

## THE SCRIPTURAL QUALIFICATIONS FOR APPOINTING ELDERS Pt. 2

(1 Timothy 3:1-7)

- A. The SCOOP on SPIRITUAL LEADERS.**
- B. The Scriptural CRITERIA for PASTORS / ELDERS is NOT ...**
- C. The GENERAL OBSERVATIONS about PASTORS / ELDERS:**

1. The qualifications assume the person is a \_\_\_\_\_ and apply to \_\_\_\_\_ only. (Tit. 1:6; 1 Tim. 2:9-15)
2. The qualifications are a \_\_\_\_\_, not a maybe. (Titus 1:7)
3. The qualifications stress \_\_\_\_\_ and \_\_\_\_\_, not giftedness.
4. The qualifications over-riding requirement is \_\_\_\_\_, not perfection. (Tit. 1:6, 7)
5. The qualifications evaluate where the pastor’s life is \_\_\_\_\_, not where he may have been in the past. (Tit. 1:7)
6. The qualifications involve both negative and positive qualifications that address the prospective elder’s \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (Tit. 1:6-9)

- D. The SPECIFIC QUALIFICATIONS of a PASTOR / ELDER. (Tit. 1:6-9) He must be ...**

1. As to his inner compulsion: \_\_\_\_\_... “if a man desires...”
2. As to his walk: \_\_\_\_\_... “blameless”
3. As to his marriage: \_\_\_\_\_... “the husband of one wife”.  
What does this literally mean? What also do we observe?

- **Various views:**

- 1) **“Must be married” interpretation**
  - a. Problem #1: mais gynaikos aner literally means a “one-woman man” rather than the elder “must be married” or the “husband of a wife” which could be stated in the Greek..
  - b. Problem #2: Paul as an apostle was not married, nor was Jesus Christ ever married. Why a higher standard for the elder?
  - c. Problem #3: The lack of the article in the Greek emphasizes not one’s marital status but his fidelity in marriage.
  - d. Problem #4: Paul actually encourages staying single to serve the Lord without distraction (1 Cor. 7:7-9, 35). Thus, wouldn’t this advantage apply to single pastors as well?
- 2) **“Married only once” interpretation**
  - a. Problem #1: Paul instructs or allows at times believers to be married a second time without it being sin – only in the Lord (1 Cor. 7:28, 39)
  - b. Problem #2: Due to the death of one’s spouse or permissible divorce under scriptural permission a believer could be married more than once in his lifetime.

**3) “Polygamy is not prohibited” interpretation**

- a. Problem #1: Why didn’t Paul just say, “no more than one wife at a time”?
- b. Problem #2: Does 1 Tim. 5:9 then prohibit multiple husbands at a time?

**4) “Cannot be divorced” interpretation**

- a. Problem 1: A ‘one-woman man’ describes his present pattern of character, not a past event {of divorce}
- b. Problem #2: God permits divorces & remarriage under certain circumstances (Matt. 19:3-9; 1 Cor. 7:12-16)

**5) “Devoted/ faithful to his wife if married” interpretation**

- a. Consistent with “one-woman man” / character view.
- b. Consistent with the historical context of unfaithful men on Crete.
- c. Consistent with a godly example for others to follow & the necessity of being a faithful elder which doesn’t contradict your teaching of the WOG.

**4. As to his thinking:** \_\_\_\_\_ ... “temperate”

**5. As to his judgment:** \_\_\_\_\_ ... “sober-minded”

**6. As to his orderliness:** \_\_\_\_\_ ... “of good behavior”

**7. As to his benevolence to others:** \_\_\_\_\_ ... “given to hospitality”

**8. As to his ability with God’s Word:** \_\_\_\_\_  
... “able to teach”

**9. As to his self-control:** \_\_\_\_\_ ... “not given to wine”