

Finding Church Leadership in the Home

**Family life is a crucial proving
ground:**

- I. The Need for Quality Elders (1:5-9)**
A. The Charge – For this Grace (Τούτου χάριτι) (1:5)
 1. The Necessity of the Charge (τὰ λείποντα) (1:5b)
 2. The Deployment for the Charge (ἀπέλιπόν σε) (1:5a)
 3. The Content of the Charge (1:5b)
 a) **“To Straighten Out” (ἐπιδιορθώση)**
 - Complete (ἐπι) setting thoroughly (διώ) straight (ὀρθός)
 - The middle voice indicates that he is to be personally involved in the process (cf. 2:1 “...you, speak the things,” 2:7 “show yourself an example”):

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 a) **“To Straighten Out” (ἐπιδιορθώση)**
 b) **“To Appoint” (καταστήσης)**
 - The use of this term does not exclude a choice by the community (cf. Acts 6:3 οὗς καταστήσομεν):
 - κατὰ πόλιν ‘city by city’ emphasizing the thoroughness of the task:

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 4. The Authority Behind the Charge – As I have directed you (ὡς ἐγὼ σοὶ διεταξάμην) (1:5c)

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B. The Characteristics (1:6-9)
 1. Marriage and Family (1:6)
 > **The important point in the choice of elders is the character they bear in their own homes:**

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 a) **A One Woman Sort of Man (μίας γυναικὸς ἀνὴρ)**
 - The focus is not merely to reflect abstinence from some vice but to highlight the much needed virtue of devotion towards one’s wife:
 - The context also clearly indicates that an overseer must be one who is positively and actively oriented towards his family not merely passively abiding within the family context:
 - The focus then is upon him being devoted to her giving her all the love and consideration she deserves:

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 a) **A One Woman Sort of Man (μίας γυναικὸς ἀνὴρ)**
 b) **Having Children who are Faithful (τίκνα ἔχον πιστά μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνοπίστατα)**
 - If it is ‘believing’ then this would be the one requirement that is outside the father’s direct control:
 - 1 Timothy 3:4 has similar phrasing (τίκνα ἔχοντα ἐν ὑποταγῇ) “keeping children under control with all dignity”.
 - In both cases the elder or overseer is evaluated on the basis of his control of his children and their conduct:
 - It is ‘faithful’ in the sense of ‘submissive’ or ‘obedient’:

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 2. Personality and Character (1:7-8)
 a) **Vices (μὴ) to be Avoided (1:7b)**
 - Not Self-willed (μὴ αὐθάδῃ)
 Old term made up of αὐτοεξ and ἡδαιμαι “to enjoy oneself, take one’s pleasure in” in compound “self-pleasing, self-willed, arrogant”:
 Not obstinate in his own opinion, arrogant:
 - Not Quick-tempered (μὴ ὀργίλον)
 - Not an Alcoholic (μὴ πόρνοιον)
 - Not Pugnacious (μὴ πλήκτην)
 Not hasty to strike an opponent:
 - Not Pursuing Dishonest Gain (μὴ ἀσχοκροδεῖ)

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 a) **Vices (μὴ) to be Avoided (1:7b)**
 b) **Virtues to be Affirmed (1:8)**
 - Hospitable (φιλόξενον)
 A lover of strangers, ‘harberous’:
 - Loving Goodness (φιλάγαθον)
 A lover of goodness wherever he sees it:
 - Sensible – duty to self (σώφρονα cf. ὀργίλον, πόρνοιον, πλήκτην)

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a) Vices (*μὴ*) to be Avoided (1:7b)

b) Virtues to be Affirmed (1:8)

- Hospitable (**φιλόξενον**)
 - Loving Goodness (**φιλόγαθον**)
 - Sensible – duty to self (**σώφρονα**)
 - Just – duty to others (**δίκαιον**)
 - Devout – duty to God (**δοσιον**)
 - Self-controlled (**ἐγκρατῆ**)
- Has a handle on himself:*

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3. Devotion to Sound Doctrine (1:9)

a) Holding Fast the Faithful Word (**ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου**)

- An old but strong term – present middle participle

'to hold oneself face to face with,' 'to cling to'

b) To Stir up by Sound Doctrine (**παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῆ ὑγιαίνουσα**)c) To Answer Those who Oppose (**ἀντιλέγοντας ἐλέγχειν**)

- A shepherd must be able to tend the sheep and to face the wolves: