Not greedy for money” [<i>me aischrokerdes</i>] (3)	
“Not covetous” [<i>aphilarguros</i>] (3)	“Not greedy for money” [<i>aischrokerdes</i>] (7)
“Gentle” [<i>epieikes</i>] (3)	
“Not quarrelsome” [<i>amachos</i>] (3)	“Not quick-tempered” [<i>me orgilos</i>] (7)
“One who rules his own house well” [<i>ton idion oikou kalos proistamenon</i>] (4-5)	
“Having his children in submission with all reverence” [<i>tekna echonta en hupotage meta pases semnotetos</i>] (4-5)	“Having faithful children not accused of riot or unruly” [<i>tekna echon pista me en kategoria asotias e anupotakta</i>] (6)
UNIQUE QUALIFICATIONS	
1 Timothy 3	Titus 1
“If a man desires the position of a bishop ¹ , he desires a good work” [<i>ei tis episkopes oregetai kalon ergon epitumei</i>] (1)	“Not selfwilled” [<i>authades</i>] (7)
“Of good behavior” ² [<i>kosmios</i>] (2)	“A lover of what is good” [<i>philagathos</i>] (8)
“Not a novice” ³ [<i>me neophuton</i>] (6)	“Just” [<i>dikaios</i>] (8)
“He must have a good testimony among those who are outside” ⁴ [<i>dei de kai marturian kalen echein apo ton exothen</i>] (7)	“Holy” [<i>hosios</i>] (8)

¹ The term “bishop” (or “overseer”) is used in 1 Timothy 3, while the terms “bishop” (or “overseer”) and “elders” are used in Titus 1. However, the term “elders” is used in 1 Tim. 5:17, 19.

² Would not a man of “good behavior” be a “lover of what is good,” “just,” and “holy” (Tit. 1:8) and vice versa?

³ Holding fast the faithful word so as to exhort and convict (Tit. 1:9) would virtually exclude a new convert. The danger of pride for the novice is a danger for the selfwilled (Tit. 1:7).

⁴ If a man possesses the qualities outlined in Titus 1, wouldn’t he “have a good testimony among those who are outside” (1 Tim. 3:7)?

Is This Man Qualified To Be An Elder?

The Candidate/Nominee:			
The Qualifications	Yes	No	Don't Know
An elder [Older man] (Tit. 1:5)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A shepherd (Eph. 4:11; Acts 20:28; 1 Pet. 5:1-2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A bishop [Overseer] (1 Tim. 3:1-2; Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A steward (Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Desireth a good work (1 Tim. 3:1; 1 Pet. 5:1-2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Blameless (1 Tim. 3:2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The husband of one wife (1 Tim. 3:2; Tit. 1:6)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vigilant [Temperate (ASV)] (1 Tim. 3:2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sober (1 Tim. 3:2; Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Of Good Behavior [Orderly (ASV)] (1 Tim. 3:2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Given to hospitality or A lover of hospitality (1 Tim. 3:2; Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Apt to teach (1 Tim. 3:2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not given to wine or [No brawler (ASV)] (1 Tim. 3:3; Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
No striker [Not pugnacious (NASB)] (1 Tim. 3:3; Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not greedy of filthy lucre or Not given to filthy lucre [Not greedy for money (NKJV)] (1 Tim. 3:3; Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Patient [Gentle (ASV)] (1 Tim. 3:3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not a brawler [Not contentious (ASV)] (1 Tim. 3:3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not covetous [No lover of money (ASV)] (1 Tim. 3:3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ruleth well his own house (1 Tim. 3:4-5)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having his children in subjection (1 Tim. 3:4-5)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not a novice (1 Tim. 3:6)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A good report of them which are without (1 Tim. 3:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Blameless (Tit. 1:6-7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Having children that believe not accused of riot or unruly (Tit. 1:6)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not self-willed (Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Not soon angry (Tit. 1:7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Just (Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A lover of good men [A lover of good (ASV)] (Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Holy (Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Temperate [Self-controlled (ASV)] (Tit. 1:8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Holding fast the faithful word (Tit. 1:9)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Able by sound doctrine both to exhort and to convince the gainsayers [Able both to exhort in the sound doctrine, and to convict the gainsayers (ASV)] (Tit. 1:9)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Note:</i> If the qualification in Titus is identical to the qualification in 1 Timothy, it is listed only once with both Scripture references provided. If the qualification in Titus is not identical to the qualification in 1 Timothy, even though it may be essentially synonymous, it is listed separately.			

Abbreviations

ASV: American Standard Version
 BDAG: Greek-English Lexicon
 Berry: Interlinear Greek-English New Testament
 CEV: Contemporary English Version
 ESV: English Standard Version
 HCSB: Holman Christian Standard Bible
 ISV: International Standard Version
 KJV: King James Version
 LEB: Lexham English Bible
 Marshall: Marshall's Interlinear
 NAB: New American Bible
 NASB: New American Standard Bible
 NEB: New English Bible
 NET: NET Bible
 NIRV: New International Reader's Version
 NIV: New International Version
 NKJV: New King James Version
 NLT: New Living Translation
 NRSV: New Revised Standard Version
 RSV: Revised Standard Version
 TNIV: Today's New International Version
 WNT: Weymouth New Testament
 YLT: Young's Literal Translation

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