Marks of Spiritual Maturity

1 Timothy 3:1-7
Titus 1:5-9
Recognizing an elder . . .

Requires an unusual perspective!
**According To God’s Perspective**

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<td>&quot;able to defend the truth.&quot;</td>
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**NOT:** wealth, position, power, friendship, charisma or skills . . .
Qualifications - all areas

Titleus 1:8

Individual

Home

Community

Church

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Qualifications Are . . .

• A Peek into a man’s spiritual heart . . .

• Safeguard against wrong leadership . . .

Spiritual Measure of God’s Leader . . .
Include Traits & Ables . . .

• Character Traits

• Two Abilities

• Patterns of Life - not flawless perfection

• Very High Standards
Lord Looks For Patterns of Life

THE LORD WATCHES THE WAY OF THE RIGHTEOUS.
“Above Reproach”

ανεπιλημμπτον = “one cannot be validly accused”

There are no **valid** damaging accusations against him . . .

- strong pattern of high moral conduct
- no valid criticism
- without major fault
“Husband of one wife”

μιας γυναικος ανδρα = “one woman man”

Major views:

• Not a bigamist
• Never divorced
• Completely devoted to his wife
“Temperate”

νηφαλιον = “sober, wineless”

He avoids excesses and extremes:

• Root word means “no wine”
• But it had the sense of sober – that is, “he was not out of control.”
“Prudent”

σωφρωνα = “well-disciplined, self-controlled”

He wisely establishes priorities . . .

“the idea of a correct way of reasoning, but also a sense of moderation, a moderation or reserve that is expressed in inner equilibrium.”

C. Spiq.

emphasis on his thinking
Respectable

κοσµίων = “well-behaved, modest, respectable”

He is respected . . .

• The person is well-behaved or virtuous.
• He is not a ball of confusion.
• He is virtuous
• His life is well ordered and honorable.

emphasis on his conduct

1 Tim. 3:2
He loves strangers . . .

- This person shares his stuff
- He loves strangers
- He invites others into his home
“Able to Teach” - part 1

διδακτικόν = “skilled at teaching”

• Occurs in **only** two N.T. passages
  - 1 Tim. 3:2
  - 2 Tim. 2:24

• Definition rests heavily on Greek lexicons
“Able to Teach” – part 2

διδακτικόν = “skilled at teaching”

“skillful in teaching”
- Philo (Congr. 35; Praem. Poen. 27)
- Arndt, W. F. A Greek-English Lexicon
- Calvin, John. 1 Timothy
- Colin Brown, DNTT
- Danker and Bauer’s Greek-Lexicon

“apt and skillful in teaching”
- Thayer’s Greek Lexicon
“Able to Teach” - part 3

one qualified to teach

- A. T. Robertson, Word Pictures

not merely given to teaching, but . . . skilled in it

- Kenneth Wuest, 1 Timothy

both the willingness and the skill and ability to teach.

- Heibert, First Timothy

highly skilled teacher

- John MacArthur, 1 Timothy

skilled teacher

- J. N. D. Kelly, The Pastoral Epistles
“Able to Teach” - part 4

As the principal business of a preacher of the gospel is to teach, or to communicate . . . the knowledge of the truth, the necessity of this qualification is obvious. He is one . . . who is qualified to impart to others on the doctrines . . . and he is industrious, and self-denying, and loves to study in order to know God . . .

Albert Barnes, 1840 A.D.
This is something I emphasize, because I do not feel any man ought to be an elder in a church unless he can teach the Word of God. I used to say to my church officers that I wished it was possible to give a theological exam to each one of them to determine if he was qualified to be an officer.

J. Vernon Mc Gee
“Able to Teach” - part 6

... one that is able to instruct others, and who has a facility or aptness to it, neither an ignorant nor yet a lazy man.

Matthew Poole, 1700 A.D.
“Holds Fast To The Word”

αντεχομενον του κατα την διδαχην πιστου

= “holds firmly, clings to the faithful teaching”

He is faithful to the truth . . .

• He believes all of it is the truth.
• He holds to sound teaching (2 Tim. 2:2)
• He is mindful of James 3:1-2.
• He is diligent (2 Tim. 2:15)
"Able to exhort . . . refute"

παρακαλεω . . . αντιλεγω = “to call or exhort . . . speak against or contradict”

He is able to defend the Word of God . . .

• He has a solid grasp of scripture. He is not dependent on someone else.

• He can explain scripture at the “drop of the hat.”

• He can identify error.
Part II – Personal Stuff
“Not Pugnacious but . . .”

μη πληκτην = “not given to physical violence”

He is not a physical fighter . . .

• This man does not exhibit a pattern of physical violence.

• He does not have to have his own way

• It is contrasted to the next word . . .
"Gentle"

επιεκη = “forbearing, gentle, yields his rights”

He is forbearing with others . . .

• Has the sense of gentleness with a sense of grace towards others.
• He does not fight for himself.
• He yields his rights.
• His focus is eternal.
μη αυθαδη = “one who does not please himself”

He is not self-serving . . .

• He does not have a pattern of promoting himself.

• He encourages others at his own expense.
“Uncontentious”

\[\alpha\mu\alpha\chi\omicron\ \ = \ “not \ argumentative, \ not \ verbal \ violence, \ peaceable”\]

He is not an arguer. . .

- Among the leadership this translates to not being the king of many mountains.
- This does not preclude the elder from taking a firm position on issues. He seeks unity of purpose and mind.
- He is not a debater.
“Not Quick Tempered”

μη οργιλον = “not prone to anger”

He is longsuffering . . .

• This elder is slow to anger.
• He seeks “to bring others along.”
• He is justly angry over sin.
“Free From Love of Money”

αφιλαργυρον = “not a lover of money”

He does not love money . . .

• He is not greedy.
• Money is not a major focus of his life.
• He does not pursue money
“Not Fond of Sordid Gain”

μη αἰσχροκερδὴ = “not fond of sordid gain, shamelessly greedy for money, dishonest gain”

He honestly earns his living . . .

• He is honest in his work
• He does not cheat his customers
• He does not cheat the local and federal governments.
• He does not use the church.
He caringly-manages his family. . .

- Προιστημι has the sense of leading, control, and caring for.
- Same word used in 1 Tim. 5:17
- More than just organization - has a shepherd’s heart for his family.
“Children under control”

τεκνα...ἐν ὑποταγῇ = “children in submission”

His children obey him with respect . . .

• His children are in submission.

• His children respect him and do not despise or hate him.

• Titus 1:6 illustrates this principle . . .
“Children are well behaved”

His children are not in rebellion . . .

- Children usually reflect their parents
- Rebellious children *usually* imply that there is something seriously wrong in the home.

\[\text{μη ἐν κατηγορίᾳ ασωτιασ απωνυποτακτα} = \text{not in accusation of dissipation or rebellion.}\]
“Children Who Believe”

τεκνα εχων πιστα = “children have faith”

His children believe . . .

• His children hold to the faith.
• This implies his children share his faith and are born again.
μη νεοφυτον  = “not newly planted”

He is not a new believer . . .

• This eliminates the new Christian from leadership.

• Jesus did not start ministry until He was 30 years of age.

• “Elders” were typically someone of an older age.

1 Tim. 3:6
“Good Reputation Outside”

μαρτυρίαν = “testimony good . . . outside”
καλὴν . . . εξωθεν

He has a good testimony with those outside the church . . .

• The world should have a high regard for this individual’s ethics and morals.

• He should be known as a believer to the world.

• Does not end up being “two-persons.”
“Devout”

οσιος = “holy, devout, dedicated”

He lives a holy life . . .

• The elder lovingly seeks to please the Lord.

• He is committed to the Lord.

• His pattern of life is dedicated holy living.

Titus 1:8
“Just”

δικαιον = “law-abiding, upright, honest, good”

He “observes the right” . . .

- Personal - The elder obeys the laws of the land, and seeks to bring out the good in his family.
- Others - This elder seeks justice for all, including the widows, orphans, and poor.
Elders - Should Be Followable

God’s Standard For Leaders

1 Tim. 3:1-7
Titus 1:5-9

Godly Pattern For All

Hebrews 13:7