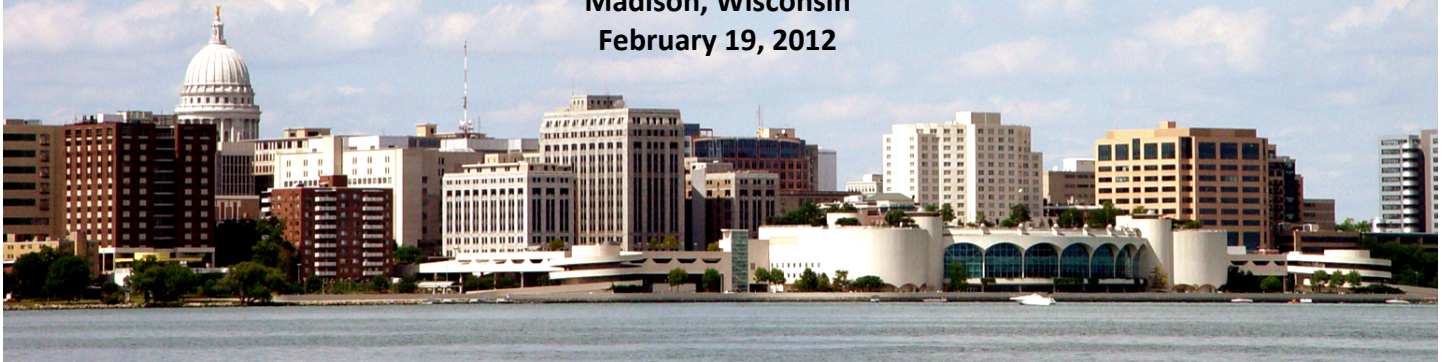


“Elders: The Qualifications”

PART 1

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This morning, I would like for us to continue in our series on the subject of elders in the church. Last week, you might remember that we studied the three basic words that refer to the office of elder. We learned that an **ELDER** is a man who is respected because of his wisdom and experience in the church, we learned that an elder has the responsibility of **OVERSEEING** the souls in the congregation, and we also learned that he is a **SHEPHERD** who feeds and protects the flock, the local congregation.

I would like for us to continue this week by looking at the various qualifications for elders that are found in the Bible—primarily in 1 Timothy 3 and Titus 1. As with our study last week, we must continue to be very careful as we investigate what the Bible has to say on this issue. And I say that especially this morning, because we can look at the situation (even among some so-called “churches of Christ”), and we see that the Bible is dismissed as being an out-of-date document that does not address the culture of our time.

I have told you before about going to a Christian Workers’ Meeting at one of the larger churches in Milwaukee (nearly 20 years ago now), and the speakers at that meeting basically made fun of the idea of using 1 Timothy and Titus as a “*checklist*” for appointing elders in the church. Their idea was that this would be “*legalistic*,” this would be “*Pharisaical*.” In their reasoning, since the two passages are slightly different, that means that 1 Timothy was written to a specific cultural situation in Ephesus, Titus was written to a specific cultural situation on the island of Crete; therefore, if Paul were to give qualifications for Madison or Milwaukee, the argument is that Paul would write something completely different (since we are now living in a completely different culture). One man at this meeting even said that in a church with many young people, the teenagers could actually choose one of their own (another teenager) to serve as an elder in that congregation. After that meeting, my wife and I sat in the car in the church parking lot, terrified even to be there, shocked and amazed at what we had heard. We sat there and stared at each other for what must have been five minutes, and I said to my wife, “*These people trampled on the word of God.*” It was certainly an eye-opening experience as we began our work here in the State of Wisconsin. And by the way, that was our first...and last Christian Workers’ Meeting.

Here at this congregation, therefore, we need to be extremely careful as we study the qualifications, because they are, in fact, qualifications, and they are not limited to the culture of two obscure places in the ancient world; but rather, they are conditions from God that men and their families must meet before serving as

elders, for all time, in every congregation. As I reviewed the various questions and comments that have been turned in on this issue, I was encouraged by the statements to this effect. One of our women wrote this: *"The concerns that I have strictly are to abide by God's written word regarding the qualifications of an elder."* Another of our women wrote: *"I am concerned that we have qualified men."* One of our men said that, *"...this subject must be thoroughly examined and presented, [and this study] must represent the original intended facts and not what we might think, as individuals."* A Christian woman said, *"I'm not quite sure how to word this...I so want to do what's right with the Lord and I know that [this] has always been on the prayer list... This whole process is scary yet exciting to me! I'm not a very trusting person at all [and yet] with God's help anything is possible."* Amen to that! Yes, it is exciting to study God's plan for this congregation! I have heard statements such as these over and over again over the past few weeks, statements about the importance of using the Bible as our pattern.

With that in mind, I would like to ask several of our men to pass out a handout for this morning's lesson. It is very important that everyone gets one of these—every living, breathing, human being—even the little children. It is that important. As you can see on the handout, this morning's lesson is based on the two scriptures on the first page, and I would like for us to focus in very specifically on the qualifications. And so that there is no misunderstanding, I would like to emphasize that this morning's lesson is Part 1 of 2. Lord willing, I would like for us to pay special attention to the family qualifications next week—the husband of one wife, the believing children and so on.

I know sometimes when we get into any kind of discussion about elders, it is very tempting to start the conversation with the family stuff. And yes, there is a place for that; however, when we go looking for elders, there is a lot more to it than whether a man has Christian children. Right? We cannot say, *"Oh, this guy and this guy have Christian children, so they're in!"* There is a lot more to it than that. This morning, then, we plan on paying special attention to just about everything else. So again, we will save the family issues for next week, but this week we plan on covering the vast majority of the other qualifications. And just a note: I have placed two excellent article on this subject in the cubbyholes this morning. For those of you who are visiting, extra copies of those articles have been placed on top of the cubbyholes back there.

Before we go through the qualifications one-by-one, I would invite you to look with me at the two main passages, starting with 1 Timothy 3:1-7,

¹ It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. ⁴ He must be one who manages his own household well, keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?), ⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. ⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

We now consider the parallel passage in Titus 1:5-9,

⁵ For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, ⁶ namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. ⁷ For the

overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,⁸ but hospitable, loving what is good, sensible, just, devout, self-controlled,⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

As we study these two passages, you will notice on the handout that I am using left column to list the qualifications, and then there is another column on the right. I have had people say to me, *"There is no way I could ever be qualified to be an elder! These qualifications, they are just too hard, too strict."* If we are ever tempted to think that way, we need to consider the Scriptures in that right hand column. As we study this morning, we will find that the qualifications for elders are extremely similar (with **VERY FEW** exceptions) to the qualities that are expected of all of us as Christians. In fact, I have tried to match the lists Greek word for Greek word whenever possible, otherwise, I tried to match the principles involved. But with very few exceptions, therefore, we are studying principles this morning that are goals for all of us as Christians. An eldership is not some foggy blob out on the horizon that is completely out of our reach as a congregation, but these are qualities that all of us are reaching for.

In the future, then, as we make progress toward appointing an eldership, we will need to look at that middle column and we will need to ask ourselves, *"Is this person qualified?"* Really, it is that simple. And I would like to point out briefly that there is a difference between being *qualified* and being *perfect*. Perfection is not required, but qualification is. And what I mean by that is: We should be asking, *"Does this person possess this quality to the level that he can lead?"* Again, we are not looking for perfection. So, on one hand (as we discussed earlier), we cannot dismiss these statements as some kind of old-fashioned outdated list that is no longer relevant; but on the other hand, neither can we make each qualification so strict that no one can ever qualify. In other words, we cannot make the qualifications any stricter than the Bible requires.

At this time, I would invite you to hang on as we begin a 22-point sermon. Let us go through the list of qualifications, and let us at least briefly consider each statement...

1. First of all, the Bible teaches that an elder must be ***"above reproach,"*** and from Philippians 2:15, we see that this really applies to all of us as Christians.

One Greek scholar has said that this word describes someone who "cannot be attacked because of his moral conduct." The ancient Greeks gave the word this meaning: *"affording nothing of which an adversary can take hold."* Back in high school, I remember learning that the ancient Romans did not allow those in the military to have beards, because during combat, a beard was something that the enemy could grab and hold on to. As I understand it, this is a tradition that has continued in our own nation's military, even to this day. You might remember, in fact, shortly after 9-11, our military went looking for Special Forces to go into Afghanistan on horseback undercover, so to speak. Well, as you might remember, all of our Special Forces were clean-shaven with virtually no hair up on top. So, there had to be an exception to the rule, as our Special Forces were allowed to grow beards. But that was the exception to the rule, because in hand-to-hand combat a beard is often a liability, a beard is basically a handle for someone to grab. And from what I have read, that is perhaps the idea that comes across here. The elder must live a life that is ***"above reproach,"*** and that means that Satan should not be able to grab on to some character flaw in an elder's life and pull the congregation down through that weakness. The word used in Titus is different, and is more of an accounting term, basically indicating that the man is not to have any outstanding accounts, not in a financial sense, but in the sense that he doesn't owe

anything to anybody, almost the idea that he is above being blackmailed. There is nothing in his past that has not been dealt with. He is to be above that kind of threat, above reproach.

2. The second requirement is that elders must be ***“temperate.”***

The idea here is that the man must be ***“sober.”*** He must be ***“clear-headed,”*** and be able to make decisions by gathering all of the information and acting responsibly. This would be the opposite of making decisions while under the influence of alcohol. He is to be ***“temperate.”***

3. An elder must also be ***“prudent.”***

The word ***“prudent”*** brings across the idea of keeping one’s mind safe and sound by controlling our own thoughts. It is the idea of keeping our inner desires under control. The word is sometimes translated as ***“sensible.”*** It is used in Titus 2 to refer to the behavior of older men in the church, and it is also one of those things that the older women were to teach the younger women. The younger women were to be ***“prudent”*** or ***“sensible.”*** It is also required of elders in the church.

4. Next, we find that an elder must be ***“respectable.”***

The word ***“respectable”*** refers to the fact that an elder’s life must be ***“orderly.”*** The root of the word is KOSMOS, which refers to the order that we see in the Universe. We might refer to the elder, then, as having a ***“well-ordered life.”*** This word is used one other time in the Bible, in the previous chapter, where women are told that their clothing must be ***“proper.”*** That is, their clothing is to be ***“orderly,”*** not wild or extravagant.

5. In this next qualification, we see that elders are required to be ***“hospitable.”***

And again, all of us as Christians must also be hospitable, and yet the elder must have this quality to the point where the rest of us can follow his example. Literally, the word refers to having a ***“love for strangers,”*** what the Good Samaritan did for the man who was beaten up by the robbers. It means taking people into our homes—not just those who will pay us back with an invitation (as the Lord warned about)—but also those who are weak and those may be encouraged by association with stronger members of the church. It means being friendly to visitors who attend and showing an interest in their lives. It means being hospitable to those who are not members of the church, so they can see an example of a Christian home and be encouraged to investigate for themselves.

By the way, I should point out here (as with all of these qualifications) that we are not looking for a man who will be hospitable as an elder, but we are to be looking for a man and his family who are hospitable right now! In other words, we are not hiring a man for the position of elder with the idea that being hospitable is on your job description, so you’d better get busy! But rather, we are looking for a hospitable man to fill this role. In other words, look around the congregation at those who are hospitable, look at those who invite you into their homes—those are the future elders of the congregation.

In the past, several of our members have asked, ***“Well, how do we know about someone’s personal life to the point of making a decision whether he is qualified?”*** How do we know a man? Hospitality is the answer! If we do not know enough about a potential elder, then it is possible that he is not yet qualified—especially in the area of hospitality. As we think about a potential leader in the church, we should probably ask ourselves a question I suggested in our study of this issue ten years ago, and the question is, ***“What color is the carpet in***

his living room?" If we have never been in his living room, we need to pay special attention to this qualification. We cannot really get to know someone just by seeing him at the church building during worship once or twice a week. When we invite one another into each other's homes, as we should, then we can start to know one another enough to know whether we are qualified to serve as leaders in the church.

I should also point out that hospitality can certainly be done outside of someone's home. Hospitality might involve taking food to a family during a time of illness. Hospitality might involve showing up at the hospital at 5 o'clock in the morning before someone goes in for surgery. We need elders in the church with that quality in their lives, men who are **"hospitable."**

6. The next qualification is that the man be **"able to teach."**

Of course, this is a goal for all of us as Christians, and yet again, an elder must possess this quality to the extent that he can serve as an example for the other members of the congregation. And again, this does not mean that he is the perfect teacher, but it means that he must be **"able to teach."** As men, we can work toward this goal by volunteering to teach or preach when the regular teacher or preacher is out of town. We can develop our teaching skills by reading and learning the Scriptures. We can develop our teaching ability by reading good books, by paying attention in class, by becoming good students ourselves. So, let's not say, *"Oh, well, I do not really enjoy teaching; therefore, I am off the hook on this one and never need to be an elder."* No! If we are not **"able to teach,"** then let us develop that ability.

7. We go on, and we can also see that the elder must not be **"addicted to wine."**

With all of the warnings in the Bible about the effects of alcohol, we understand why this is a qualification for an overseer in the congregation. But again, this is a requirement for all of us as Christians. Instead of being filled with wine, Ephesians 5:18 tells us to be filled with the Spirit instead. We do this through our singing.

If I could offer a special word of warning: In any group this size (especially considering the culture of heavy drinking all around us), just statistically speaking, there will be several recovering alcoholics in our congregation. Now, let's not be like, *"Oh, I know who they are!"* That's not the point. The point is, according to the most recent report I could find from the Wisconsin Department of Health Services, *"For many years, Wisconsin has arguably had the highest prevalence of alcohol use and overconsumption in the U.S., across all age groups and both sexes."* The report continues, *"Among adults..., Wisconsin reported the highest rates of binge drinking, current alcohol use, and heavy drinking in the country. Per capita consumption was also among the highest in the nation."* That should tell us something! Even beyond that, however, when we look specifically at our own state, Dane County ranks among the top three counties in Wisconsin when it comes to alcohol abuse. So, if I could summarize: Out of the 300 million people in the United States, the people around us, and even the members of this congregation, will be most likely to struggle with the overconsumption of alcohol. With that in mind, therefore, it is even more important here that our elders are men who are not **"addicted to wine."** As elders, they will be dealing with people who are struggling with this issue.

8. We move on, and we also discover that the elder must avoid being **"pugnacious."**

This word refers to someone who assaults others, and in this case could refer either to physical or verbal violence. There is no place for a pugnacious man in the eldership of a congregation.

9. The next requirement is that an elder be **"gentle."**

The word is defined as *“yielding.”* If I approach an intersection at the same time as another car, I will be aware, and I will yield if necessary. One person has said that in practical terms, the word refers to, *“having regard for the feelings of others.”* And again, this is a very important qualification for an elder. Certainly, this would involve treating the members of the congregation as he himself would like to be treated, leading the congregation according to the Golden Rule. One commentary suggested that gentleness would suggest that the man is *“approachable,”* and again, this is certainly a quality that we would want to see in an elder.

10. The next requirement is that the elder be ***“peaceable.”***

If you had been walking outside my house late last week, you might have heard me laughing out loud when I looked up this word in the Greek dictionary. The word is ***“AMACHOS,”*** and as some of you know, the prefix ***“a”*** turns a word into a negative. Literally, then, we are looking for elders who are *“not macho.”* The root word refers to a fight, and the word refers to any kind of conflict, dispute, or a quarrel. And just by looking at the word, I am assuming that it is the root word for *“machete.”* We want an elder, then, who is *“not macho.”* If we can imagine a man walking into a room like he owns the place, looking down his nose at people, *“I’m in charge of this church, and you people just need to fall in line behind me!”* No! That is not the macho-type attitude that we need in an elder. We need the opposite of that. The word ***“peaceable”*** would be the opposite of *“trigger happy.”* It would refer to someone who is not always trying to pick a fight, someone who is not always looking out for a verbal battle, someone who is not always on the lookout for a confrontation, but instead, someone who is able to maintain peace in the congregation.

11. We notice next that the elder must be ***“free from the love of money”*** (1 Timothy 3:3), and ***“not fond of sordid gain”*** (Titus 1:7).

In Timothy’s account, this is another one of those words that starts with an ***“a.”*** Literally, the elder is to be a man who is not in love with shiny things, a man who is not in love with silver, a man who is not in love with money. In Titus, we find that the elder must not be greedy for shameful or improper gain, where the emphasis seems to be more on the way that the wealth is obtained. And as with the other qualifications, these things apply to all of us, but the qualities must be demonstrated in the life of an elder, the idea of teaching by example. The elder must not put money or his career or finances in first place in his life, he is not to be involved in shady business practices, but instead, he should be an example in generous giving and good financial stewardship. He is to make a living honestly. Someone has said that it is impossible to have the right attitude toward God while having a wrong attitude toward money. Very true, and especially true of elders!

12. The Bible continues by saying that the elder must not be a ***“new convert.”***

As we briefly discussed last week, this literally means that the elder must not be ***“newly planted.”*** And again, a specific length of time is not given here; as we discussed, it could even vary with different individuals, but the elder must be a Christian long enough to have a solid knowledge of the Bible, with his roots being very deep in the Scriptures. And here again, none of us should be a ***“new convert”*** for very long. Unfortunately, some people live an entire lifetime as new converts, never really growing in their Christian faith. That is the danger addressed in the passage listed to the right, in Hebrews 5-6, where the author was frustrated. The Hebrew Christians should have been teachers, but they were still in need of milk and not solid food. In a similar way, an elder must not be ***“newly planted.”***

13. We go on, and we find that an elder must also have a ***“good reputation with those outside the church.”***

Here we see that the man must not only be respected in the church, but he must also be respected in the community. Literally, he is to have a good or beautiful testimony with those on the outside. In other words, when I meet someone in the community who maybe works where you work, and I say, *“Oh, you may know so-and-so; he’s an elder at our church.”* When I say that, I am hoping that they do not cringe. I am hoping that they do not say, *“Wow! He goes to church?”* But rather, an elder must have a good reputation with those on the outside. He is to be a man who pays his bills, a man who obeys the laws of the land, a man who treats those in the community with respect and courtesy. He is not to be an embarrassment to the congregation.

14. Next, we find now in the book of Titus, that Paul now says that the elder must not be ***“self-willed.”***

The word goes back to the idea of hedonism, or pleasure, only (once again) we are talking about the opposite of this quality; so, the elder must not be focused on his own pleasure. Literally, he is not to be a ***“hedonist.”*** Again, this is a quality that we need in the eldership—men who are not selfish. As they lead, elders are to be mindful of the feelings of the congregation. Elders are God’s recognized leaders in the congregation, but they are not dictators.

15. We now find that the elder must not be ***“quick-tempered.”***

He is not to be inclined to anger. Anger should not be his default position, but he should be very slow to get angry. As James says, all of us are to be ***“quick to hear, slow to speak and slow to anger; for the anger of man does not achieve the righteousness of God”*** (James 1:19).

16. Moving on to Titus 1:8, we find that the elder must someone involved in ***“loving what is good.”***

He must be a good man, a man who enjoys good things. We think of Jesus who ***“went about doing good”*** (Acts 10:38). This qualification would be the opposite of those who are ***“haters of good,”*** the false teachers described in 2 Timothy 3:3. In that passage, we have the same word as we do in Titus 1:8, but it has the ***“a”*** in front of it, referring to those who do not love what is good. The elder, then, must love what is good.

17. We go on, and we find that he must also be ***“just.”***

That is, he must do what is necessary and right. Literally, he must be correct, righteous, and innocent. He must give people what is due them—whether it is praise or punishment, and decisions must be made without partiality.

18. Next, we discover that the elder must be ***“devout.”***

He must be pious, righteous, and holy. As I understand it, this is a difficult word to translate, because it goes beyond the written law to things that are just decent. Maybe you can remember a good Western movie where the good-guys killed a bad-guy and stopped to bury him. They were being ***“devout”*** in the literal sense of the word. No law said that they had to bury the man, but it was the decent or honorable thing to do. This is required of an elder.

19. The elder must also be ***“self-controlled.”***

Again, before he teaches self-control to others, he must be able to control himself. My grandfather used to say, *“If the Bible teaches anything, it teaches self-control.”* He meant that the entire Bible points to us keeping our lives under control. If we cannot master our own bodies, then the Christian life will be impossible.

20. Paul next speaks of *“holding fast the faithful word which is in accordance to the teaching.”*

Here we see that the word of God is the ultimate rule in the life of an elder. He holds on to the word of God, just as all of us are to hold on to it. The same word is used in Matthew 6:24, where Jesus said, *“No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other.”* He will be *“devoted”* to one, he will *“hold fast”* to one. Just as we *“hold fast”* to our Master, so also the elders are to *“hold fast”* to the faithful word of God. The same word is used in 1 Thessalonians 5:14, where Paul said, *“We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.”* We are to *“help”* the weak; that is, we are to hold on to them, we are to keep a firm grip on the weak members of the congregation (holding them up). In the same way, the elders are to keep a firm grip on the word of God.

21. And then, here at the end, we find that this firm grip on the word of God will allow the elder to be *“able to exhort in sound doctrine.”*

Here we have the picture of the eldership as a good hospital—able to correct problems, but also able to encourage good health in positive ways as well. The word *“exhort”* is the word we talked about several weeks ago, the idea of calling someone to your side for advice or encouragement. We need elders who can sit down and put their arm around our shoulder, helping us through some kind of stressful situation.

22. And for the very last one, Paul tells Titus that an elder must be able to *“refute those who contradict.”*

The word *“refute”* means *“to expose, convict, or reprove.”* It is sometimes translated as *“reprimand.”* The word is used in Matthew 18:15, where Jesus said, *“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.”* *“...show him his fault”* is the word that Paul applies to the eldership. They must have the courage to expose sin, not only privately, but also publicly if necessary. The same word, by the way, is used to refer to John the Baptist in Luke 3:19, where we find that Herod *“...was reprimanded by [John] because of Herodias, his brother’s wife, and because of all the wicked things which Herod had done.”* John had the courage to reprimand the king, as he repeatedly said (according to Mark 6:18), *“It is not lawful for you to have your brother’s wife.”* Elders, then, must have the courage to *“reprimand,”* even if it means telling someone that their marriage is not lawful in the eyes of God, a sad and delicate situation, and yet the same word is used. Elders must be able to *“refute those who contradict.”*

Conclusion:

As we look back over these qualifications, we need to understand that these items are not cultural, but rather, the Holy Spirit revealed these qualifications to us through Paul’s letters to Timothy and Titus. It is interesting, in Acts 20:28, Paul was speaking to elders, and he told them to, *“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers....”* When we follow the Holy Spirit’s guidelines, as revealed in the New Testament, the Holy Spirit is involved in elders being appointed. As a congregation, when we use the Bible as our guide, our role is to appoint and recognize the men who have been made overseers by

the Holy Spirit. The qualifications in Timothy and Titus, then, cross over cultural barriers and are required of all elders in all congregations.

As we close, I would like to share a comment from one of the ladies of the church here, and I think her statement is a very good summary of the uneasiness that some of us might feel when we think about this subject. This is what she wrote: **“This is going to take a lot of faith and trust in God. It makes me feel very vulnerable and nervous to think of two men being virtually ‘in control’ of this congregation.”** I would like to thank her for putting into words what all of us are probably thinking. Our only comfort, though, comes from the realization that whenever we do what the Bible tells us to do, we are moving in a direction that God would want us to move—trusting and praying that God will be with us through this process. If you have any more questions that I have not already covered, I would encourage you to continue to turn those in, and hopefully we will be able to study the family qualifications in next Sunday’s lesson.

As we close, I hope there is one thing that has impressed us through our study this morning, and that is, the Bible is our guide. The Bible is our creed. The Bible is a blueprint for the Lord’s church. Not only does the Bible give us a pattern for church government, but it also tells us what we must do to be saved.

In response to the Lord’s sacrifice on the cross, we must believe in Jesus, we must change our lives, and we must be immersed in water for the forgiveness of our sins. If you would like to obey the gospel right now, you can let us know as we stand and sing...

To comment on this lesson: fourlakeschurch@gmail.com

“Elders: The Qualifications”

PART 1

1 Timothy 3:1-7 ¹ It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ² An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³ not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. ⁴ He must be one who manages his own household well, keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?), ⁶ and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. ⁷ And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

Titus 1:5-9 ⁵ For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, ⁶ namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. ⁷ For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸ but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

		ELDERS	QUALIFIED TO LEAD?	ALL CHRISTIANS
1.	“above reproach”	1 Timothy 3:2; Titus 1:6,7		Philippians 2:15
2.	“temperate”	1 Timothy 3:2		Titus 2:2 (with reference to older men)
3.	“prudent” “sensible”	1 Timothy 3:2; Titus 1:8		Titus 2:2,5 (with reference to older men and young women)
4.	“respectable”	1 Timothy 3:2		1 Timothy 2:9 (with reference to a woman’s “proper” clothing)
5.	“hospitable”	1 Timothy 3:2; Titus 1:8		1 Peter 4:9; Romans 12:13
6.	“able to teach”	1 Timothy 3:2		2 Timothy 2:24; 1 Peter 3:15
7.	“not addicted to wine”	1 Timothy 3:3; Titus 1:7		Ephesians 5:18

		ELDERS	QUALIFIED TO LEAD?	ALL CHRISTIANS
8.	<i>“not pugnacious”</i>	1 Timothy 3:3; Titus 1:7		Matthew 27:27-31; John 18:36
9.	<i>“gentle”</i>	1 Timothy 3:3		Galatians 5:23; James 3:17
10.	<i>“peaceable”</i>	1 Timothy 3:3		Titus 3:2
11.	<i>“free from the love of money”</i> <i>“not fond of sordid gain”</i>	1 Timothy 3:3; Titus 1:7		1 Timothy 6:10
12.	<i>“not a new convert”</i>	1 Timothy 3:6		Hebrews 5:11-6:12
13.	<i>“a good reputation with those outside the church”</i>	1 Timothy 3:7		Matthew 5:16
14.	<i>“not self-willed”</i>	Titus 1:7		Galatians 2:20; 2 Peter 2:10
15.	<i>“not quick-tempered”</i>	Titus 1:7		James 1:19
16.	<i>“loving what is good”</i>	Titus 1:8		Acts 10:38; 2 Timothy 3:3
17.	<i>“just”</i>	Titus 1:8		1 John 3:7
18.	<i>“devout”</i>	Titus 1:8		1 Timothy 2:8 (with reference to men)
19.	<i>“self-controlled”</i>	Titus 1:8		Galatians 5:23
20.	<i>“holding fast the faithful word”</i>	Titus 1:9		Philippians 2:16
21.	<i>“able to exhort in sound doctrine”</i>	Titus 1:9		2 Timothy 4:2; Titus 2:15 (with reference to the evangelist)
22.	<i>“able to refute those who contradict”</i>	Titus 1:9		2 Timothy 2:15 (with reference to the evangelist)

NEXT WEEK – “Elders: The Qualifications (Part 2)”