



God's Shepherds



“This is a faithful saying: If a man desires the position of a bishop, he desires a good work” (1 Timothy 3:1)

A Series Of Sermons By David Padfield

The Elder And His Family

Introduction

- I. Paul left Titus in Crete so that he might ordain elders (Titus 1:5).
 - A. The character of those appointed was not left up to Titus.
 - B. Qualifications for elders are given by inspiration (Titus 1:6–9; 1 Tim. 3:1–7).
 - C. God has always had qualifications for those who would lead (Exo. 18:21).
 - D. If we throw out one qualification, we might as well throw out all.
 - E. The Lutheran Church elected their first woman bishop in April 1992.
- II. Many of the qualifications for elders start long before the man is of proper age.
 - A. This series of lessons to help *young* men prepare for eldership.
 - B. Many sermons on the eldership are preached twenty years too late.
 - C. Women need to listen so they may help husbands develop needed qualities.
- III. One responsibility given to elders is that of being examples to flock (1 Pet. 5:1–4).
 - A. “Remember those who rule over you, who have spoken the word of God to you, whose faith follow...” (Heb. 13:7).
 1. “Follow” means “to imitate” (Gr. *mimēomai*, SR# 3401).
 2. Disciples are required to imitate in behavior the faith of those who rule.
 - B. Idea of a shepherd (John 10:1–4)—there is no driving, but constant leading.
 1. The shepherd’s voice never directed to a path which the shepherd himself did not tread, but even if it did, the sheep would follow the shepherd himself.
 2. There is a difference between leading and barking orders.
- IV. Elders and deacons are to “first be proved” (1 Tim. 3:10).
 - A. The best “proving ground” is in their own home (1 Tim. 3:5).
 - B. Some sum it up the qualifications for the eldership as, “He must be married and have children who were baptized.”
 1. This is certainly true, but there is far more involved in it than that.
 2. Let us notice the qualifications which deal with the elder’s family.

Discussion

- I. **The Husband Of One Wife (1 Tim. 3:2)**
 - A. There has been much discussion as to whether a divorced man or widower could serve as an elder.
 - B. The KJV, NKJV, RSV, NAS and KJII simply say “the husband of one wife.”
 - C. However, Moffatt, Goodspeed, Weymouth, Barclay and the NAS specify “married only once.”
 - D. Their wives must have a character that is above reproach (1 Tim. 3:11).
 1. “Reverent” — grave, serious, honorable, worthy of respect.
 2. “Not slanderers” — not gossips, not malicious talkers — many men become disqualified at this point.
 3. “Temperate” — sober (KJV); nearly all translations use the word “temperate” which speaks of self-control.
 4. “Faithful in all things” — absolutely and completely trustworthy.
- II. **Ruling His Own House Well (1 Tim. 3:4)**
 - A. Primary meaning is to “govern” or “manage” the house.
 - B. Some men who totally fail here because they were never home.
 - C. It is impossible to bring children up in “the nurture and admonition of the Lord” (Eph. 6:4) if you are not home—this charge was given to fathers.

- D. They have neglected their children and left their upbringing to their wife.
- E. This type of example do not need. We can see neglect all around us.
- F. Must rule their own house “well”—not just getting by.
 - 1. He is to be an example in this matter.
 - 2. Young men need to learn this lesson now.

III. The Elder And His Children

- A. “His children in submission with all reverence” (1 Tim. 3:4).
 - 1. Goodspeed translates “under control.”
 - a) In control at home: chores; TV; bedtime; home at proper hour.
 - b) In control at school: obedient even away from home.
 - c) In control at services: listen; don’t distract other; reverence; faithful.
 - 2. Most translations stress the keeping of dignity, honor and respect.
 - a) This rules out shouting matches with children.
 - b) Children who obey because “this is right” (Eph. 6:1), not because of threats made by their father.
 - c) You can tell whether children respect their father by *how* they answer.
- B. “Faithful children not accused of dissipation or insubordination” (Titus 1:6).
 - 1. Paul does not use the word “Christian” but “faithful” (full of faith).
 - 2. Involves more than just showing up and filling a pew 3 hours a week.
 - 3. Translations often use the word “profligate” which means “recklessly wasteful” or “given over to self indulgence,” “reckless spending on personal pleasure.”
- C. “For if a man does not know how to rule his own house, how will he take care of the church of God?” (1 Tim. 3:5).
 - 1. Paul asserts most emphatically that if a man does not know how to rule his own house well he is incompetent to lead the church of God.
 - 2. Men with a poor home life would subject the church to the ridicule of the community and the disdain of God.
 - 3. Parable of the talents (Matt. 25:14–30).

Conclusion

- I. Preparations for the eldership need to start while you are still young.
- II. Use wisdom and discretion in choosing a mate (Prov. 31:10–31, esp. vs. 23).

Elders And Their Community

Introduction

- I. We are in a series of lessons dealing with the shepherds of the flock (Acts 20:28).
- II. The qualifications are found by inspiration (1 Tim. 3:1–7; Titus 1:5–9).
- III. In lesson one we studied the qualifications which dealt with the elders family.
 - A. Husband of one wife (1 Tim. 3:2).
 - B. Wives who are reverent, not gossips, temperate, faithful (1 Tim. 3:11).
 - C. Rule their own house *well* (1 Tim. 3:4).
 - D. Children in submission with all reverence (1 Tim. 3:4).
 - E. Faithful children, not accused of being profligates (Titus 1:6).
 - F. A man who won't or can't manage own house is not competent to be a shepherd (1 Tim. 3:5).
- IV. Many of the qualities of good elders are determined in one's youth.
 - A. Men often tell me what they are going to do for the Lord when they retire.
 - B. Today, we want to look at the elder and his community.

Discussion

- I. **An Elder Must Be Blameless (1 Tim. 3:2; Titus 1:6–7)**
 - A. Blameless (Gr. *anepileptos*, SR# 423) “Or without reproach: one who cannot be laid hold of: who gives no ground for accusation” (Vincent, *Word Studies In The New Testament*, Vol. 4, pg. 29).
 - 1. “It is not enough for him to be not criminal; he must be one against whom it is impossible to bring any charge of wrong doing such as could stand impartial examination” (*Expositor's Greek Testament*, Vol. IV, p. 111).
 - 2. “...affording nothing that an adversary could use as the basis for an accusation” (*Trench's Synonyms Of The New Testament*, p. 403).
 - 3. NIV translates this as, “Now the overseer must be above reproach...”
 - 4. “one against whom no evil charge can be sustained; one who is above an established charge of evil” (Phillips, *Scriptural Elders & Deacons*, p. 93).
 - B. The meaning can be seen in Luke 20:20–26.
 - 1. “Which of you convicts Me of sin?” (John 8:46).
 - 2. No shame or embarrassment must be brought upon the church by elders.
 - 3. No irregular conduct in social life.
- II. **The Elder And His Temperament**
 - A. If he does his duty, an elder will have frequent occasions to try his patience.
 - 1. Even under provocation he must not lash out, either by words or fists.
 - 2. Unless he is well supplied with self-control, he will become ill-tempered.
 - 3. Self-control is a fruit of the Spirit (Gal. 5:23; 2 Peter 1:6).
 - B. “Not Violent” (1 Tim. 3:3; Titus 1:7) [“no striker” KJV].
 - 1. “a pugnacious or combative person” (Vincent, Vol. IV, pg. 230).
 - C. “Not Quarrelsome” (1 Tim. 3:3) [“not a brawler” KJV].
 - 1. Vincent suggests the word means “not contentious.”
 - 2. One always finding fault; can't disagree with becoming defensive.

- D. “Not soon angry” (Titus 1:7) [“not quick tempered” NIV].
1. Anger itself is not wrong, “Be angry, and sin not” (Eph. 4:26).
 2. Jesus was angry, but He never lost His self-control (Mark 3:5).
 - a) He never lashed out when His pride was insulted or His ego bruised.
 - b) Some people confuse temper tantrums for righteous indignation.
 3. How would he react if publicly rebuked? (1 Tim. 5:19–20).

III. The Elder And His Money

- A. “Not greedy for money” (1 Tim. 3:3; Titus 1:7).
1. This word covers not only the love of money, but questionable means of getting it.
 2. This word (Gr. *aischrokerdes*) includes those who thirst for power.
- B. I do not see any way possible for an elder to be in some occupations: liquor store worker, some clubs and maybe even politics.
- C. He is not to be a lover of money (1 Tim. 6:6–10; Matt. 6:19–21).

IV. Not Given To Wine (1 Tim. 3:3; Titus 1:7)

- A. Wine (unfermented grape juice) was used as a beverage and as a medicine.
1. When used as a medicine, it was used both internally and externally.
 2. Timothy was told to take a little wine for his infirmities (1 Tim. 5:23).
 3. The good Samaritan poured oil and wine on the wounded (Luke 10:34).
- B. Elders must not be subject to wine or other intoxicating liquors.

V. Of Good Report Among Those Who Are Outside (1 Tim. 3:7)

- A. “He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap” (1 Tim. 3:7, NIV).
1. “Report” (SR# 3141, Gr. *marturia*) “in an ethical sense, of testimony concerning one’s character” (J. H. Thayer, *Greek-English Lexicon Of The New Testament*, p. 391).
 2. The word is used in other passages (Mark 14:55, 56, 59).
- B. There are some things you can do at a young age that will scar you for life:
1. Draft dodgers: they could have at least served as medics.
 2. Drug users: get in a car wreck or get arrested and people will not forget.
 3. Adultery: break your wedding vows that were made in God’s presence.
 4. You can stop any of these things and bring forth fruit worthy of repentance (Matt. 3:8).
 5. Repentance with evidence the world cannot question (Acts 19:18–20).
- C. Carelessness with money will come back to haunt you.
1. “Owe no man anything” (Rom. 13:8, KJV, NKJ, ASV).
 2. NIV translates this as “Let no debt remain outstanding.”
 3. When you go to a department store and sign your name on a credit slip, you are giving them your word that the bill will be paid.

Conclusion

- I. Every Christian is to be an example (Matt. 5:13–16).
- II. A good name takes years to establish and moments to destroy.

Elders And Their Character

Introduction

- I. In our first lesson, we discussed the elder and his family:
 - A. Husband of one wife (1 Tim. 3:2).
 - B. Wives who are reverent, not gossips, temperate, faithful (1 Tim. 3:11).
 - C. Rule their own house well (1 Tim. 3:4).
 - D. Children in submission with all reverence (1 Tim. 3:4).
 - E. Faithful children, not accused of being profligates (Titus 1:6).
 - F. One who can't manage his own house is not competent to be an elder and shepherd the church of God (1 Tim. 3:5).
- II. In our second lesson, we looked at the elder and his community (reputation):
 - A. Must be blameless (1 Tim. 3:2; Titus 1:6-7).
 - B. His temperament:
 - 1. "Not violent" (1 Tim. 3:3; Titus 1:7).
 - 2. "Not quarrelsome" (1 Tim. 3:3).
 - 3. "Not soon angry" (Titus 1:7).
 - C. Not greedy for money (1 Tim. 3:3; Titus 1:7).
 - D. Not given to wine (1 Tim. 3:3; Titus 1:7).
 - E. A good report among those who are outside (1 Tim. 3:7).
- III. In this lesson, we want to look at the inward qualities of an elder.
 - A. These qualities are developed early in life (1 Tim. 3:1-7; Titus 1:5-9).
 - B. Last week we looked at *reputation*, now we will look at *character*.

Discussion

- I. **The Inward Qualities Of A Godly Man**
 - A. "Temperate" (Gr. *nephalios*; KJV "vigilant") (1 Tim. 3:2).
 - 1. "The reference is to the clarity and self-control necessary for sacred ministry in God's work" (G. Kittel, *Theological Dictionary of the New Testament*, 4:941).
 - 2. "In N.T. the meaning of the verb is always metaphorical, to be calm, dispassionate, and circumspect" (Vincent, Vol. IV, p. 229).
 - 3. A man who can control his tongue, his temper and recreation.
 - B. "Of good behavior" (Gr. *kosmios*; "respectable" NIV) (1 Tim. 3:2).
 - 1. "'orderly, modest,' is translated 'orderly' in 1 Tim. 3:2, RV, for KJV, 'of good behavior.' Both have 'modest' in 1 Tim. 2:9." (W. E. Vine, *Vine's Expository Dictionary of the New Testament*).
 - 2. This is a man who will not be found at the public swimming pool.
 - C. "Sober-minded" (Gr. *sophron*; "sober" KJV; "self-controlled" NIV) (1 Tim. 3:2).
 - 1. "Basically it means 'of sound mind, sane, in one's senses,' and then 'curbing one's desires and impulses, self-controlled, temperate'" (Ralph Earle, *Word Meanings In The New Testament*).
 - 2. Heb 13:17 "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account."
 - D. "Gentle" (Gr. *epieikes*; "patient" KJV) (1 Tim. 3:3).
 - 1. "It expresses that considerateness that looks humanely and reasonably at the facts of a case; it is rendered 'gentle' in 1 Tim. 3:3 RV, (KJV, 'patient')" (W. E. Vine).

- E. “Just” (Gr. *dikaios*; “upright” NIV) (Titus 1:8).
 - 1. “Was first used of persons observant of dike, ‘custom, rule, right,’ especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right. The Eng. word ‘righteous’ was formerly spelt ‘rightwise,’ i.e. (in a) straight way. In the NT it denotes ‘righteous,’ a state of being right, or right conduct, judged whether by the divine standard, or according to human standards, of what is right” (W. E. Vine).
 - 2. “Doing nothing with partiality” (1 Tim. 5:21).
- F. “Holy” (Gr. *hosios*; SR# 3741) (Titus 1:8).
 - 1. “Signifies ‘religiously right, holy,’ as opposed to what is unrighteous or polluted. It is commonly associated with righteousness” (Vine).
 - 2. See 1 Peter 1:13–16.
- G. “Self-controlled” (Gr. *emkrates*; “temperate” KJV) (Titus 1:8).
 - 1. “N.T.∞. Originally, having power over; possessed of; hence, controlling, keeping in hand” (Vincent, Vol. IV, p. 334).
 - 2. This would include such things as language, gambling, etc.
- H. “Not self-willed” (Gr. *authades*; “not over bearing” NIV) (Titus 1:7).
 - 1. “Denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will, ‘self-willed,’” (Vine).
 - 2. “He obstinately maintains his own opinion, or asserts his own rights, while he is reckless of the rights, opinions and interests of others” (Trench).
 - 3. No one admires a self-willed individual—a source of discord and wars.
 - 4. “nor as being lords over those entrusted to you” (1 Pet. 5:3).
 - 5. The eldership is a joint office held with other men.

II. His Treatment Of Others

- A. “Lover of what is good” (Gr. *philogathos*; “lover of good men” KJV) (Tit. 1:8).
 - 1. “loving that which is good” (Vine).
 - 2. Those who love goodness will encourage it in others and “goodness” will be found in his own life.
- B. “Hospitable” (Gr. *philoxenos*; “a lover of hospitality” KJV) (Tit. 1:8).
 - 1. “loving strangers” (Vine).
 - 2. This does not mean he is to be the social director of the church.
 - 3. “Be hospitable to one another without grumbling” (1 Pet. 4:9).
 - 4. “Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels” (Heb. 13:2).

Conclusion

- I. These characteristics are to be in the lives of every Christian (2 Pet. 1:5–7).
- II. Elders must not only have these qualities, but exemplify them (1 Pet. 5:3).

Elders And Their Work

Introduction

- I. The man who would serve as an elder:
 - A. His family:
 - 1. One wife who is reverent, not a gossip, temperate and faithful in all things (1 Tim. 3:2, 11).
 - 2. Ruling his own house well (1 Tim. 3:4).
 - 3. Faithful children in submission with all reverence (Tit. 1:6; 1 Tim. 3:4).
 - B. His reputation:
 - 1. Blameless (1 Tim. 3:2).
 - 2. Temperament: not quarrelsome or soon angry (Tit. 1:7; 1 Tim. 3:3).
 - 3. Not greedy for money nor given to wine (1 Tim. 3:3).
 - 4. Good report among those who are outside (1 Tim. 3:7).
 - C. His character:
 - 1. Temperate of good behavior, sober-minded, gentle, just and holy.
 - 2. Self-controlled, not self-willed, a lover of what is good and hospitable.
- II. Today, we want to look at the work of an elder.
 - A. Some of his work can be seen in the qualifications (1 Tim. 3:1–7; Titus 5-9).
 - B. We have tried very hard to look at every word which describes their qualifications and work.

Discussion

- I. **Elders Must Be Capable Teachers**
 - A. “Apt to teach” (Gr. *didacticos*; 1 Tim. 3:2).
 - 1. “...one word in Greek, the adjective *didacticos* (cf. *didactic*). It is found only here and in 2 Tim. 2:24. The meaning is ‘skillful in teaching’” (Earle).
 - 2. “And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient...” (Tim. 2:24).
 - B. “Hold fast” the faithful word (Gr. *antechomai*; Titus 1:9).
 - 1. “in the N.T. ...to keep one’s self directly opposite to any one, hold to him firmly, cleave to” (Thayer).
 - 2. I’ve know men who think they’re elder material, yet they can’t even name the books of Bible.
 - C. “Exhort” (Gr. *parakaleo*; Titus 1:9).
 - 1. “to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future...” (Vine).
 - 2. “Therefore *comfort* one another with these words” (1 Thes. 4:18).
 - D. “Convict those who contradict” (Titus 1:9) [“convince the gainsayers” KJV].
 - 1. Proficiency with Word will enable them to so act (Titus 1:10–11).
 - 2. He is to be able to do this himself, not just ask a preacher to do so!
 - E. “Shepherd the church of God” (Acts 20:28) [KJV “feed the church”].
 - 1. A shepherd is to keep the sheep from straying (Heb. 13:17).
 - 2. A shepherd is to lead the sheep to water and pasture (1 Pet. 5:2).
 - 3. A shepherd is to protect the sheep from all danger (Acts 20:29–30).
 - 4. The prime function of an elder is not to watch over the money or take care of business, but to “watch for your souls” (Heb. 13:17).

II. The Elder Is A Steward Of God

- A. “Steward” (Gr. *oikonomia*, Titus 1:7).
 - 1. “the management of a household or of household affairs; specifically, the management, oversight, administration, of others’ property; the office of a manager or overseer, stewardship” (Thayer).
 - 2. The word is also used in Luke 16:1–4.
- B. “Watch out for your souls” (Heb. 13:17).
 - 1. “Watch” (Gr. *agrupneo*) “to be sleepless, keep awake, watch” (Thayer).
 - 2. “Shepherds” who sleep during worship services are a disgrace!
 - 3. They are to “take care of” the house of God (1 Tim. 3:5).
- C. “Nor being lords over those entrusted to you” (1 Pet. 5:3).
 - 1. Idea of a shepherd (John 10:1–4). There is no driving, but constant leading.
 - 2. There is a difference between leading and barking orders.

III. The Elder As An Example To The Flock (1 Pet. 5:1–4)

- A. “Remember those who rule over you, who have spoken the word of God to you, whose faith follow...” (Heb. 13:7).
 - 1. “Follow” means “to imitate” (Gr. *mimeomai*, SR# 3401).
 - 2. Disciples are required to imitate in behavior the faith of those who rule.
- B. An elder is to be an example of: fatherhood, as a husband, a neighbor, a teacher, in faith and recreation.

IV. The Elder And Gospel Preachers

- A. Both have responsibilities in the church (Eph. 4:11–16).
- B. Elders must realize that preachers are not their “employees.”
- C. An evangelist is a member of a congregation like everyone else.
 - 1. But there are functions of his work over which no one has control.
 - 2. In preaching the gospel, he is amenable only to God.
 - 3. “The word of God is not bound” (2 Tim. 2:9)—not bound by elders!
 - 4. Paul told Titus, “Speak these things, exhort, and rebuke with all authority. Let no one despise you” (Titus 2:15).
 - 5. In speaking, exhorting and rebuking, an evangelist may even have to rebuke elders (1 Tim. 5:19–20).
 - 6. To confirm this understanding, Paul said, “Let no one despise you.”
 - 7. “Despise” means “Let no man think around thee.” (Robertson).
 - 8. Do not allow anyone to circumvent the truth with which you are entrusted, by seeking to bind the truth, or exercise authority over it to restrain you from declaring the whole counsel of God.

Conclusion

- I. Not all men desire the work of an elder—desire is a qualification (1 Tim. 3:1).
- II. Not everyone should or can be an elder (James 3:1).
- III. Those who prepared in their youth and severed well, have a promise from God.
 - A. “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine” (1 Tim. 5:17).
 - B. Older members of this congregation need to encourage young men to start working on the qualities of life that will enable them to serve as elders.

The Husband Of One Wife

1 Timothy 3:2

“the husband of one wife” (NKJ, KJV, RSV, ASV, KJII, NAS)

“the husband of but one wife” (NIV)

“the husband of only one wife” (Adams)

“he must be married only once” (Moffatt)

“only once married” (Goodspeed)

“true to his one wife” (Weymouth)

“married only once” (NAB, Wuest)

“he must have been married only once” (Barclay)

Reverent And Faithful Wives

1 Timothy 3:11

- “their wives must be reverent, not slanderers, temperate, faithful in all things.” (NKJ)
- “Even so must their wives be grave, not slanderers, sober, faithful in all things” (KJV)
- “The women likewise must be serious, no slanderers, but temperate, faithful in all things” (RSV)
- “Their wives must be serious too; they must not be slanderers, they must be temperate and absolutely trustworthy” (Moffatt)
- “Their wives too must be serious, not gossips; they must be temperate, and perfectly trustworthy” (Goodspeed)
- “let their women be honorable, not given to slander, temperate, faithful in all things” (KJII)
- “their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything” (NIV)

Ruling His Own House Well

1 Timothy 3:4

“one who rules his own house well” (NKJ)

“one that ruleth his own house well” (KJV)

“he must manage his own household well” (RSV)

“able to manage his own household properly” (Moffatt)

“managing his own house well” (Goodspeed)

“ruling his own household wisely and well” (Weymouth)

“he must rule his own house well” (KJII)

“he must manage his own family well” (NIV)

Children In Submission

1 Timothy 3:4

- “having his children in submission with all reverence” (1 Tim. 3:4)
- “having his children in subjected with all gravity” (KJV)
- “keeping his children submissive and respectful in every way” (RSV)
- “having his children in subjection with all gravity” (ASV)
- “keeping his children in subjection with complete gravity” (Adams)
- “(able) to keep his children submissive and perfectly respectful” (Moffatt)
- “keeping his children under control and perfectly respectful” (Goodspeed)
- “with children kept under control with true dignity” (Weymouth)
- “keeping his children under control without sacrificing his dignity” (NAB)
- “keeping his children under control with complete dignity” (Barclay)
- “keeping his children under control with all dignity” (NAS)
- “see that his children obey him with proper respect” (NIV)
- “having his children in obedience, with all honor” (KJII)
- “holding children within the sphere of implicit obedience, doing so with the strictest regard to propriety” (Wuest)

Faithful Children: Not Profligates

Titus 1:6

“faithful children not accused of dissipation or insubordination” (NKJ)

“faithful children not accused of riot or unruly” (KJV)

“his children are believers and not open to the charge of being profligate or insubordinate” (RSV)

“having children that believe, who are not accused of riot or unruly” (ASV)

“with children who believe and who are not liable to the charge of being profligate or insubordinate” (Moffatt)

“whose children are Christians, free from any suspicion of profligacy or disobedience” (Goodspeed)

“having children who are themselves believers and are free from every reproach of profligacy or of stubborn self-will” (Weymouth)

“the father of children who are believers and are known not to be wild and insubordinate” (NAB)

“children who are also believers, who cannot be accused of profligacy, and who are not undisciplined” (Barclay)

“having faithful children, not accused of behaving loosely or being unruly” (KJII)

“trustworthy children not open to a charge of incorrigibility or rebellion” (Adams)

“having children who believe, not accused of dissipation or rebellion” (NAS)

“whose children believe and are not open to the charge of being wild and disobedient” (NIV)

The Elder And His Family

- Husband of one wife (1 Tim. 3:2)
- Wives who are reverent, not gossips, temperate, and faithful (1 Tim. 3:11)
- Rule their own house well (1 Tim. 3:4)
- Children in submission with all reverence (1 Tim. 3:4)
- Faithful children, not profligates (Titus 1:6)

The Elder And His Community

- Must Be Blameless (1 Tim. 3:2; Titus 1:6,7)
- His Temperament:
 - “Not Violent” (1 Tim. 3:3; Titus 1:7)
 - “Not Quarrelsome” (1 Tim. 3:3)
 - “Not Soon Angry” (Titus 1:7)
- Not Greedy For Money (1 Tim. 3:3; Titus 1:7)
- Not Given To Wine (1 Tim. 3:3; Titus 1:7)
- Good Report Among Those Outside (1 Tim. 3:7)

The Elder And His Character

- Temperate (KJV “vigilant”)
- Of Good Behavior (NIV “respectable”)
- Sober-minded (KJV “sober”; NIV “self-controlled”)
- Gentle (KJV “patient”)
- Just (NIV “upright”)
- Holy (Williams “of pure life”)
- Self-controlled (KJV “temperate”)
- Not Self-willed (NIV “not overbearing”)
- A Lover Of What Is Good (KJV “lover of good men”)
- Hospitable (KJV “a lover of hospitality”)

Qualifications For Elders

The Elder And His Family

One wife, who is reverent, not a gossip, temperate & faithful
Ruling his own house well
Faithful children in submission with all reverence

The Elder And His Reputation

Blameless
Temperament: Not violent, quarrelsome or soon angry
Not greedy for money nor given to wine
Good report among those who are outside

The Elder And His Character

Temperate	Of good behavior
Sober-minded	Gentle
Just	Holy
Self-controlled	Not self-willed
A lover of what is good	Hospitable

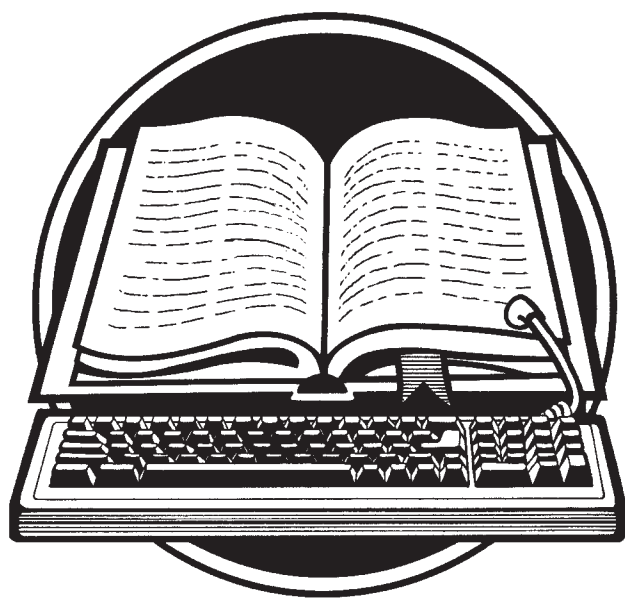
The Work Of An Elder

- Must Be A Capable Teacher (1 Tim. 3:2)
 - “Holding fast the faithful word”
 - “Exhort and convict those who contradict”
 - “Shepherd the church of God”

- He Is A Steward Of God (Titus 1:7)
 - “Watch out for your souls”
 - Not “lords” over the flock

- Must Be An Example To The Flock (1 Pet. 5:1–4)
 - “whose faith follow”

- Must Work With Evangelists (Eph. 4:11–16)



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