

- ✓ for
- Elders
- Part 3
- **Titus 1:6b–9**

"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, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or Part 1 rebellion.

For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not Part 2 pugnacious, not fond of sordid gain,

but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound Part 3 doctrine and to refute those who contradict."

"above reproach" (Titus 1:6a, 7a)

Character in the Home

two required qualities (v. 6)

Character in the Church

- five prohibited qualities (v. 7)
- seven required qualities (vv. 8–9)

Review

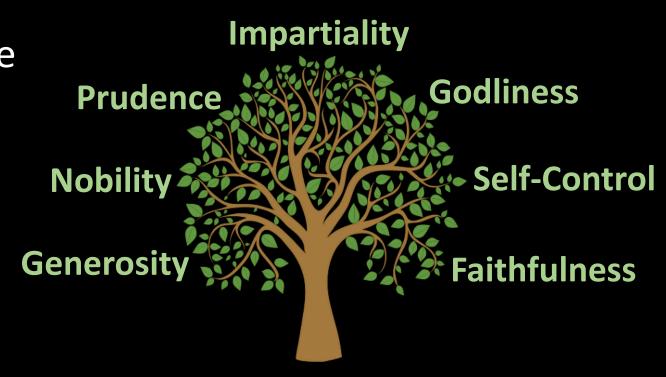
- Paul first lists two qualities of irreproachability that are to be assessed from the candidate's reputation in the home (v. 6).
- He then lists five characteristics that are disqualifying as they relate to church life (v. 7):
 - Pride ("self-willed")
 - Wrath ("quick-tempered")
 - Gluttony ("addicted to wine")
 - Aggression ("pugnacious")
 - Greed ("fond of sordid gain")



Overview

 In vv. 8–9, Paul now provides seven positive qualities that must mark the candidate considered for the office of overseer.

• They are not comprehensive (see 1 Tim 3:2–7), but they represent the fundamental virtues essential not only for church leadership, but also for Christian living.



These are the "seven qualifying virtues" for church leadership.

II. Evaluate elder-candidates then in general life (cont'd).

"but hospitable, loving what is good, sensible, just, devout, self-controlled" (1:8)

1. Generosity

- "Hospitable" is a compound word made up of φίλος (philos, "affection") + ξένος (xenos, "stranger").
- The term speaks of a *concern for strangers*, something antithetical to the vices of *self-focus* ("self-willed") and *greed* ("fond of sordid gain") in v. 7.
- 1 Timothy 3:2 "An overseer, then, must be . . . hospitable."

- "Hospitality" can be defined as the expression of charity toward those who do not merit such affection by virtue of a familial or a familiar relationship.
- In other words, "hospitality" is the expression of charity where it would not be expected to exist.
- It was expected of all those who believed in Jesus:
 - Romans 12:13 "contributing to the needs of the saints, practicing hospitality."
 - 1 Peter 4:9 "Be hospitable to one another without complaint."

"The community of faith does not need brilliant personalities but faithful servants of Jesus and of one another. It does not lack the former, but the latter."

—Bonhoeffer, Life Together, 107



2. Nobility

 "Loving what is good" is just one word in the original, made up of φίλος (philos, "affection") + ἀγαθός (agathos, "good").



- The word speaks of one who is devoted to what is inherently of a high standard of quality, whether to good persons or good things.
- It was used in the Greco-Roman world to describe "an especially respected and responsible citizen."

"What is 'good?' 'Good' is what God approves. We may ask then, why is what God approves good? We must answer, 'Because He approves it.' That is to say, there is no higher standard of goodness than God's own character and His approval of whatever is consistent with that character."

—Wayne Grudem, Systematic Theology, 197

"A pastor should 'love' the good not in an idle philosophical sense but by being passionate in embodying it and zealous to see that what is good flourish in and out of the church."

—Yarbrough, Letters to Timothy and Titus, 486

- The term "good" appears with unusual frequency in Titus, suggesting a particular weakness for Cretan believers.
 - Titus 1:16 The false teachers "profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed."
 - Titus 2:5 Young women are to be "sensible, pure, workers at home, kind [good], being subject to their own husbands, so that the word of God will not be dishonored."

- Titus 2:10 Slaves are not to be "pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect."
- Titus 3:1 Titus was to remind all Cretan believers "to be subject to rulers, to authorities, to be obedient, to be ready for every good deed."
- As we are increasingly conformed to the image of Jesus Christ, we increasingly love the things He loves, and He loves that which is *good*.



3. Prudence

• "Sensible" is another compound adjective, made up of $\sigma \tilde{\omega} \varsigma$ ($s\bar{o}s$, "sound/healthy") + $\phi p \dot{\eta} v$ ($phr\bar{e}n$, "thinking").



- The term speaks of one who is in control of oneself—particularly one's thoughts.
- It describes "a well-balanced state of mind resulting from habitual self-restraint."
- It is the antithesis of "quick-tempered" (v. 7).

"To be prudent is to be sound-minded, discreet, and sensible, able to keep an objective perspective in the face of problems and disagreements. Prudence is an essential quality of mind for a person who must exercise a great deal of practical discretion in handling people and their problems. Prudence tempers pride, authoritarianism, and self-justification."

—Strauch, Biblical Eldership, 193



- The term "sensible" also appears with unusual frequency in Titus, suggesting another needed emphasis in Crete.
 - Titus 2:2 "Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance."
 - Titus 2:3-5 "Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, so that they may encourage [train in prudence] the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored."

- Titus 2:6 "Likewise urge the young men to be sensible."
- Titus 2:11–13 "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live <u>sensibly</u>, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus."
- Every Christian is to strive for the right manner of thinking, of using his or her mind to think God's revealed thoughts after Him.

4. Impartiality

• "Just" refers to that which is "in accordance with high standards of rectitude, upright, just, fair."



- The emphasis of the word in this context is on righteous behavior toward other humans.
- Although this term was also very important to the Greeks, for Paul the only "standard of rectitude" was the one true God, "the righteous Judge" (2 Tim 4:8).

"Such a man is easy to do business with, is trusted in delicate matters, and unswayed by personal interest or social pressure."

—Kitchen, The Pastoral Epistles, 496



- The candidate for the office of overseer was to manifest impartiality and objectivity at a significant level in his life.
- This was necessary because of the great challenges that accompany leadership; *righteousness* is utterly essential!
- But this was also necessary because righteousness was a quality to be cultivated by all Christians.
 - Titus 2:11–12 "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age."

5. Godliness

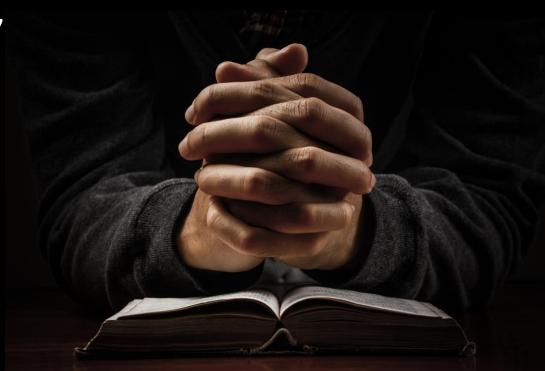
 "Devout" refers to one who is "holy," "devoted to God," or "pleasing/acceptable to God."



- Whereas the previous characteristic ("just") related to interpersonal relations, this one describes the candidate's relationship to God.
- Such a person is "godly" because he's like God.

"The life of the elder/overseer is to be just such a life—fully dedicated to the glory of God and brought into conformity to the will and purpose of God."

-Kitchen, The Pastoral Epistles, 497



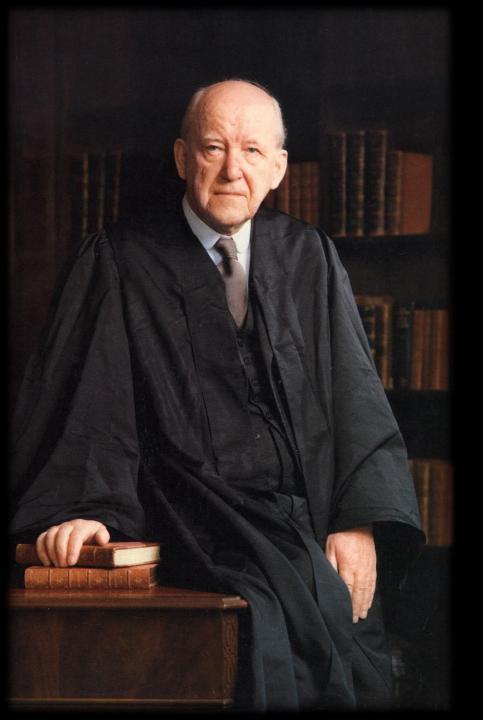
- The synonym for this term, "godliness," was used by Paul in his description of the goal of his apostleship:
 - Titus 1:1-2 "Paul . . . for the faith of those chosen of God and the knowledge of the truth which is according to godliness."
- Paul also used this same synonym, "godliness," to describe the goal of salvation:
 - Titus 2:11–12 "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age."

6. Self-Control

- "Self-control" refers to one who "has one's emotions, impulses, or desires under control."
- Whereas "sensible" referred to the control of one's thoughts, this virtue refers to the control over one's emotions, passions, and appetites.
- Proverbs 25:28 "Like a city that is broken into and without walls is a man who has no control over his spirit."

Self-control is "a governance or prudent control of one's desires, cravings, impulses, emotions, and passions. It is saying no when we should say no. It is moderation in legitimate desires and activities, and absolute restraint in areas that are clearly sinful. It would, for example, involve moderation in watching television and absolute restraint in viewing Internet pornography [It] covers every area of life and requires an unceasing control with the passions of the flesh that wage war against our souls."

—Bridges, Respectable Sins, 106–107



"I defy you to read the life of any saint that has ever adorned the life of the Church without seeing at once that the greatest characteristic in the life of that saint was discipline and order. Invariably it is the universal characteristic of all the outstanding men and women of God Obviously, it is something that is thoroughly scriptural and absolutely essential."

Martyn Lloyd-Jones, Spiritual Depression,210

"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" (1:9)

7. Faithfulness

- This is the only characteristic in Paul's list to Titus that deals with *ministry skill*.
- In 1 Timothy 3:2 Paul refers to this quality with a simple term ("able to teach"), but here he goes into considerable detail.
- The Cretan problem described by Paul in 1:10–16 explains this emphasis . . . something very important was at stake.

"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" (1:9)

• "Holding fast" describes "a strong attachment to someone or something"; it describes "unwavering adherence."



Matthew 6:24 – "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. You cannot serve God and wealth."

IMPLICATIONS



 Pray for your elders, that they would not neglect but grow in these virtues.

Examine your own life for the confirming virtues of generosity, nobility, prudence, impartiality, godliness, self-control, and faithfulness.

• Rely on God's provision—that *grace* He has send to save and to transform (2:11–12).