

2/17/81

LEADERS IN THE CHURCH

There are two passages in the Pastoral Epistles which are devoted to leaders in the local church and their qualifications:

1) ^{1 Timothy} Titus 3:1-13 where Paul refers to:

a) "A bishop" - ἔπισκοπος, which Thayer defines as "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly" (p. 243).

Cf. Phil. 1:1; Tit. 1:7; Acts 20:28; Heb. 13:17. The Lord is calling a "Bishop of your souls" in 1 Pet. 2:25.

b) "Deacons" - Διάκονος.

He is one who executes the commands of another. In the early church he seems to have been charged with caring for the poor, for widows, and any who were in need. Cf. Acts 6:3 ff.; Phil. 1:1; 1 Tim. 3:8, 12.

There were also deaconesses - Rom. 16:1.

2) Titus 1:5-9. Here "elders" - ἀρχοντες are mentioned interchangeably with bishops.

The same is true in Acts 20:17, 28 where "elders" are also called "overseers" and they are charged "to feed the church of God," "feed" being the root from which we get the word, Pastor - Πατρίανω, or Πατρίνω. Christ is called a Pastor, or Shepherd, in John 10:11, 14, 16; 1 Pet. 2:25; Heb. 13:20. Cf. also Eph. 4:11. Most seem to feel that in Eph 4:11 the pastor is a teacher.

Cf. also 1 Pet. 5:1-4.

Another term which is used, it seems, as a synonym for elder is ruler, or "chief men" in acts 15:22, followed in v. 23 with "elders."

Cf. Heb. 13:7, 17, 24. This word comes from ἕγομαι, or τῶν ἔγομένων (Heb. 13:7).

Peter was an elder (1 Pet. 5:1). So was John

(2 Jn 1; 3 Jn 1).

It seems that elders were ordained -- Acts 14:23; 1 Tim. 1:5

THE QUALIFICATIONS IN 1 TIMOTHY 3:1-7

1) "Blameless" - ἀνέγνωτος. Cf. 5:7, 6:14.

The context of the two passages speaks of those whose lives are being lived in conformity with the will of God as revealed in Scripture. French says that there must be nothing in his life that the enemy can lay hold of. Perhaps the rest of the qualifications would serve to define this first one.

2) "The husband of one wife" - παῖς γυναικὸς ἀνδρα. Cf. 3:12.

Does this mean that he has to be married?

Does this eliminate a divorced man who is remarried?

Does this mean that an elder should not continue to serve as an elder if his wife dies and he remarries?

It certainly means that a man cannot have more than one wife at a time. This was to correct conditions which existed among the unregenerate Gentiles, but we also have examples of polygamous marriages among believers in the OT - Abraham, Jacob, David, Solomon.

It also eliminates the present practice of a couple living together without marriage, and also any homosexual relationship.

In dealing with a passage like this we need to remember the situations out of which believers came to Christ.

Related to the problem would also be, in the situation where there has been a divorce if this took place before or after a person was saved.

- 3) "Vigilant" - Υπάρχων, translated "sober" in v. 11. Also in Tit. 2:2. This means either to abstain from wine entirely, or from its improper usage. NASB: "temperate."

With all of the warnings in scripture against drinking strong drink, it would seem that even the NT forbids totally the kind of social drinking of intoxicating beverages which has become somewhat common today even among professing Christians.

The warning here is against such pleasure(s) and such methods for avoiding difficulties and problems, instead of solving them. This is a person who is self-controlled.

- 4) "Sober" - σωπόντα, one who is able to govern his affections and passions, such as, lust, anger; a person who can withstand temptation, whose inner strength is greater than outward pressures. NASB: "prudent" 1 Tim 2:15 Tit 1:8; 2:2, 5.

- 5) "Of good behaviour" - Κορείον, a person who lives a well-ordered life. NASB: "respectable." He is modest, decent. He is a person who minds his own business and who fulfills his responsibilities. Cf. 1 Tim 2:9.

- 6) "Given to hospitality" - φιλόξενον, a lover of strangers. Cf. Tit. 1:8; 1 Pet. 4:9; Rom. 12:13; Heb. 13:2.

- 7) "Apt to teach" - διδασκικόν. NASB: "able to teach." Thayer: "skilful in teaching" Thus he is neither ignorant nor lazy. It assumes that he has a knowledge of the Word of God.

- 8) "not given to wine" - μη οἴνον. Cf. Tit. 1:7

- Sit. it is one who sits alongside of his wine, a person who is an habitual drinker.
 - 9) "no striker" - οὐ πλάκτων, a fighter, one who gets involved in quarrels. Cf. Tit. 1:7.
 - 10) "not greedy of filthy lucre" is not in many MSS. However, it is included under "covetous" at the end of this verse. Cf. Tit 1:7.
 - 11) "But patient" - ἀδέλφιος ἐπιγίκη, a person who is gentle (NASB), fair, mild. This has special reference to a person who graciously condescends to those who are inferior to himself.
 - 12) "not a brawler" - ἀπαρξός. Cf. Tit. 3:2. He is not contentious.
 - 13) "not covetous" - ἀβιάπυρος, not a lover of money. Cf. Heb. 13:5. This is the person who selfishly hangs on to what he has, trying by every means to increase it.
- (3:4) 14) His family life: "ruleth" - ἡγεῖσθαι, cf. 3:12; 5:17. It means one who directs, superintends, presides over his family. He does not leave this to his wife alone. "Having his children in subjection," which means submissive to his authority as the head of the family. "With all gravity" - μετὰ τάχας σεβούντος. This is a synonym with 5) -- κορυφών. What Paul is talking about here is the kind of a father who, without demanding it, has the love, respect, almost the worship of his children so that they do what he wants them to, not out of fear, but from the deepest kind of respect and because they want to please him.

(3:5) Related to the above: To "take care of the church of God." The verb is ἐπιμελοῦσθαι, cf. Luke 10:34 of the good Samaritan. A man who is not primarily interested in his

family will definitely not give the proper attention to the church.

- (3:6) (15) "not a novice" - πην νεόφυτος, the only place this is used in the NT not a neophyte, one who has recently been saved.

note the Devil's ~~is~~ ^{how} ~~is used to warn~~ trouble ^{is used to warn} the Church, and how he gets in through human pride.

- (3:7) (16) "a good report" = lit., a good testimony. This is with the world... The world often despises the church because of the failure of its leaders to practice what they preach!

"must" in the KJV is not in the N.I., but is implied from 3:2 -- a must by divine appointment.

DEACONS

- The first instance of deacons seems to be Acts 6:1-7.

The evidence of this is found in two expressions:

- 1) "Daily ministration" where we have ἕντειν τὴν διακονίαν
- 2) "To serve tables" where the verb is, διακονεῖν.

In 1 Tim 3:8 the word for "deacons" is Διακόνους. The same word is used in v.12. This is one who serves under another. Robertson says it is used of priests in 1 Cor. 3:5; 2 Cor. 3:6.

The original qualifications are given in Acts 6:3:

- 1) "Of honest report" - μαρτυρούμενος, men who have a good reputation, or testimony.
- 2) "Full of the Holy Ghost," and probably the idea is that it would be manifested by
- 3) Spiritual "wisdom" - one acquainted with the ways and will of God. This would be one who is taught in the Word.

Cf. Paul's prayers in Eph. 1 and Col. 1. See also Eph. 5:18-21 for the filling of the Spirit.

The more complete list is given in 1 Tim 3:8-13

- 1) (3:8) "grave" - σεβούσ, related to "gravity" in v.4. He is the kind of a person who commands the respect and honor of others without demanding it.
- 2) "not double tongued" - μηδεπόντες, "one placed between two persons and saying one thing to one, another to the other. Like Bunyan's Parson 'mr. Two-Tongues'" (Robertson, IV, 514). The intention is to deceive (Thayer, p. 152).
- 3) "not given to much wine"; expressed differently from v.3 above. This is to be

- addicted, one who sets his mind on it.
- See same word is used in 1 Tim. 1:4; 4:1; 6:3.
- 4) "not greedy of, filthy lucre" (not in many MSS
in v. 3 - πιν̄ αἰσχοκερδεῖς, a person who will
stoop to dishonest means) for making profit
Again dishonesty is fit, and covetousness.
- 5) (3:9) "The mystery of the faith" is a doctrinal
expression having to do with the truth
which is committed to us, the truth in all
of its NT. fullness, i.e., "the faith."

"On a pure conscience" - ἐν καθάπαυστη σεβασμῷ
This is a person whose convictions and his
life are consistent, in harmony, with the Word
of God.

- (3:10) 6) "Proved" - δοκιμάζεθωσεν. Before a man
assumes the office of a deacon he must
be proved and approved - in connection with
the other qualifications that are mentioned.
We do not give a man such a job hoping
that he will become fit. He must be fit
first.

"use the office of a deacon" (used again in
v. 13) means to serve as a deacon - from
διακονέω.

- 7) "Blameless" - ἀνέγκλιτοι, a different word
for "blameless" is used in v. 2. Here it
means that no charge is standing against
him, either justly or unjustly -- like minister
used to say in wedding ceremonies, "If anyone
here knows any (just) reason why..."

(3:11) HERE PAUL DOES SOMETHING WHICH HE DOES NOT
DO WITH THE ELDERS ("BISHOP") ABOVE; HE INSERTS
QUALIFICATIONS FOR THE WIVES.

"Grauel" - γρυπὰς (as in v. 8)

"not slanders" - πιν̄ εἰαρόλογος, from which
we get the word, Devil. This is a person who

- brings accusations against another, usually false.
- One commentator says that a man is most likely to be "double-tongued"; a woman, a slanderer (White in Robertson, IV, 575)
- "Sober" - οὐθαλής, as in v. 2, "vigilant," meaning self-controlled (and often applied to drinking).

"Faithful in all things" - θιστὰς ἐν πάσῃ. This is one who is trustworthy, one who is dependable.

Returning to the deacons --

- (3:12) 8) "Husbands of one wife" - same as in v. 2, Robertson says it clearly means "one at a time."
- 9) "Ruling... well" - as in v. 4, one who directs, superintends, presiding. The father is responsible to give his wife and his family the right kind of leadership, guidance.

(3:13) The conclusion: Those who serve well as deacons --

- "purchase" - περιττοῖνται, which means to get something that will remain, be abiding -- the thought apparently is that it will last for eternity.
- "a good degree" - βαθύς... καθός, which means to have a high standing, great honor, the lowly becoming exalted.
- Cf. Mt. 20:25-28 where "minister" is διάκονος and where "to be ministered" and "to minister" are from the same root
- "great boldness" - ἀρετὴν προπίσταν, which is both courage and assurance. Also confidence.

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- TITUS 1:5-9 - Elders (bishops) - cf vv. 5, 7.
- 1:5 Wuest (p. 143) says that this passage gives evidence of Paul's release after his first Roman imprisonment for, while he passed through Crete on his way to Rome the first time, he did not do as is mentioned here, nor was he in Crete during any of his first three journeys. Paul had left ~~Timothy~~ ^{Titus} to complete the settling up of the church, which included the ordination of elders.

"Ordos" - KATASTÍNOS, i.e. act subj., from KATÍSTIPI, to appoint someone to administer an office. The word in Acts 14:23 is XEIPOTOVÉW which means to appoint or elect, apparently speaking not so much of the purpose as the actual ordination itself.

- 1:6 The qualifications begin here:

- 1) "Blameworthy" - ἀνέκδητος -- as of the deacons in 3:10, not charge (false or otherwise) standing against him.
- 2) "The husband of one wife" - πιας γυναῖκος ἀνίπ. Cf. 1 Tim 3:2.

- 3) Three things are said of his "children":

- a) "Faithful" - θιστά, where it could mean believers, but the following two terms indicate that it could mean faithful, dependable, trustworthy. Perhaps it means both.
- b) "Not accused of riot" - πινὲν κατηγορία ἀστίας. It means not with an accusation or charge of being one whom they say, "cannot be saved" (p. 82) - one who is abandoned to his sins, dissolute, profligate.

- c) "Or unruly" - οὐτακτικός. It is used again in v. 10. It means one who is uncontrollable. He has not learned subjection.

- (1:7) 4) "Bē-ē-lē-n̄" is used again, showing that a part of this has to do with his family. This is the same word as at the beginning of v. 6.

And then the elders and bishops (you have the former word in v. 5 and the latter here in v. 7) are given a third title: "the steward of God" - θεοῦ οἰκονόμος. For this is the manager of a house, one entrusted with the responsibility of running a household - here, the house of God. The idea is present in 1 Tim. 3:4,5.

- 5) "not self-willed" - μὴ αὐτάριστος; this is a new word. Thayer: "self-pleasing, self-willed, arrogant" (p. 83). It is found only elsewhere in 2 Pet 2:10. French says that he is

one who pleases himself, who is so pleased with his own that nothing pleases him besides . . . He is one so far overvaluing any determination at which he has himself once arrived that he will not be removed from it. . . The man thus obstinately maintaining his own opinion, or asserting his own rights, is reckless of the rights, feelings and interest of others; one indeed who with no motive at all is prompt rather to run counter to these, than to fall in with them (p. 349).

He is stubborn, obstinate, unable to work with others

- 6) "not soon angry" - μὴ ὅργιστος. This word is also new. He is a person who "blows his top" with little provocation, the kind of a person we have to say, has to be handled with kid gloves! He is irascible. His primary response is anger. Coming from ὅργιν, it means that he carries a grudge, he doesn't "get over his mad," and he looks for a chance to get even.
- 7) "not given to wine" - cf. 1 Tim 3:3
- 8) "no striker" - μὴ τίλπκτης, cf. 1 Tim. 3:3. He is not quarrelsome, argumentative

- 9) "not given to filthy lucre" - μὴ αἰσχρόκερδην.
 Cf. 1 Tim 3:3; Tit. 1:11. See also 1 Pet. 5:2 -- which is another passage to be considered. He is not to be in it for the money. This would disgruntify all who charge for their services.

After giving 5 negatives (and we must see that negatives do have a place in the word of God), Paul concludes with positives:

- 10) 1:8 "A lover of hospitality" - φιλοξένος. Cf. 1 Tim 3:2. French says that this is a person who loves to open his home for persecuted, homeless believers, or to travelling servants of the Lord, or to church meetings. Cf. The Pastoral Epistles, p. 55.

- 11) "A lover of good men" - φιλάγαθος. Or this could be simply one who loves good. It is only used here. He hates evil. He will rebuke, correct, chastise. French (pp 234) says that the Lord was showing His love for the good when He drove the money-changers out of the Temple, and when He denounced the scribes and Pharisees in Mt 23.

- 12) "Sober" - σωφρόν. Cf. 1 Tim. 3:2. In Tit. 2:5 it is translated, "discreet." He is self-controlled with respect to his passions.

- 13) "just" - Σίκαλος, one whose thinking, feeling, and acting are all in conformity with the Word of God. He always wants to know what the Word of God says, and that settles it for him. This especially has reference to men.

- 14) "Holy" - ὁσιός, according to Alford and others has to do with God primarily (in contrast with the preceding word, "just"). But French disagrees (although it is hard to see what he means). The idea is that these two words, "just, holy," "together complete the idea of moral perfection" (Alford, III, 125).

- 15) "Temperate" - ἔκπατη, which means self-control. It is one of the fruit of the Spirit. Lit. it means to hold in.
- 16) "Holding fast the faithful Word" - ἀντεχόμενον τοῦ πνεύματος λόγου. The idea in this verb is that of "withstanding opposition" (Wuest, p. 185). Alford (III, 411) says that it means to hold to the Word, refusing to let it go. "Gainsayers" are just the opposite. They lit. speak against it (τοὺς ἀντιλέγοντας). "By sound doctrine" the bishops not only stand for the truth and oppose error, but they "convince," or convict, "the gainsayers." "Sound" - τὸν ὑγιαινόν, pure, true. Cf. 1 Tim. 1:10; 6:3 ("wholesome words"); 2 Tim 1:13; 4:3; 2 Tim. 1:9.

This is a good verse on evangelism and missions.