

THE ELDERSHIP
(Qualifications Given to Titus)
Lesson 15

I. INTRODUCTION.

- A. Paul Does Not Say Why His Qualifications to Titus Are Different from Those Given to Timothy. The Important Point to Remember is That Both Lists Must Be Studied and Followed
- B. Review Lesson 15 Introductory Remarks. The Same Points Apply Here.

II. QUALIFICATIONS GIVEN TO TITUS.

- A. Blameless.
 - 1. Gr. *anenkleetos*, "that which cannot be called into account", "without indictment", see 1 Cor.1:8; Col. 1:22; 1 Tim. 3:10; Tit. 1:6-7.
 - 2. An elder must live in such a way as to have his character and conduct free from accusation.
- B. The Husband of One Wife (see Lesson 15).
- C. Having Faithful Children Not Accused of Riot or Unruly.
 - 1. Gr. *tekna echon pista*, "believing children", see a Bible concordance for its many passages. Gr. *asotia*, "not saved"; hence, "profligacy", "incorrigibility", "abandoned", "dissolute", "ruined", see Eph. 5:18; Tit. 1:6; 1 Pet. 4:4. Gr. *anupotaktos*, "not made subject", "not subject to rule", "insubordinate", "independent"; hence, "undisciplined", "disobedient", "rebellious", see 1 Tim. 1:9; Tit. 1:6, 10; Heb. 2:8.
 - 2. An elder must have children who are Christians and who are not wild, reckless, unrestrained, or disobedient to their parents.
- D. Not Self-willed.
 - 1. Gr. *authadees*, "self-pleasing", "selfish"; hence, "stubborn", "headstrong", "obstinate in one's own opinion", see Tit. 1:7; 2 Pet. 2:10.
 - 2. An elder must stand firm on the truth of God's word, but he must not be someone who is dominated by self-interest alone and inconsiderate of others. He must not arrogantly assert his own will in matters of judgment or opinion.
- E. Not Soon Angry.
 - 1. Gr. *orgilos*, "angry", "prone to anger", "quick-tempered", see Tit. 1:7.
 - 2. An elder must be calm. He must not be hot-headed, irritable, easily provoked, or aroused to anger.
- F. Not Given to Wine (see Lesson 15).

- G. No Striker (see Lesson 15).
- H. Not Given to Filthy Lucre (see Lesson 15).
- I. A Lover of Hospitality (see Lesson 15).
- J. A Lover of Good Men.
 - 1. Gr. *philagathos*, "loving that which is good", "lover of good", see Tit. 1:8.
 - 2. An elder must love, seek, and appreciate all good things and good people.
- K. Sober (see Lesson 15).
- L. Just.
 - 1. Gr. *dilkaios*, "being right"; hence, "right conduct", "upright", "fair", "equal", see a Bible concordance for its many passages.
 - 2. An elder must live his life in conformity to both divine laws and human laws. In his dealing with others, an elder must treat each person fairly and equally without partiality.
- M. Holy.
 - 1. Gr. *hosios*, "religiously right", "devout", "pious", see Acts 2:27; 13:34-35; 1 Tim. 2:8; Tit. 1:8; Heb. 7:26; Rev. 15:4; 16:5.
 - 2. An elder must be a holy man whose religious attitudes, obligations, and practices are pure and free from unrighteousness or moral pollution.
- N. Temperate.
 - 1. Gr. *enkratees*, "inner strength"; hence, "self-control", "self-mastery", see Tit. 1:8.
 - 2. An elder must always control the various powers (desires and emotions) given to him by God which control his body and keep them from abuse or over indulgence.
- O. Holding Fast the Faithful Word ... That He May Be Able ... To Exhort and To Convince the Gainsayers.
 - 1. Gr. *antecho*, "hold firmly to", "cleave to"; hence, "devoted to", see Mt. 6:24; Lk. 16:13; 1 Thess. 5:14; Tit. 1:9. Gr. *pistos*, "trustworthy", "reliable." Gr. *dunatos*, "powerful"; hence, "capable" or "able". Gr. *parakaleo*, "to call to a person", "to appeal to"; hence, "to encourage", "to admonish", "to exhort", "to urge". Gr. *elencho*, "bring to light", "expose"; hence, "convict", "confute", "refute". Gr. *antilego*, "to speak against", "contradict someone or something", "to oppose." These Greek words are found many times in the NT. See a Bible concordance for the many passages.
 - 2. An elder must not tolerate any false doctrine, but hold firmly to the word of God and be able to use it in such a way as to exhort and refute anyone who would contradict the word of God with their false teaching. Take note of why elders must exhort and

refute false teachers (vv. 10-16). False teachers will lead astray members of the local church, so elders must be able and ready to stop them from doing that.

III. GOD'S WISDOM IN THE ELDERSHIP QUALIFICATIONS.

A. The Kind of Men That God Wants.

1. God knows that the local church will tend to follow the example of its leaders, so he required that all elders have a high standard of maturity and spiritual character. This standard is found in 1 Timothy 3:1-7 and Titus 1:5-9. Since God's kingdom is spiritual, he wants his people to lead in spiritual things. God does not require elders to have worldly education, wealth, social status, or success.
2. The "good work" of an elder (1 Tim. 3:1) demands a man of the highest Christian character. A noble work demands a noble person. God also knows that a man will lead others like he leads himself, his wife, and his family. Note especially the two domestic qualifications of an elder. If a man proves himself true in his marriage and in the training his children, he will be successful in caring for the local church.

B. "Qualifications" Discussed in Other Passages.

1. Nowhere does the Bible say that 1 Timothy 3:1-7 and Titus 1:5-9 are the only passages to consider when selecting elders. All passages relating to elders should be studied (see the Introduction to Lesson 14). There are many practical qualifications implied in these passages.
2. A man seeking and desiring the work of an elder, should first ask himself, "Do I have the time and the ability to do all that is involved in making decisions for this local church (as an elder), overseeing the affairs of this local church (as a bishop), and teaching the members of this local church (as a pastor)?" Review the three functions and the many duties of the eldership discussed in Lessons 10 and 11.

C. Training Before Appointment and Improvement After Appointment.

1. Men do not become qualified for the eldership overnight. What can the following persons do to prepare men to become elders one day: parents, preachers, elders, class teachers, wives, and every member (women included)?
2. Do elders need to improve their character and skills after their appointment? If so, how can they do this?

IV. CONCLUSION. Not Just Any Man Can Be an Elder. Only Mature and Spiritually Qualified Men Can Be Elders. Not Just Any Standard of Qualifications Will Do. Let Us Demand Nothing More, Nothing Less, or Nothing Other Than God's Standard for Elders.

Lesson Fifteen Discussion

1. Why do you think the list of qualifications given to Titus is different from the one given to Timothy?
2. Is "blameless" in Titus 1:7 different from "blameless" in 1 Timothy 3:2?
3. What six qualifications are found in both Titus 1 and 1 Timothy 3?
4. Is there a difference between Titus 1 and 1 Timothy 3 in the qualification relating to children?
5. What does "not self-willed" and "not soon angry" mean?
6. The qualification, "a lover of good," would cause an elder to act what way toward the local church?
7. How do the words "just", "holy", and "temperate", relate to an elder's relationship with others, with God, and with self?
8. List the things that an elder must be able to do with the faithful word and sound doctrine.
9. How is God's wisdom displayed in the qualifications for elders?
10. In addition to looking at the qualifications in 1 Timothy 3 and Titus 1, what other considerations are important for a man seeking to be an elder?
11. What can various Christians do to encourage more men to become elders?