

## STUDIES IN 1 TIMOTHY

LAW NUMBER SIX: "Character Is a Vital Ingredient of Leadership"

1 Timothy 3:1-7

Key Verse 3:7: "Moreover it is a necessity for him also to be having a good testimony from those on the outside, in order that he might not fall into disgrace and into the trap of the devil."

### TEXT:

v. 1 Trustworthy is the saying: "Whoever is aspiring to the office of an overseer is desiring a good work."

v. 2 It is necessary, therefore, that the overseer be above reproach (give no grounds for accusation), one wife's husband, temperate, self-controlled, respectable, hospitable, skillful in teaching,

v. 3 not addicted to wine (a drunkard), not a bully (fist fighter), but gentle (kind), peaceable, not loving money (greedy),

v. 4 presiding over his own house in a beautiful manner, keeping his children under control with true dignity.

v. 5 For if a man does not know how to preside over his own house, how shall he take care of God's assembly?

v. 6 Not a new convert, lest having his mind blinded by pride, he fall under similar judgment as the devil.

v. 7 Moreover it is a necessity for him also to be having a good testimony from those on the outside, in order that he might not fall into disgrace and into the trap of the devil.

INTRODUCTION:

(Laugh Again by Charles R. Swindoll)

One of my favorites makes me smile every time I recall it. This incident actually happened to the woman who passed the story on to my fellow passenger.

Grandmother and granddaughter, a very precocious ten-year-old, were spending the evening together when the little girl suddenly looked up and asked, "How old are you, Grandma?"

The woman was a bit startled at the question, but knowing her granddaughter's quick little mind, she wasn't completely shocked.

"Well, honey, when you're my age you don't share your age with anybody."

"Aw, go ahead, Grandma . . . you can trust me."

"No, dear, I never tell anyone my age."

Grandmother got busy fixing supper and then she suddenly realized the little darling had been absent for about twenty minutes--much too long! She checked around upstairs in her bedroom and found that her granddaughter had dumped the contents of her grandmother's purse on top of her bed and was sitting in the midst of the mess, holding her grandmother's driver's license.

When their eyes met, the child announced: "Grandma, you're seventy-six."

"Why, yes, I am. How did you know that?"

"I found the date of your birthday here on your driver's license and subtracted that year from this year . . . so you're seventy-six!"

"That's right, sweetheart. Your grandmother is seventy-six."

The little girl continued staring at the driver's license and added, "You also made an F in sex, Grandma."  
p. 12

(Principle-Centered Leadership by Stephen R. Covey)

Without character and competence, we won't be considered trustworthy, nor will we show much wisdom in our choices and decisions. Without meaningful ongoing professional development, there is little trustworthiness or trust.

p. 31

## QUICK-QUOTE: MORALITY AND MARKETS

"Today it seems self-evident that because of our decline in values, our economy is paying an enormous price in lost productivity and higher social costs--shifting from the production of 'goods and services' to the promotion of 'bads and ripoffs' in both our public and private sectors. Capitalism without the moral underpinning of the Decalogue and the inspiration of the Beatitudes soon degenerates into self-destructive greed."

--Warren T. Brookes

(quotes in Critique, No. 2, 1992)

(From InfoSearch 3.0)

## QUICK-QUOTE: WHO'S TO BLAME?

"The blame for letting this situation get out of hand is shared by the President, the previous President, the Congress, and the American people for not being realistic and understanding that we are facing a problem that, to a large extent, is caused by their unwillingness to make any personal sacrifice at all."

--Sen. Warren Rudman  
announcing his decision  
not to run for re-election

(in World, April 4, 1992)

(From InfoSearch 3.0)

(Principle-Centered Leadership by Stephen R. Covey)

The inside-out approach says that private victories precede public victories, that making and keeping promises to ourselves precedes making and keeping promises to others. Inside-out is a continuing process of renewal, an upward spiral of growth that leads to progressively higher forms of responsible independence and effective interdependence.  
p. 63

As Cecil B. De Mille said: "It is impossible for us to break the law. We can only break ourselves against the law."

Principles are proven, enduring guidelines for human conduct. Certain principles govern human effectiveness. The six major world religions all teach the same basic core beliefs--such principles as "You reap what you sow" and "Actions are more important than words." I find global consensus around what "true north" principles are. These are not difficult to detect. They are objective, basic, un-arguable: "You can't have trust without being trustworthy" and "You can't talk yourself out of a problem you behave yourself into."  
pp. 94-95

(The Body by Charles Colson with Ellen Santilli Vaughn)

Today the church is in Babylonian captivity, like the ancient Jews in Old Testament times or the church in Martin Luther's day. Not that it is in the clutches of a pagan emperor or a corrupted ecclesiastical hierarchy, but rather in its easy acquiescence to the values of a thoroughly secularized culture.

We mock authentic faith and trivialize the sacred. We are captives of our own doing, dying a slow death, at peace with our enemies, feeding on ourselves.

But there is hope. Always hope. The church can break free of its cultural captivity. It did once before, and we are still seeing the repercussions in our world today--through it happened nearly five hundred years ago.  
pp. 246-47

Celebrities have long been a part of American life. It used to be, however, that people became celebrities because they were admired--for making the first solo flight across the Atlantic, hitting 714 home runs, or inventing penicillin. But today people are celebrities simply because they receive attention. As someone has quipped, people are well known for being well known. Fame has little to do with worth or character or achievement. So Marla Maples gets more press than the president, and no one questions it.  
p. 300

(You Can Make a Difference by Gary R. Collins)

Based on his research, Warren Bennis identified several basic ingredients of leadership that each of us can develop, whether or not we aspire to be leaders. These traits--we might call them the four marks of a difference maker--can be developed in all of us. Integrity, commitment, humility, and a willingness to learn will characterize true difference makers. Each has a clear biblical mandate. As we pursue them, we are less likely to get tangled up in sin.  
p. 82

As we pursue integrity, commitment, humility, and a willingness to learn, sin is less likely to trip us up.  
p. 90

We are pursuing "The Laws of Leadership" in our study of 1 Timothy:

LAW #1:A Statement of Goal Is Essential in Leadership

LAW #2:Never Get Over the Privilege of Your Position

LAW #3:To Be a Leader You've Got to Be Willing to Fight

LAW #4:A Commitment to Leadership Is a Commitment to Prayer

LAW #5:Leadership Is Primarily a Man's Role

This now brings us to Law #6 and the beginning of chapter 3:

LAW #6:Character Is a Vital Ingredient of Leadership

The Bible Knowledge Commentary says:

Continuing his instructions on how the church should conduct itself, Paul turns to the crucial matter of leadership qualifications.

In this passage under consideration, Paul is going to be giving 15 QUALIFICATIONS FOR LEADERSHIP IN THE CHURCH.

As we examine each of these qualifications, we are going to note that the majority of them have to do more with what a man is than what a man does.

v. 1 Trustworthy is the saying: "Whoever is aspiring to the office of an overseer is desiring a good work."

J. Vernon McGee, commenting on the phrase, "TRUSTWORTHY IS THE SAYING," says:

"This is a true saying" could be translated, "This is a faithful saying." In other words, this is a saying that stands the test of time; it is one you can depend upon.  
p. 441

The Bible Knowledge Commentary observes 2 THINGS in this 1st verse:

1. It is valid to aspire to church leadership.
2. Church leadership is a noble task.

Hiebert says:

The verb "seeketh" is literally "to stretch oneself out after," hence to aspire to; it does not here have a depreciatory implication. It points to an aspiration such as causes a young man to study, labor, and sacrifice in order to equip himself for leadership in the church.  
p. 63

Hendriksen says:

Let no one despise him because he does not have all the special gifts. He is eager to give of his time and energies, and is even willing to sacrifice his physical ease and safety for the noble work of "feeding the church of the Lord which he purchased with his own blood" (Acts 20:28). May the glorious character of the work be an incentive to all who are considering overseership, so that they may eagerly desire it!  
p. 118

Barnes says:

The enumeration of his qualifications is preceded by a general statement that the office was an honourable one, and that he who aspired to it sought an employment that was, in itself, to be regarded as desirable. . . .  
p. 140

Strauch, in his book, Biblical Eldership, says:

Overseeing God's people in God's way is extremely demanding and at times very trying. In the face of problems and labors, the greatest encouragement and incentive an elder can have is to know that he performs an exceedingly honorable and praiseworthy task--one that is worthy of the total sacrifice of one's life.  
p. 215

Micah 6:8

He has showed you, O man, what is good.  
And what does the Lord require of you?  
To act justly and to love mercy  
and to walk humbly with your God.

(Simple Faith by Charles R. Swindoll)

William Barclay wrote that the early rabbis declared:

There were six great works which brought a man credit in this world and profit in the world to come--study, visiting the sick, hospitality, devotion in prayer, the education of children in the Law, and thinking the best of other people."  
p. 195

## PASTORAL LEADERSHIP'S MISSING LINK

"Leadership development is caught in a tug-of-war between knowledge and know-how, and character virtues are often the missing link."

Character is an essential element of leadership. The standards set forth by Scripture for leaders make this very clear as did classical ideas regarding the training of leaders. However, the relatively recent development of the liberal arts college has replaced the traditional approach with the professional school model, which seeks to produce pragmatic professionals rather than virtuous leaders.

Professional schools were expected to graduate "experts," people trained in specialized knowledge which qualified them to lead. Virtue was supplanted by knowledge as the principal qualification for leadership. This approach was gradually adopted by most theological seminaries by the 1960s. Since then, however, it has become clear that professionalism does not produce leaders. Pastors should be pathfinders, but seminaries were turning out only "pathminders," professional ministers who merely guided congregations along in their comfortable ruts.

A new model is needed for the 1990s and beyond. The biblical revelation about the nature of pastoral leadership must be the foundation for any new approach. The context of leadership (the culture and its particular spiritual needs) must be addressed from that platform. Those who attempt to equip ministry leaders must examine their own character and leadership achievements as well. They must have integrated their knowledge, skills, and character in order to qualify as trainers of emerging leaders. Neither knowledge (including exegetical expertise) nor know-how will suffice in themselves. They must both stem from virtue.

"The virtuous leader: training leadership in theological schools" by Glenn Miller. Faith and Mission, Sep 1991. Pages 19-35. (Reviewed by William Lawrence in Bibliotheca Sacra, Jul-Sep 1992. Pages 371-372)

(From InfoSearch 3.0)



(The Hidden Value of a Man by Gary Smalley and John Trent)

An important aspect of personal power is our inner character, who we are. Words like warmth, sensitivity, dependability, determination, genuine compassion, affection, and caring all reflect a man's strength and value.  
p. 14

Is it a matter of choosing between the two swords? Does it have to be one or the other?

Not at all. What we're talking about is a working knowledge of both positional and personal power. There are times when you'll have to be skillful with the silver sword in our work-a-day, competitive, difficult world. There were times when Jesus picked up the silver sword of His positional power: stilling the storm, casting out demons, and raising the dead. But more often than not, you'd see Him choosing the gold sword--His personal power expressed in touching a leper, calling a Zacchaeus to come down from a tree, and weeping unashamedly at the death of a friend.

There's great benefit in having two swords. But so many men have focused for so long on the silver-handled sword that they've neglected the deeper, stronger, longer-lasting power of the gold sword.  
p. 18

(Mentoring: The Strategy of the Master by Ron Lee Davis with James D. Denney)

Dr. Richard Halverson, chaplain of the United States Senate, made a similar observation when he said, "The Church does not need more 'leadership training.' What we need is 'righteousness training.'" Likewise, Becky Pippert, author of Out of the Saltshaker and Into the World: "We have vastly overemphasized leadership skills at the expense of character." And Dr. V. Raymond Edman, former president of Wheaton College: "Our job is not to train leaders, but to train servants."  
pp. 52-53

And I remembered one more thing: the day of my father's funeral. On that day, Paul had gone into different rooms around the house and taped up hand-lettered cards that read, "Character is not made in a crisis, it's only displayed there," the words of one of Paul's sports heroes, coach Vince Lombardi.  
p. 108

(Principle-Centered Leadership by Stephen R. Covey)

In effect, every morning they "yoke up" and put on the harness of service, thinking of others.

See yourself each morning yoking up, putting on the harness of service in your various stewardships. See yourself taking the straps and connecting them around your shoulders as you prepare to do the work assigned to you that day. See yourself allowing someone else to adjust the yoke or harness. See yourself yoked up to another person at your side--a co-worker or spouse--and learning to pull together with that person.

I emphasize this principle of service or yoking up because I have come to believe that effort to become principle-centered without a load to carry simply will not succeed. We may attempt to do it as a kind of intellectual or moral exercise, but if we don't have a sense of responsibility, of service, of contribution, something we need to pull or push, it becomes a futile endeavor.  
p. 34

v. 2 It is necessary, therefore, that the overseer be above reproach (give no grounds for accusation), one wife's husband, temperate, self-controlled, respectable, hospitable, skillful in teaching,

The Bible Knowledge Commentary points out:

More is required than mere willingness to serve.

In these next verses we are going to see 15 requirements for a leader.

In the remainder of this study, we are going to be highlighting these 15 QUALIFICATIONS FOR LEADERSHIP.

QUALIFICATION #1:

"IT IS NECESSARY, THEREFORE, THAT THE OVERSEER BE ABOVE REPROACH (GIVE NO GROUNDS FOR ACCUSATION)."

Strauch says:

Desire alone is not enough. It must be matched by proper character.  
p. 216

Barnes says:

He must be a man of good private character; possessing and illustrating the Christian virtues; or, as we would say now, an upright man, and a Christian gentleman. . . .  
p. 140

Lock says:

It is explained by the following words: Not liable to criticism as he would be if he failed in any of these qualities.  
p. 36

Lenski translates it:

"Irreproachable" is general: "not to be taken hold of." i.e., of such a character that no one can rightfully take hold of the person with a charge of unfitness, the following items list the points that need to be considered.  
p. 579

Hendriksen says:

It is immediately clear that according to Paul's inspired teaching the prospective overseer must have a favorable testimony from two groups: (a) insiders, that is, church-members, and (b) outsiders, that is, those who are outside the church.  
p. 119

Hendriksen says further:

[An] Example of a man who was "above reproach":  
Simeon

"And there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him" (Luke 2:25). Cf. Job 1:8.  
p. 121

Hiebert says:

The very nature and importance of the office made it necessary that only qualified men be appointed. Paul names fifteen qualifications. He marks no clear divisions in the list but the construction clearly sets off the last qualification from the preceding fourteen.  
p. 64

"Without reproach" is a general character qualification stating that he must give no just cause for blame. The word is literally "not to be laid hold of," hence not justly open to censure or criticism.  
p. 64

Getz, in his book The Measure of a Man, says:

When discussing this quality of a good reputation with a group of Christian men, I asked them what they thought of and what words they might use to describe a Christian man with a good reputation. Following are the results of our discussion:

He is honest; I'd trust him with my bank account!  
He is a sensitive person!  
He radiates Christ!  
He is a good father!  
He loves people--his wife, his family, everybody!  
He works hard!  
He sure is a humble guy!  
He keeps his word!  
He is not self-centered or conceited!  
He makes you feel comfortable!  
I can recommend him for most any task!  
He doesn't let you down!  
He won't take advantage of you!  
He is not an opportunist!

He is a lo

He doesn't use people for his own ends!  
 He knows where he's going; he plans ahead!  
 He is thoughtful and cordial!  
 He is fair!  
 He is a good steward of time and talent!  
 He doesn't lose his cool!  
 He is consistent!  
 He recognizes and respects authority!  
 He hangs in there and perseveres!  
 He admits when he is wrong!  
 He is teachable!  
 He doesn't have a martyr complex!  
 He is an honest person!  
 You know what he is thinking!  
 But he is discretionary to whom he says what!

pp. 23-25

Wiersbe says:

This word literally means "nothing to take hold upon"; that is, there must be nothing in his life that Satan or the unsaved can take hold of to criticize or attack the church.  
 p. 38

J. Vernon McGee says:

"Blameless." The thing that must be understood is that you will be blamed for things if you hold an office, any office, in the church. What is important is that the accusation must not be true. An elder must be blameless in the sense that he will not be found guilty of anything that he might be accused of.  
 p. 441

The Bible Knowledge Commentary says:

"Above reproach." He must be blameless in his behavior. In the New Testament it is only in this epistle. Chapter 5:7, and chapter 6:14. It means to have nothing in one's conduct on which someone could ground a charge or accusation.

So many potential leaders feel that they have failed in their past, and as a result, cannot qualify for leadership.

I think we need to remember what Paul said in:

Philippians 3

Forgetting those things which are behind, I press toward those things which are in front.

If the past has been dealt with and is under the blood, and you are presently forsaking those things from the past and walking in fellowship with the Lord--cleansing your heart and life by the reading of the word, and you have a willingness to be submissive to the convicting work of the Spirit--I then believe that it is possible for you to qualify as one that the Lord can use.

2 Corinthians 7:1

Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

Philippians 1:6

For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Satan would always point us to the past to intensify our:

uncertainties,  
insecurities,  
and our inadequacies.

It is the Spirit's place to point us to the PRESENT and to the FUTURE.

Strauch says:

A man who is **above reproach** has a good moral and spiritual reputation. He is a man with an irreproachable life in the sight of others. He is free from any offensive or disgraceful blight of character or conduct. Hence, critics cannot discredit his profession or prove him unfit as a community leader.

p. 218

#### BRAND NEW START

Christians share the conviction that people can change. See 2 Cor. 5:17, Phil. 1:6, 2:12-13. Sometimes change occurs quickly and sometimes slowly; sometimes dramatically and sometimes subtly, but there are always signs. A changed Christian may appear more mature, but other changes come from within. He may be calmer, more confident and pleasant, patient, forgiving, purer minded and stronger in character. Gal. 5:22-23.

"Brand new start" by Jim Long. Campus Life, Sep 1989. Pp 31-33.

(From InfoSearch 3.0)

#### THE AUDIENCE

As professional golfer Ray Floyd was getting ready to tap in a routine 9-inch putt, he saw the ball move ever so slightly. According to the rule book, if the ball moves in this way the golfer must take a penalty stroke. Yet consider the situation. Floyd was among the leaders in a tournament offering a top prize of \$108,000. To acknowledge that the ball had moved could mean he would lose his chance for big money.

Writer David Holahan describes as follows what others might have done: "The athlete ducks his head and flails wildly with his hands, as if being attacked by a killer bee; next, he steps back from the ball, rubbing his eye for a phantom speck of dust, all the while scanning his playing partners and the gallery for any sign that the ball's movement has been detected by others. If the coast is clear, he taps the ball in for his par." Ray Floyd, however, didn't do that. He assessed himself a penalty stroke and wound up with a bogey on the hole.

The patriarch Job also showed remarkable honesty in matters not seen by human observers.

(From InfoSearch 3.0)

## A TRUTHFUL LIE

Perhaps the worst kind of lie is the one that is intended to destroy the character of another. It can even take the form of "telling the truth," but doing so in a way that suggests something false.

A story about two men who worked on a large ocean-going vessel illustrates this. One day the mate, who normally did not drink, became intoxicated. The captain, who hated him, entered in the daily log: "Mate drunk today." He knew this was his first offense, but he wanted to get him fired. The mate was aware of his evil intent and begged him to change the record. The captain, however, replied, "It's a fact, and into the log it goes!" A few days later the mate was keeping the log, and concluded it with: "Captain sober today." Realizing the implications of this statement, the captain asked that it be removed. In reply the mate said, "It's a fact, and in the log it stays!"

(From InfoSearch 3.0)

## NONE OF THE ABOVE

One of the questions asked on a character test given at a junior high school was: "If you were in the rest room and saw a boy knock a hole in the plaster with a baseball bat, you would: (a) tell proper authorities; (b) laugh about it; (c) not want to be a tattletale; (d) not tell for fear of retaliation."

One girl did not check any of these answers but simply wrote, "Realizing I was in the wrong bathroom, I would get out of there in a hurry."

(From InfoSearch 3.0)

(Temptations Men Face by Tom L. Eisenman)

The key to our ability to live as free men will be whether we can internalize fully that we are forgiven, that God loves us even when we fail, and that our growth toward holiness is in God's loving and sovereign hands.

p. 29



(Laugh Again by Charles R. Swindoll)

Some of the unhappiest people I have ever known are living their lives looking over their shoulder. What a waste! Nothing back there can be changed.

What's in the past? Only two things: great attainments and accomplishments that could either make us proud by reliving them or indifferent by resting on them . . . or failures and defeats that cannot help but arouse feelings of guilt and shame. Why in the world would anyone want to return to that quagmire? I have never been able to figure that one out. By recalling those inglorious, ineffective events of yesterday, our energy is sapped for facing the demands of today. Rehearsing those wrongs, now forgiven in grace, derails and demoralizes us. There are few joy stealers more insidious than past memories that haunt our minds. Paul says to forget the past! Good advice to all who hope to hang tough.

p. 148

(The Grace Awakening by Charles R. Swindoll)

In Mere Christianity by C. S. Lewis we read:

The real Son of God is at your side. He is beginning to turn you into the same kind of thing as Himself. He is beginning, so to speak, to "inject" His kind of life and thought, . . . into you; beginning to turn the tin soldier into a live man. The part of you that does not like it is the part that is still tin.

p. 199

We resist grace when our guilt and shame have not been adequately dealt with. Most folks, it seems, are better acquainted with their guilt and shame than with their God. Grace nullifies guilt. It renders shame powerless. Many of you who are reading these lines are better students of what you have done wrong than you are of what God wants to do with you now that you have made things right. And you are using your guilt and shame as a way to stay away from God's best.

One more thought on this. You know the last person on earth we forgive? Ourselves. We can forgive an enemy easier and quicker than we will forgive ourselves. But not until we have fully accepted the forgiveness of the Lord God will we be ready to let His grace awaken in us.

p. 289

(When You Can't Come Back by Dave & Jan Dravecky  
with Ken Gire)

So much of my professional life had been concerned with pleasing other people--my manager, my teammates, the fans. When I became a Christian, God seemed like just another person to please.

Could it really be true, as C. S. Lewis suggested, that if only the will to walk is there he is pleased with our stumbles? Could he love me that way, the way a father loves his toddling child?

p. 98

(Mentoring: The Strategy of the Master by Ron Lee Davis  
with James D. Denney)

Some years ago, a father received a letter from his college-aged son which read in part, "Hey, Pop! This letter is free. They didn't cancel the stamp on your last letter to me, so I used it again."

A few days later, the son received a letter from his father. When he unfolded the letter, he found a stamp pasted at the top with a big, bold X drawn through it. Beneath the stamp, the father had written, "Dear Son, your debt to the United States Government has been paid."

Here was a father mentoring his son in the meaning of integrity.

p. 97

(Where Does a Mother Go to Resign? by Barbara Johnson)

I once heard Phyllis Diller comment on what to do with two years of unironed laundry. "Well," she said, "if your family hasn't missed what's in the bag for that long, throw it all out."

p. 23

## OF PASTORS AND PEOPLE

Shepherd the flock of God . . . [not) as being lords . . .  
but being examples to the flock. 1 Peter 5:2, 3

Many of us have an unrealistic idea of what a pastor should be. Because he proclaims God's Word with authority, we tend to put him on a pedestal, often thinking of him as being almost perfect. (The danger with this is that some preachers begin to believe it.) What we need is a biblical view of the pastor as human yet meeting the qualifications set forth in 1 Timothy 3. Those standards are high, but the church must not idealize a man just because he passes the test. Instead, the pastor must be accepted with his strengths and weaknesses.

I thought of this after retired missionary John Vander Schie told me of an incident he remembered about my uncle, Dr. M. R. De Haan. The Doctor was conducting catechism classes for the young people of the church he was pastoring.

One day a particular boy was being especially disruptive. This irritated Dr. De Haan, so he grabbed the lad and bodily removed him from the room. Vander Schie recalls, "The next morning the Doctor was sitting on the doorstep of that home bright and early, waiting to apologize to the boy and to his parents." A real leader is not too proud to admit his mistakes, and with that very admission to lead by example.

Let's pray for our spiritual leaders, encouraging them and accepting them for who they are. Let's remember too that we all have weaknesses. This will help us treat others with gentleness. Such an attitude will endear our pastor to us and us to our pastor. --D.J.D.

The faithful pastor leads with love--  
He serves the church for God above;  
So may our criticism die  
And cause his joy to multiply.

--Branon

It's good to follow the pastor  
when the pastor follows the Master.

(From Our Daily Bread, August 17)

## A BLESSED MEMORIAL

There once lived a man by the name of James Lewis Pettigru. His life was so exemplary that after his death the citizens of the community erected a tombstone in his honor inscribed with these words:

UNAWED BY OPINION  
 UNSEDUCED BY FLATTERY  
 UNDISMAYED BY DISASTER  
 HE CONFRONTED LIFE WITH COURAGE  
 AND DEATH WITH CHRISTIAN HOPE

(From InfoSearch 3.0)

"IT IS NECESSARY, THEREFORE, THAT THE OVERSEER BE ABOVE REPROACH (GIVE NO GROUNDS FOR ACCUSATION), ONE WIFE'S HUSBAND."

QUALIFICATION #2:

"ONE WIFE'S HUSBAND"

Or we could say "a one-woman man."

The Bible Knowledge Commentary says:

This qualification prohibits both polygamy and promiscuity which are unthinkable for spiritual leaders. A qualified leader has his affections centered exclusively on his wife.

Strauch says:

In other words, the elder must be characterized as a one-woman man who is not flirtatious, promiscuous, or involved in a questionable relationship with another woman.

Viewed this way, Paul is not referring exclusively to the marital status of the prospective elder, but to a character trait--just as he does with most of the other qualifications for elders. Thus, if a man remarries after his wife's death and is loyal to his second wife (as he was with the first), he would be characterized as a one-woman man.

The phrase therefore implies loyalty and faithfulness. Stated as it is in a positive form, it means that the overseer must have an exclusive relationship with one woman.

It is a beautiful, striking, and positive way of expressing exemplary, irreproachable conduct in marriage. A one-woman man is a man above reproach in the marital relationship as well as in all other male-female relationships.

p. 220

Hiebert says:

That he must not have more than one wife living at a time. He must not be a bigamist or polygamist, or have been divorced on insufficient grounds. Both the teaching of the New Testament and the conditions prevalent in contemporary society point to this as Paul's meaning.

p. 65

Hendriksen says:

Accordingly, the meaning of our present passage (I Tim. 3:2) is simply this, that an overseer or elder must be a man of unquestioned morality, one who is entirely true and faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman.

In view of this, the attempt on the part of some to change the meaning of the original--making it say what it does not say--is inexcusable.

p. 121

(God Is the Lover of My Soul by Ken Olson)

I dedicate this book of poems to my loving wife. She has been so patient with my many faults. So many times when I have been down, she has picked me up. When I have been way out, she has helped me back in line. When I have tended to fly away on some wild ideas, she has been a stabilizing influence to me. She has loved me when I didn't deserve to be loved. She would feed me even when I would come home late for supper. She has been such a good mother to our children. She has been a wonderful Christian influence to all who know her. She spent more than thirty years teaching two and three year olds in Sunday School. They all loved their Miss Marilyn.

I wrote this poem to her years ago, when I was in the Air Force in California. I thank God that she said "yes".

TO MARILYN

I love you with my heart and soul.  
 I love you with my life, my whole.  
 I love you more than words can say.  
 I love each and every day.  
 I love you to the point of death.  
 I love you more with every breath.  
 And now there comes a special task,  
 For a question I must ask  
 And that question, it will be,  
 Would you care to marry me?

p. 2

"IT IS NECESSARY, THEREFORE, THAT THE OVERSEER BE ABOVE REPROACH (GIVE NO GROUNDS FOR ACCUSATION), ONE WIFE'S HUSBAND, TEMPERATE."

QUALIFICATION #3:

"TEMPERATE"

The word means "well-balanced."

It is used only 3 TIMES in the New Testament:

here in verse 2,  
 in verse 11,  
 and in Titus 2:2.

Getz points out:

Certainly, this is an important part of becoming a mature Christian, but in this instance, Paul does not mean temperate in the usual sense. Here he means a man who has a clear perspective on life and a correct spiritual orientation. Thayer defines the word as a state untouched by any slumberous or beclouding influence. Put another way, a man who is temperate does not lose his physical, psychological, and spiritual orientation. He remains stable and steadfast, and his thinking is clear. Put in more relevant terms, he is "calm, cool and collected" in most situations. Most of all, he doesn't lose perspective because of false security.

Paul uses this same word in 1 Thessalonians, chapter 5, in talking about the coming day of judgment (5:2, 3). We are not to "sleep as others do" but we are to be "alert and sober (temperate)" (5:6).  
pp. 38-39

Hiebert says:

The term here doubtless has this literal significance but its connotation is wider. He is to be a man sober and fully rational, in possession of the full use of all his faculties. "Sober-minded" presents the concept of a well-balanced, properly regulated mind, a person discreet and prudent.  
p. 65

Wiersbe says:

"Temperate in all things." Or "keep your head in all situations" (NIV). A pastor needs to exercise sober, sensible judgment in all things.  
p. 39

Strauch says:

It is absolutely essential that a Christian leader who faces many serious problems, pressures, and decisions be a spiritually stable man.  
p. 223

Hendriksen says:

Such a person lives deeply. His pleasures are not primarily those of the senses, like the pleasures of a drunkard for instance, but those of the soul. He is filled with spiritual and moral earnestness. He is not given to excess (in the use of wine, etc.), but moderate, well-balanced, calm, careful, steady, and sane. This pertains to his physical, moral, and mental tastes and habits.  
p. 122

Getz points out:

Faith, hope, and love then are foundational to having a clear perspective on life. "Since we are of the day," wrote Paul, "let us be sober (temperate), having on the breastplate of faith and love, and as a helmet, the hope of salvation" (1 Thess. 5:8).  
p. 43

"IT IS NECESSARY, THEREFORE, THAT THE OVERSEER BE ABOVE REPROACH (GIVE NO GROUNDS FOR ACCUSATION), ONE WIFE'S HUSBAND, TEMPERATE, SELF-CONTROLLED."

QUALIFICATION #4:

"SELF-CONTROLLED"

This word is sometimes translated "prudent."

The word also occurs in:

Titus 1:8,  
and Titus 2:5.

Hendriksen says:

The self-controlled or sensible man is the man of sound mind. He is discreet, sane; hence, not swayed by sudden impulses over which he exercises no mastery, nor is he at all ready to accept the nonsense which was being disseminated by the errorists at Ephesus. The sensible person is always ready and willing to learn.  
p. 123



Lock says of this word and the next characteristic:

It implies well-ordered demeanour, but also the orderly fulfilment of all duties and the ordering of the inner life from which these spring.  
p. 38

Strauch says:

**Prudent** is a very difficult word to translate. In fact, no English word fully conveys its meaning. Literally, it means soundness of mind or sober-minded. Prudent means to be balanced, discreet, and controlled because of sound judgment, sensible thinking, and reasonableness.

Paul exhorts the Romans to think soundly about themselves:

For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (Romans 12:3).

All excesses and imbalanced thinking that result in disconcerting behavior are restrained by sober-mindedness. Sober-mindedness greatly tempers pride, authoritarianism, and indiscretion. Prudence is an essential quality of mind for a humble, servant-leader who must handle problems and guide others in the Lord's ways. Diotrephes, the church tyrant, was not prudent (3 John 9, 10). His prideful, high-minded thinking caused him to elevate himself over the congregation. As a result, innocent people were refused Christian fellowship.  
p. 224

Barclay says:

The man who is sophron is the man who has every part of his nature under perfect control, which is to say that the man who is sophron is the man in whose heart Christ reigns supreme.  
p. 93

"IT IS NECESSARY, THEREFORE, THAT THE OVERSEER BE ABOVE REPROACH (GIVE NO GROUNDS FOR ACCUSATION), ONE WIFE'S HUSBAND, TEMPERATE, SELF-CONTROLLED, RESPECTABLE."

QUALIFICATION #5:

RESPECTABLE."

Barclay says:

The companion word is the word kosmios, which we have translated well-behaved. If a man is kosmios in his outer conduct it is because he is sophron in his inner life. This word kosmios means orderly, honest, decorous.  
p. 93

Barclay says further:

The leader of the Church must be a man who is sophron, a man whose every instinct, passion and desire are under perfect control; he must be a man who is kosmios, a man whose inner control has issued in outward beauty; the leader must be a man in whose heart the power of Christ reigns, and on whose heart the power of Christ reigns, and on whose life the beauty of Christ shines.  
p. 93

Proverbs 4:18

The path of the righteous is like the  
first gleam of dawn,  
shining ever brighter til the full light of day.

Strauch says:

An orderly life is most important for a manager of God's flock. An elder who leads a disorderly life is unable to properly and successfully care for God's flock. Under such a man's leadership, the sheep will soon show the pathetic signs of neglect and mismanagement.  
p. 225

Getz says:

The word kosmios, translated in 1 Timothy 3:2 as being "of good behavior," "well behaved," or "respectable," actually means orderly or well-arranged. Thus, it is speaking here of a man who is living a well-ordered life.  
p. 55

Getz says further:

Paul is saying that a man who is respectable is a man who lives in such a way that his life-style adorns the teachings of the Bible. Whether it be his dress, his speech, the appearance of his home, his office, or the way he does business--all are to be in proper relationship to biblical principles and doctrines. Since God is a God of order, a man of God too should be orderly and proper. He is to be a Christian gentleman in all areas of his life.  
p. 57

QUALIFICATION #6:

"HOSPITABLE"

This Greek word means literally "love of a stranger."

Hospitality is not to impress people but to express the love of God.

1 Peter 4:9

Be hospitable to one another without complaint.

The love of a stranger is a vital part of any ministry.

Jesus tells the story of the friend who comes at midnight, needing loaves.

This is a key way designed by God to build bridges for a ministry.

Romans 12:13

contributing to the needs of the saints, practicing hospitality.

Hebrews 13:1, 2

Let love of the brethren continue. Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it.

Galatians 6:10

So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

2 Timothy 1:16-18

The Lord grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains; but when he was in Rome, he eagerly searched for me, and found me--the Lord grant to him to find mercy from the Lord on that day--and you know very well what services he rendered at Ephesus.

Getz, in his book The Measure of a Man, describes this hospitality in the prayer classic of St. Francis of Assisi:

"Lord, make me an instrument of your peace;  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
to be consoled as to console;  
to be understood as to understand;  
to be loved as to love;  
for it is in giving that we receive,  
it is in pardoning that we are pardoned,  
it is in dying that we are born to eternal life."

p. 66

(The Wounded Healer: Ministry in Contemporary Society  
by Henri J. M. Nouwen)

This hospitality requires that the minister know where he stands and whom he stands for, but it also requires that he allow others to enter his life, come close to him and ask him how their lives connect with his.

Nobody can predict where this will lead us, because every time a host allows himself to be influenced by his guest he takes a risk not knowing how they will affect his life. But it is exactly in common searches and shared risks that new ideas are born, that new visions reveal themselves and that new roads become visible.  
pp. 99-100

QUALIFICATION #7:

"SKILLFUL IN TEACHING"

The Bible Knowledge Commentary says:

The leader's ability to handle the scriptures is in view here. He must be able both to understand and to communicate the truth to others as well as to refute those who mishandle it.

(What Makes a Man? by Bill McCartney)

Bumper stickers are suburban graffiti. "I Touch Eternity--I Teach" is especially sobering to me because I am a high school teacher. But you are a teacher too.  
p. 104

Barnes says:

. . . that is, capable of instructing, or qualified for the office of a teacher of religion. As the principal business of a preacher of the gospel is to teach, or to communicate to his fellow-men the knowledge of the truth, the necessity of this qualification is obvious. No one should be allowed to enter the ministry who is not qualified to impart instruction to others on the doctrines and duties of religion; and no one should feel that he ought to continue in the ministry, who has not industry, and self-denial, and the love of study enough to lead him constantly to endeavour to increase in knowledge, that he may be qualified to teach others. A man who would teach a people, must himself keep in advance of them on the subjects on which he would instruct them.  
p. 144

Getz says:

Thus a man who is "able to teach" must be possessed with three significant qualities. First, he must be characterized by spiritual and emotional maturity, able to handle himself in threatening situations. Second, he must have a firm conviction that the Word of God is true. Third, he must understand its teachings sufficiently to be "able to teach" all men. In short, a maturing Christian must:

Learn more and more of the Word of God (2 Tim. 2:2).

Believe more and more of the Word of God (Titus 1:9).

Live more and more of the Word of God (2 Tim. 2:24, 25).

p. 78

v. 3 not addicted to wine (a drunkard), not a bully (fist fighter), but gentle (kind), peaceable, not loving money (greedy),

#### QUALIFICATION #8:

"NOT ADDICTED TO WINE (A DRUNKARD)"

He does not linger long over his wine.

#### STONED

A man called the station master, "I left a bottle of white lightning on the train. I was wondering if it turned up in the lost and found department?"

"No, Sir, but the fellow who found it did."

(From InfoSearch 3.0)

#### FULL OF WHAT?

This announcement was seen on a church bulletin board:

Sermon--"How Much should a Christian Drink?"

Music by a Full Choir

(From InfoSearch 3.0)

## NOW THIS!

A man accompanied a friend home for dinner one evening and noticed that as soon as they entered the door, his friend kissed his wife and told her how pretty she looked. After dinner he complimented his wife on the food and kissed her again.

"Do you always do that?" asked the visitor when they were alone.

"You bet I do," answered the man. "It helps keep our marriage a happy one."

The visitor was greatly impressed and decided to use the same procedure with his own wife. That night he swept her into his arms when he got home and kissed her warmly.

"Sweetheart," he said, "you look wonderful tonight, and I'm a lucky man to have such a beautiful wife."

His wife looked at him in amazement, then burst into tears.

"For Pete's sake," exclaimed the astonished man, "What's the matter?"

"What a day this has been!" his wife answered. "First Johnny sprained his ankle, then the washing machine broke down and flooded the basement, and now you come home drunk!"

(From InfoSearch 3.0)

## WILD WATERMELON

It was the annual summer gathering of the local ministerial alliance. Every denomination in the city was represented by one or more ministers as they gathered in a meeting room of a motel.

In the next room, the local brewery association was having its "summer fling."

Both groups were to be served large slices of fresh watermelon. The brewery association had requested that their watermelons be "spiked" with "appropriate spirits."

The head waiter at the restaurant made a mortal mistake! He accidentally switched the watermelons and the ministers ended up with the "spiked" watermelons. But he discovered his mistake too late.

He went to the manager and asked, "What shall I do?" The manager advised, "Well, the best thing to do, at this point, is to survey the situation and let me know what's happening."

In a few minutes the waiter returned to his manager and made the following report, "Sir, it's too late to do anything about it. They've already eaten the watermelons!"

"Well, what are they doing now?" asked the manager.

The exasperated waiter reported as follows: "The Catholic priest has collected little chunks of watermelon, and he is squeezing them through a handkerchief into a glass and sipping the juice slowly. The Jewish rabbi is trying to buy an extra watermelon to carry home. The Episcopalian rector is gnawing on a rind. The Methodist minister is demanding seconds, and the Baptist preacher is going from plate to plate collecting seeds!"

(From InfoSearch 3.0)

(The Not-So-Compulsive Woman by Sandra Simpson LeSourd)

#### RECOVERY PRINCIPLES

- # 1 Seek Prayers of Others
- # 2 Say No
- # 3 Trust God's Love for You
- # 4 Accept Yourself
- # 5 Smell the Flowers
- # 6 Obey the Inner Voice
- # 7 Give Yourself Away
- # 8 Be Vulnerable
- # 9 Be Reconciled
- #10 Identify Your Real Needs
- #11 Expect the best
- #12 Seize the Moment
- #13 Forgive Those Who Have Hurt You
- #14 Talk About It
- #15 Celebrate
- #16 Be Honest
- #17 Like Yourself
- #18 Confess Your Wrongdoing
- #19 You Are Loved! Believe It
- #20 Reach Out

p. 196

#### QUALIFICATION #9:

"NOT A BULLY (FIST FIGHTER)"



Lange says:

[This describes] one who, in his rage, would soon use blows against his opponents.

p. 38

Lenski says:

A striker is one who is quick-tempered, carries a chip on his shoulder, is ready with his fists.

p. 585

Hiebert says:

. . . he must not be quick-tempered and ready with his fists, not given to acts of physical violence.

p. 66

Wiersbe says:

"Not contentious, not looking for a fight." Charles Spurgeon told his Pastor's College students, "Don't go about the world with your fist doubled up for fighting, carrying a theological revolver in the leg of your trousers."

pp. 40-41

Hendriksen says:

He is thinking of a man who is ever ready with his fists, a bellicose person, a spitfire or fire-eater. Think of the backwoodsmen of former days who literally wore a chip on their shoulder as a challenge to fight anyone who would dare to knock it off, whence our expression, "He carries a chip on his shoulder."

Between the immoderate use of wine and the eagerness to engage someone in combat there is but a small step.

p. 125

Barclay says:

The Christian leader must not be a man who assaults others. The Greek word is plektes, a striker. That this instruction was not unnecessary is seen in one of the very early regulations of the Apostolic Canons: "A bishop, priest or deacon who smites the faithful when they err, or the unbelievers when they commit injury, and desires by such means as this to terrify them, we command to be deposed; for nowhere hath the Lord taught us this. When he was reviled, He reviled not again, but the contrary. When He was smitten, He smote not again; when He suffered, He threatened not." It will not be likely that any Christian or Christian leader will nowadays strike another Christian, but the fact remains that blustering, bullying, irritable, bad-tempered speech or action is forbidden to the Christian.  
pp. 95-96

Getz observes:

Note that Paul uses this word in both his letter to Timothy and the one to Titus (1 Tim, 3:3; Titus 1:7), and in both instances it follows the phrase, "not addicted to wine." The connection, of course, is clear! A person who loses control of his senses because of "too much wine" also tends to lose control of his anger. Many a brawl has come out of a barroom scene, where people have had too much to drink.

Why would Paul have to refer to such an obvious characteristic? Wouldn't any thinking person know that physical violence is out of character with Christian behavior? The same question can be asked about being a "husband of one wife." Isn't it obvious that living with more than one woman is a violation of God's plan for marriage?  
pp. 114-15

(The Body by Charles Colson with Ellen Santilli Vaughn)

As has been said, the church is like Noah's ark: The stench inside would be unbearable if it weren't for the storm outside. This is the church we have. And as imperfect and even repugnant as we find it at times, we need to acknowledge that it is through this church of fact that truth is being proclaimed and portrayed.  
p. 73

It was the right hook that got him. Pastor Waite might have stood in front of the Communion table trading punches with head deacon Ray Bryson all morning had not Ray's fist caught him on the chin two minutes and fifteen seconds into the fight. Waite went down for the count at the altar where most members of Emmanuel Baptist had first declared their commitment to Christ.

Donald Waite's navy blue, three-piece worsted was almost impossible to wrinkle, but two of his front teeth were so loose that he would have trouble with corn on the cob for the next three summers. Ray Bryson's hand was broken in two places. Some of the towns-people dubbed him Sugar Ray after that Sunday, but never to his face.

p. 91

(Laugh Again by Charles R. Swindoll)

In a parable she entitles "A Brawling Bride," Karen Mains paints a vivid scene, describing a suspenseful moment in a wedding ceremony. Down front stands the groom in a spotless tuxedo handsome, smiling, full of anticipation, shoes shined, every hair in place, anxiously awaiting the presence of his bride. All attendants are in place, looking joyful and attractive. The magical moment finally arrives as the pipe organ reaches full crescendo and the stately wedding march begins.

Everyone rises and looks toward the door for their first glimpse of the bride. Suddenly there is a horrified gasp. The wedding party is shocked. The groom stares in embarrassed disbelief. Instead of a lovely woman dressed in elegant white, smiling behind a lace veil, the bride is limping down the aisle. Her dress is soiled and torn. Her leg seems twisted. Ugly cuts and bruises cover her bare arms. Her nose is bleeding, one eye is purple and swollen, and her hair is disheveled.

"Does not this handsome groom deserve better than this?" asks the author. And then the clincher: "Alas, His bride, THE CHURCH, has been fighting again!"

p. 175

The Bible Knowledge Commentary says:

He is not to be violent. His self-control must extend to his appetites and his anger.

"NOT ADDICTED TO WINE (A DRUNKARD), NOT A BULLY (FIST FIGHTER), BUT GENTLE (KIND)."

QUALIFICATION #10:

"GENTLE (KIND)"

The Bible Knowledge Commentary says:

This is a person who is forbearing, a person making room for others.

Philippians 4:5

Let your forbearing spirit be known to all men. The Lord is near.

James 3:17

But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

1 Peter 2:18

Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

Getz points out:

"Blessed are the gentle, for they shall inherit the earth" (Matt. 5:5). These are the words of Jesus Christ Himself as He taught the multitudes.

A gentle person reflects attitudes that are actually the opposite of several of the negative qualities we have just looked at. Paul is telling us that, by contrast, a gentle Christian is not quick tempered, not pugnacious, nor contentious. Rather he is a mild-mannered person characterized by meekness, forbearance, and kindness.  
p. 134

Strauch points out:

The problem with the term **gentle** is that no English word adequately conveys the fullness of its beauty and richness.

Forbearance, gentleness, magnanimous, equitable, peaceable, and gracious all help capture the full range of meaning of gentleness.

A gentle man exhibits a willingness to yield and patiently makes allowances for the weakness and ignorance of the fallen human condition. He is gracious, reasonable, and considerate. One who is gentle refuses to retaliate in kind for wrong done by others, and does not insist upon the letter of the law or personal rights. He possesses God's pure, peaceable, gentle, reasonable, and merciful wisdom (James 3:17).

p. 228

(Laugh Again by Charles R. Swindoll)

I mentioned earlier that I serve on the board of my alma mater. That assignment carries with it many serious responsibilities but also several joyous benefits. One of those has been the privilege of getting better acquainted with a fine group of Christian gentlemen who serve as colleagues on the same leadership team. One of them is a man I have admired from a distance for many years--Tom Landry. As head coach of the Dallas Cowboys for twenty-nine years and a member of the National Football League Hall of Fame, his record speaks for itself. But what I find even more admirable are his character, his integrity, and his humility. Now that I have gotten to know the man "up close and personal," my appreciation for him has only increased.

Most of us were surprised and disappointed at the way a new owner of the Cowboys released Coach Landry from his position. I had the privilege of watching and listening to him during that time . . . even having a few personal conversations without microphones or television cameras or news reporters nearby. He had ample opportunities to blast the new management by criticizing their methods and defending himself. Not once--not a single time--following his forced resignation did I hear an ugly remark or a blaming comment cross Tom Landry's lips. The only response was something like, "You know, Chuck, a fellow in my position has to realize it's going to be taken from him whether or not he is ready for it to happen. It's just a matter of being willing to accept that." Those are the unselfish words of a man who was told rather hurriedly to clean out his desk and be on his way . . . after giving almost three decades of his life to something he loved. Most others in his place would have held a news conference within hours and blasted the new management unmercifully.

I have been with Coach Landry on numerous occasions since then. We have had him at our church to speak to a gymnasium full of men with their sons and friends. It has been delightful to observe a total absence of bitterness in the man and, at the same time, the continued presence of a sense of humor and the joy of Christ. Personally, I am convinced his current attitude is a greater message to those to whom he speaks than all those years of success and championship seasons. It is reassuring to know that joy can endure hardship as long as that Christlike attitude of unselfishness is in place.  
pp. 88-89

QUALIFICATION #11:

"PEACEABLE"

The Bible Knowledge Commentary translates it:

"Not quarrelsome."

2 Timothy 2:24, 25

And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

Barclay says:

The Christian leader must be peaceable. The Greek word means disinclined to fight. There are people who, as we might put it, are "trigger-happy" in their relationships with other people. But the real Christian leader wants nothing so much as he wants peace with his fellow men.  
pp. 96-97

Hendriksen says of the word "GENTLE":

The qualities of yieldedness, fairness, sweet reasonableness, gentleness, helpfulness, and generosity are combined in this conciliatory, considerate, genial, better than debonair, individual.  
p. 125

He then says of this particular word that is under consideration:

The requirement "not contentious," literally "averse to fighting," probes even deeper than "not given to blows." A person might not be eager to come to blows, but being disputatious, as were no doubt the errorists at Ephesus, he would still be lacking one of those characteristics which are needed by an overseer.  
p. 126

#### GOOD JUDGE OF CHARACTER?

Why criticize your wife's judgment? Look who she married!

(From InfoSearch 3.0)

#### QUALIFICATION #12:

"NOT LOVING MONEY (GREEDY)"

#### Mark 12:40

who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation.

#### Luke 16:14

Now the Pharisees, who were lovers of money, were listening to all these things, and they were scoffing at Him.

#### 1 Timothy 6:10

For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

#### Hebrews 13:5

Let your character be free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you,"

The Bible Knowledge Commentary says:

He neither relishes fighting with others nor pursues his ministry for personal gain.

Barnes says:

A man should not be put into the ministry who is characteristically a lover of money. Such a one, no matter what his talents may be, has no proper qualification for the office, and will do more harm than good.  
p. 145

(Topical Memory System: Life Issues from The Navigators)

An old Jack Benny skit illustrates many people's attitudes toward money. Jack is walking along when suddenly an armed robber approaches him and demands, "Your money or your life!" There is a long pause. Finally the robber impatiently asks, "Well?"

"Don't rush me," Benny replies. "I'm thinking about it."

We may laugh at Jack Benny's ludicrous response, but it represents a very real picture of many people's priorities.

For some, money has become more important than life itself.  
p. 69

#### THE SIN OF DISCONTENT

A saintly man, who had few possessions but enjoyed the simple things of life, was conversing one day with a millionaire. Consumed with the passion for making money, the financier was always gathering wealth but had no time to help others or attend to the important matter of his soul. The happy Christian said to his friend, "You know, Bob, I'm richer than you are. I have as much money as I want, but you don't!" His wise observation was a true commentary on the bitter fruit of setting one's affection on this world's goods and always wanting more!

(From InfoSearch 3.0)



## "I-TROUBLE"

A neighbor of Abraham Lincoln heard crying outside and went to his front door to investigate. He saw Lincoln passing by with his two sons both screaming loudly. "What's the matter, Abe?" asked the man. "Just what is the matter with the whole world!" answered Lincoln. "I have three walnuts, and each boy wants two!"

(From InfoSearch 3.0)

## SERMON 'N' SONG

Anthem--"Jesus, Grant Me This I Pray"  
 Sermon--"Money! Money! Money!"

(From InfoSearch 3.0)

## FOREIGN AID?

A panhandler approached a state department official in Washington, D.C. "Please," he begged, "give me \$900 for a cup of coffee."

"But coffee is only a quarter," said the official.

"I know," said the panhandler, "but I want to drink mine in Brazil."

(From InfoSearch 3.0)

## FILTHY LUCRE IN THE PLATE

A pastor made the following announcement before the offering: "I would like to remind you that what you are about to give is tax deductible, cannot be taken with you, and is considered by the Bible to be the root of all evil."

(From InfoSearch 3.0)

Pearl and I were with our new son-in-law, Steve, and our daughter Julea on Little Cayman. We were staying at Doug and Sara Boyd's condominium. It is a very small island and only about 25 people live there full time. When you come in, you land on a grass runway. We were visiting with one of the diving instructors one day. He was telling us that there were quite a number of old Spanish wrecks around the island, and they were constantly searching for these while diving. He told me the story of one young man who took diving lessons from him. He planned to give him his diving test on an old wreck site.

He and a couple of friends decided they were going to set this guy up, and they painted some gold bricks and put them down on the wreck site before the examination. They told him how so many of these wrecks were reputed to have gold bullion on board worth thousands and thousands of dollars. Why, if you could find just one brick of gold, it would probably be worth \$250,000.

They went down on their dive, and sure enough, their pupil found one of the gold bars. He was so excited he began racing toward the surface. The instructor said he used 20 minutes of air in 5 minutes because of the excitement of what he had found.

Isn't it amazing what a little greed will do to us?

(Temptations Men Face by Tom L. Eisenman)

I heard a story of a wealthy man who went to visit his pastor because he was troubled by the concept of the tithe.

He told the pastor that he had made over half a million dollars that year in real estate. He explained that if he were to tithe his income it would mean that he would have to give fifty thousand dollars to the church. The pastor was sympathetic. He told the man he understood the difficulty of his position. He asked if they could pray together and both men lowered their heads. The pastor then prayed simply, "Lord, please reduce this man's income until he can afford to tithe."

p. 151

v. 4 presiding over his own house in a beautiful manner, keeping his children under control with true dignity.

QUALIFICATION #13:

"PRESIDING OVER HIS OWN HOUSE IN A BEAUTIFUL MANNER, KEEPING HIS CHILDREN UNDER CONTROL WITH TRUE DIGNITY"

The Bible Knowledge Commentary says:

Here we are determining the quality of one's potential leadership by examining the behavior of his children. Do they respect their father enough to submit to his leadership without due fuss or clamor?

Hiebert says:

"A minister's character is portrayed and seen to best advantage in the framework of his own family."  
p. 66

Lenski says:

Any Christian man should be able to function well as the head of his own home; one who fails in so simple a requirement is not fit to be elevated to the ministry.  
p. 585

Guthrie says:

A most important principle, which has not always had the prominence it deserves, is next propounded. Any man unable to govern his children graciously and gravely by maintaining good discipline, is no man for government in the Church. The principle is universal, for potential skill in a larger sphere can only be indicated by similar skill in a lesser sphere.  
p. 81

Getz observes:

An Old Testament example of a man who disqualified himself from spiritual leadership was Eli. Both of his sons as grown young men did "not know the Lord" (1 Sam. 2:12). They were both immoral and "they despised the offering of the Lord" (2:17). They were classified by God as "worthless" (2:12). Consequently, God judged both Eli and his sons. The reason? "Because his sons brought a curse on themselves and he [Eli] did not rebuke them" (3:13).  
p. 156

## BARBARIANS IN THE PARLOR

The failure of the family to provide a model of responsible behavior has filled our prisons beyond capacity.

To walk through one of our nation's prisons is to witness a tragic waste of humanity, but it also points to a more pervasive problem--the disintegration of the family. When the family fails to provide a model of responsible behavior, the result is ethical anarchy. Research has clearly established the causal link between the absence of moral training and crime. Even those morally impoverished children who don't end up in prison are rootless and confused because of the breakup of their families. The number of illegitimate births has doubled, and every year over a million American children watch their parents divorce.

Government welfare programs that encourage cohabitation and liberal divorce laws are partly to blame for the decline of the family, but the real root of the problem is the moral relativism that has undermined our standards and resulted in widespread profound selfishness, which the writer calls "the new barbarianism." Such uncontrolled egotism eventually destroys all social institutions, including the family. God designed the family to be the basic unit of society, not only for propagating the human species but also for transmitting values such as respect for authority and self-denial to each new generation.

Any parent knows that humans are not born civilized. They must be trained, and that is the family's task. Mothers and fathers have to take these little self-centered barbarians and teach them to take turns, to share, to consider the needs of others. Later these lessons translate into character. Families often don't function as well as they should, but no other institution can fully replace them. When this fundamental place of instruction is spoiled by barbaric individualism, generations of young adults go out into the world without acknowledging any higher law.

Unlike what happened to Rome, the barbarianism of our time is not lurking beyond our frontiers. We are already being governed by barbarians. Yet the only hope for change is not in new laws or different elected officials, it is in the transformation of people's lives that only Christ can bring about.

"Barbarians in the parlor" by Charles Colson. Pulpit Helps, Dec 1991. Page 8.

(From InfoSearch 3.0)

## WHAT ARE YOU DOING, DAD?

A bishop then must be . . . one who rules his  
own house well. --1 Timothy 3:2, 4

A boy was given a world globe for his birthday. He liked it so much that he kept it beside his bed. One night his father wanted to study the globe. Thinking his son was asleep, he tiptoed into his room, picked it up, and started for the door. He had just about reached it when the child, sitting up in bed, called out, "Hey, Dad, what are you doing with my world?"

Most of us are not in positions to influence world affairs. Every father, however, can make a tremendous difference in his own home--his children's "world." It is his privilege and responsibility to make it the best place possible for their development. Fathers are to create an environment that provides a sense of belonging. They are to exercise loving discipline that reflects the care of the heavenly Father for His children.

Although the qualifications given in 1 Timothy 3:1-7 are for church leaders, these requirements should be true of every Christian father. They will help create a home where children are happy and secure.

Is your home a shambles today because of neglect, indifference, and selfishness? Or is it a little heaven on earth because of your worthy example, loving attention, and spiritual leadership?

If your child asked, "Hey, Dad, what are you doing with my world?" what would you have to say? --R.W.D.

Happy the home where Jesus' name  
Is sweet to every ear,  
Where children early lisp His fame  
And parents hold Him dear.

--Ware

CHRISTIAN HOMES DON'T JUST HAPPEN--THEY'RE BUILT.

(From Our Daily Bread, September 26)

## HONORING DAD

An unknown author, writing about his own father, expressed in poetic form some thoughts with which many of us will identify:

His shoulders are a little bent,  
 His youthful force a trifle spent,  
 But he's the finest man I know,  
 With heart of gold and hair of snow.  
 He's seldom cross and never mean;  
 He's always been so good and clean;  
 I only hope I'll always be  
 As kind to him as he's to me.  
 Sometimes he's tired and seems forlorn,  
 His happy face is lined and worn;  
 Yet he can smile when things are bad:  
 That's why I like my gray-haired dad.  
 He doesn't ask the world for much--  
 Just comfort, friendliness, and such;  
 But from the things I've heard him say,  
 I know it's up to me to pay  
 For all the deeds he's done for me  
 Since I sat rocking on his knee;  
 Oh, not in dollars, dimes, or cents--  
 That's not a father's recompense;  
 Nor does he worship wealth and fame--  
 He'd have me honor Jesus' name.

(From InfoSearch 3.0)

(Mentoring: The Strategy of the Master by Ron Lee Davis  
 with James D. Denney)

As Howard Hendricks put it, "You show me a leader who is great in public and I will show you a leader who is even greater in private."

p. 103

v. 5 For if a man does not know how to preside over his own house, how shall he take care of God's assembly?

Here is the reason for QUALIFICATION #13: If a man does not know how to do it at home, how will he know how to do it at church?

The Bible Knowledge Commentary says:

A rhetorical question forms a parenthetical support for the validity of the preceding qualification.

Barnes says:

This is a beautiful and striking argument. A church resembles a family. It is, indeed, larger, and there is a greater variety of dispositions in it than there is in a family. The authority of a minister of the gospel in a church is also less absolute than that of a father. But still there is a striking resemblance. The church is made up of an assemblage of brothers and sisters. They are banded together for the same purposes, and have a common object to aim at. They have common feelings and common wants. They have sympathy, like a family, with each other in their distresses and afflictions. The government of the church also is designed to be paternal. It should be felt that he who presides over it has the feelings of a father; that he loves all the members of the great family; that he has no prejudices, no partialities, no selfish aims to gratify.  
p. 145

Getz observes:

Paul viewed the well-ordered home as the true test of a man's maturity and ability to lead other Christians, especially a home that has passed the test of time. Where the whole household is committed to Jesus Christ and where you have a wife who is dedicated to her husband, and grown children particularly who respect and love their father, you have strong evidence that this man is spiritually and psychologically mature. He will certainly be able to "take care of the church of God" (1 Tim. 3:5).  
p. 160



(Mentoring: The Strategy of the Master by Ron Lee Davis  
with James D. Denney)

Not long ago, I heard Bob Kraning, associate pastor at the First Evangelical Free Church of Fullerton, speak these words at Forest Home, a Christian conference center in southern California:

The ultimate success of my life will not be judged by the number of those who admire me for my accomplishments, but by the number of those who attribute their wholeness to my love for them--by the number of those who have seen their true beauty and worth in my eyes.

p. 211

(What Makes a Man? by Bill McCartney)

Suddenly I realize that when I stand before God, He will not ask me about the ministry. He will ask me first about my own life, next about my wife, and then about the children He has entrusted to me. Only then will He ask about the ministry.

p. 106

(The Not-So-Compulsive Woman by Sandra Simpson LeSourd)

More recently I have been able to say the following twelve healing words that can completely restore a relationship:

I am sorry.  
I was wrong.  
Please forgive me.  
I love you.

p. 176

Because so many of us have family relationships that need healing, I now use the following prayer for forgiveness in my talks and seminars, adapted from one I heard Brennan Manning use at a Life in the Spirit seminar:

Lord Jesus, I ask You into my heart.  
 Please touch those life experiences of mine that need to be healed.  
 Since You know me so much better than I know myself, bring Your love to every corner of my heart. Wherever You discover inner wounds, touch me . . . console me . . . release me.  
 Walk back through my life right now to the very moment in which I was conceived. Cleanse my bloodlines, Lord.  
 Bless and protect me as I was being formed in my mother's womb. Grant in me a deep desire to be born. Heal any traumas that could have harmed me during the birth process.  
 Thank You, Lord, for being there to receive me into Your arms at the very moment of my birth, to welcome me onto the earth, to assure me that You would never fail me or desert me.  
 Jesus, please surround my infancy with Your light and Your love. If my earthly family failed to meet my physical or emotional or spiritual needs, supply them now from Your infinite store. Give me renewed confidence and courage to face the trials of the world because I know my Father's love will support me even if I stumble and fall.  
 Lord, by the power of Your Spirit, empower me to forgive myself for my past failures, for any hurts I may have inflicted on others, for my mistakes, for my moments of weakness and selfishness.  
 Lord, I give myself to You body, mind and spirit, and I thank You for making me whole. My gift to You this day is to radiate Your Spirit of forgiveness, Your Spirit of love, Your Spirit of joy as I reach out to serve others for You.

pp. 177-78

v. 6 Not a new convert, lest having his mind blinded by pride, he fall under similar judgment as the devil.

QUALIFICATION #14:

"NOT A NEW CONVERT"

Proverbs 16:18

Pride goes before destruction,  
a haughty spirit before a fall.

The Bible Knowledge Commentary says:

This kind of rapid advancement will fill him with pride and conceit. He will then face the same kind of judgment the devil got for his pride.

Getz observes:

Paul's basic concern in writing to Timothy, of course, is that Christian leaders should not appoint men to serve as elders who are "new converts." The word Paul uses here is neophutos. From it comes our English word "neophyte." Paul is saying that a man who is chosen to serve as a spiritual leader in the church should not be a "new Christian." The obvious implication is that no matter how zealous a man is or how sincere, no new Christian has sufficient experience to tackle the job of serving as an elder in the church. In other words, an elder must be a mature man of God.  
p. 209

Barnes says:

The Greek word, which occurs nowhere else in the New Testament, means, properly, that which is newly planted. Thus it would mean a plant that was not strong, or not fitted to bear the severity of storms; that had not as yet struck its roots deep, and could not resist the fierceness of a cold blast. Then the word comes to mean a new convert; one who has had little opportunity to test his own faith, or to give evidence to others that he would be faithful to the trust committed to him.  
p. 146

Strauch says:

**A new convert** is a beginner in the faith, a baby Christian, a recent convert. No matter how spiritual, zealous, knowledgeable, or talented a new convert may be, he is not spiritually mature. Maturity requires time and experience for which there is no substitute, so **a new convert** is simply not ready for eldership.  
pp. 231-32

Lange says:

. . . newly planted; i.e., who has shortly since become a convert to Christianity. Undoubtedly, in a community so recently established, there must have been such a novice now and then placed in the episcopal office. But in Ephesus, where the church had existed some years already, Timothy could more easily choose among those who, earlier or later, had professed the gospel; and it was wise, therefore, not to include the latter among those raised to the episcopal office.  
p. 39

J. Vernon McGee says:

"Not a novice" means not a recent convert, not someone who has recently been saved. Sometimes a man is converted one week, and the next week he is made a church officer or asked to give his testimony. He is not ready for it. This is a caution that needs to be heeded today.  
p. 442

"NOT A NEW CONVERT, LEST HAVING HIS MIND BLINDED BY PRIDE."

Hiebert observes:

The verb "puffed up" means "to raise a smoke, to emit smoke," hence metaphorically, "to blind with pride or conceit." The danger is that the novice, wrapped in smoke through his exaggerated sense of self-importance and teeming pride, would have his eyes blinded to realities. Acting thus he would "fall into the condemnation of the devil." The definite article "the devil" shows that the reference is not to some human slanderer but to the personal Devil. The expression "the condemnation of the devil" is interpreted in two ways. Some take it to mean the condemnation effected by the Devil. More probable is the view that it means the condemnation which the Devil himself incurred because of his blinding pride.  
p. 67

Getz says:

To "become conceited" actually means to become blinded by pride, to lose perspective. More literally, Paul is saying that a new Christian can actually wrap himself in a "smoke screen of pride." And when this happens, says Paul, he will "fall into the condemnation incurred by the devil."  
p. 209

Barnes says much the same thing:

The word rendered lifted up, is from a verb which means to smoke, to fume, to surround with smoke; then to inflate--as a bladder is with air; and then to be conceited or proud; that is, to be like a bladder filled, not with a solid substance, but with air.  
p. 146

Guthrie says:

The Greek word tuphoo translated lifted up with pride, means literally 'to wrap in smoke' (Abbott-Smith) and suggests that a new convert would find himself 'in a cloudland of conceit.' Pride gives a false sense of altitude, making the subsequent fall seem all the greater.  
p. 82

Demarest says:

Now, there's always the danger of spiritual pride. How tragic when leaders start thinking of themselves as better than others. In Christ, we are what we are by God's grace and mercy, and pride has no place. Paul's admonition must ever be before us: "Let us not become conceited, provoking one another, envying one another" (Gal. 5:26).  
p. 186

Wiersbe says:

"Novice" literally means "one newly planted," referring to a young Christian. Age is no guarantee of maturity, but it is good for a man to give himself time for study and growth before he accepts a church. Some men mature faster than others, of course. Satan enjoys seeing a youthful pastor succeed, get proud, and then tear down all that has been built up.

p. 42

Hendriksen says:

The choosing of a neophyte might have disastrous results for himself; hence, also for the church. So, a novice must not be elected, "in order that he may not become beclouded (or: blinded) by conceit." The verb means literally "wrapped up in smoke," the smoke of arrogance in this case.

The result would be: "and fall into the condemnation of the devil." This undoubtedly means "the condemnation pronounced upon the devil."

p. 127

Lenski says:

The devil's judgment is specific: God's judgment on his pride. Into that very judgment which has long ago been pronounced upon the devil the conceited novice might easily fall in his pride. This aorist refers to a fatal fall and not only, as some who regard it as a subjective genitive suppose, a fall into temporal ills and punishments, the devil being allowed to inflict them. The view that a fatal fall would be too severe a punishment for a novice in the faith overlooks the fact that by his conceit this novice would smother his young faith and would thus plunge into what the devil plunged into. Unholy pride may, indeed, carry its victim that far.

p. 589

Lock says:

Such a novice is arrogant or foolish in teaching. The devil reproaches. This is your humble Christian! this your learned teacher! The devil lays snares to draw him on and to discredit the whole community. The man makes shipwreck of his faith by some moral or intellectual failure; he is handed over to Satan; and he passes judgment, perhaps some bodily infliction, upon him; . . .  
p. 39

J. Vernon McGee says:

"Lest being lifted up with pride he fall into the condemnation of the devil." Pride was the Devil's great sin. Also it is often the sin of officers in the church and of preachers. It is a danger for all of us, but it is reprehensible when it is in the church.  
p. 443

Lange says:

[It's] literally, beclouded, darkened, befooled; i.e., from pride and self-delusion, through his promotion to such rank above even older converts. There could be no readier sin for the newly converted than such self-exaltation, and, above all, if they were placed in any eminent position; the grace of God must keep them in the path of humility, discipline, and suffering.  
p. 39

(The Making of a Leader by J. Robert Clinton)

Leadership is a lifetime of lessons. It is not a set of do-it-yourself correspondence courses that can be worked through in a few months or years.  
p. 40

(Temptations Men Face by Tom L. Eisenman)

A good chef knows what a long soak in a fine marinade will do for a tough piece of meat. There is no way to slap on a glaze at the last second and get the same fine result.

This is God's way with us. We soak in the marinade of his grace for a lifetime, and there is simply no way to rush the process without ruining the meat.

A lifetime of soaking in the marinade of God's grace can transform even the toughest sinner into a heavenly delicacy.  
p. 30

v. 7 Moreover it is a necessity for him also to be having a good testimony from those on the outside, in order that he might not fall into disgrace and into the trap of the devil.

QUALIFICATION #15:

"TO BE HAVING A GOOD TESTIMONY FROM THOSE ON THE OUTSIDE"

This is the KEY VERSE to LAW #6:

"Character Is a Vital Ingredient of Leadership."

We have considered these 15 QUALIFICATIONS together and there is no question that many of them have to do with Christlike character.

Paul says here:

"IT IS A NECESSITY FOR HIM ALSO TO BE HAVING A GOOD TESTIMONY FROM THOSE ON THE OUTSIDE."

The Bible Knowledge Commentary says:

It is having a good reputation with outsiders.

1 Peter 3:15

but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;



1 Thessalonians 4:11, 12

and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; so that you may behave properly toward outsiders and not be in any need.

Colossians 4:5, 6

Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

1 Peter 2:12

Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.

1 John 3:18

Little children, let us not love with word or with tongue, but in deed and truth.

1 Corinthians 10:31-33

Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

## BEYOND SELF-REFERRALS

. . . he must have a good report of them  
who are outside. 1 Timothy 3:7

The National Observer calls attention to the approach taken by a city official of Muscatine, Iowa, in securing a town administrator. After the applicants had been narrowed down to seven, Mayor Evelyn Schauland came up with a plan for reaching a final decision. She assumed that those being considered wouldn't "submit unfavorable references or cite unresolved problems in their resumes." So she decided to find out for herself how well they were doing in their present public service jobs. At her own expense she traveled to the towns where each of the prospects lived. She talked with businessmen, taxi drivers, waitresses, trash collectors, and clergymen. In summing up her interviews, she made this interesting comment: "I guess it's not a surprise to anyone how much a person can learn in a barber or beauty shop."

Similar steps are in order when the church appoints its spiritual leaders. Rather than just selecting people on the basis of how they look under stained glass, we should find out what kind of testimony they maintain out in the world. Make it a point to see how well their character stands up without the supportive pillars of the sanctuary. To check up in this way takes time. But more than a few hours will be lost if unqualified people are given positions of spiritual leadership.

The need for good "outside references" applies to all Christians, whether we are being considered for a church office or not. We should live for the Lord each day so that our spiritual integrity remains unquestioned--even by those who are outside the church. --M.R.D. II

Lord, help me walk so close to Thee  
That those who know me best can see  
I live as godly as I pray  
And Christ is real from day to day. --Ryberg, alt.

**THOT: So live that no man can despise your Savior.** --Miller

(From Our Daily Bread, July 16)

Guy King says:

--it is interesting that the testimonial is to be won from "them which are without": not from the believers, but from the worldlings. The world is often a pretty shrewd judge of character, and all too ready an observer of insincerity, and inconsistency. It will be part of a bishop's ambition, not to win applause, but to earn approval, from those who are outside his faith: indeed, if his character and conduct be of a truly godly sort it will often prove a strong lever for bringing those others within the fold.  
p. 63

Strauch says:

God hates hypocrisy. A man's image before his Christian brethren must not be different than his image at work, in the family, or in the neighborhood. People judge the community by its leaders. The real test of a man's character, then, is from Monday through Saturday, not on Sunday morning.

The unsaved watch and are very astute. They observe what a Christian is like at work and in the community, and will be the first to see if there is a dichotomy between profession and practice. Their opinion of a Christian leader's character cannot be dismissed, for it affects the entire church's witness.  
p. 233

(What Makes a Man? by Bill McCartney)

On a recent trip to New York to see my publisher I met a cabby I'll never forget. He was an amiable, nice guy who really liked to talk.

At first everything was fine. But soon I noticed that his attitude had changed. As we drove, he began to tell me about someone who had cheated him out of some money. The more he talked the angrier he got. Then things got really weird. He started talking about hiring someone to beat this guy up. (I'm still not sure whether he was talking generically or offering me a paying job.)

After going on for a while, he looked in the rear view mirror and asked me what I thought he should do. I gulped hard and said, "It's really not a matter of what I think you should do. The real question is, What do you think Jesus wants you to do?"

Things got quiet for a moment. Then he said, "Are you a Christian; have you been born again?"

Surprised by his familiarity with the subject (and grateful that he hadn't hit me), I said, "Yes I am."

With that he turned around, swung his hand over the seat and said, "Praise the Lord! I'm a Christian too. Shake my hand!"

Had he known what I was thinking, he probably would have hit me. I was at once disappointed, hurt, and repulsed. If this man was in fact a brother, I felt he had let me down. He seemed chameleon-like, changing to adapt to whatever his current environment was. Had I responded to his question by saying, "Sure, you ought to have the pulp beaten out of that guy, and I'll be glad to do it for you," he might have hired me.

p. 192

(Principle-Centered Leadership by Stephen R. Covey)

o Integrity. I define integrity as the value we place on ourselves. As we clearly identify our values and proactively organize and execute around our priorities on a daily basis, we develop self-awareness and self-value by making and keeping meaningful promises and commitments. If we can't make and keep commitments to ourselves as well as to others, our commitments become meaningless. We know it, and others know it. They sense our duplicity and become guarded.

p. 61

(The Body by Charles Colson with Ellen Santilli Vaughn)

For the watching world, it is difficult to separate the message from these messengers. Or, as Sheldon Vanauken put it:

The best argument for Christianity is Christians: their joy, their certainty, their completeness. But the strongest argument against Christianity is also Christians--when they are somber and joyless, when they are self-righteous and smug in complacent consecration, when they are narrow and repressive, then Christianity dies a thousand deaths.

pp. 330-31

. . . my favorite quote from Francis of Assisi: "Preach the gospel all the time; if necessary use words."  
p. 88

"MOREOVER IT IS A NECESSITY FOR HIM ALSO TO BE HAVING A GOOD TESTIMONY FROM THOSE ON THE OUTSIDE, IN ORDER THAT HE MIGHT NOT FALL INTO DISGRACE AND INTO THE TRAP OF THE DEVIL."

Now the PURPOSE for this 15TH AND FINAL QUALIFICATION is seen in this last phrase:

"IN ORDER THAT HE MIGHT NOT FALL INTO DISGRACE AND INTO THE TRAP OF THE DEVIL."

The Bible Knowledge Commentary says:

Leaders constantly are susceptible to the snares of the Devil. Satan likes nothing better than to disgrace God's work and God's people by trapping church leaders in sin before a watching world.

2 Timothy 2:26

and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

Luke 22:31, 32

Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.

Barnes says:

The snare which the devil lays to entrap and ruin the ministers of the gospel and all good men. The snare to which reference is here made, is that of blasting the character and influence of the minister of the gospel. The idea is, that Satan lays this snare so to entangle him as to secure this object, and the means which he uses is the vigilance and suspicion of those who are out of the church.

If there is anything of this kind in the life of a minister which they can make use of, they will be ready to do it. Hence the necessity on his part of an upright and blameless life. Satan is constantly aiming at this thing; the world is watching for it, and if the minister has any propensity which is not in entire accordance with honesty, Satan will take advantage of it and lead him into the snare.  
p. 147

Guthrie says:

The snare of the devil is again ambiguous, for it may either mean the trap laid by the devil into which a man unpopular among non-Christians will easily fall; or it may refer to the devil's sin of pride. The mention of reproach suggests the former as the more probable interpretation, although the latter forms a better parallel with the previous verse.  
p. 83

Hendriksen says:

We can imagine how, on the morning after this undeserving person's election to office, the men who work with him will greet him with the mocking exclamation, "What do we hear now? Have they actually made you an elder . . . you?" And the devil will rejoice.

Moreover, such a person may easily become very bold, thinking, "If I can get away with this conduct of mine, and still be elected overseer, I can get away with anything." Thus he will fall into the devil's snare, that is, into the devil's trap, hence, into his power.  
p. 129

Hiebert says:

Thus weakened and disheartened he might readily fall an easy prey into some skillfully laid snare of the Devil, who is here vividly pictured as a hunter of souls. Such a fall would cause great harm to his own soul and bring terrible damage to the church. The enemy's aim has always been to destroy the leaders of the church.  
p. 68

Strauch says:

The devil is a cunning hunter (1 Peter 5:8). Using public criticism and the elder's own inconsistencies, the devil will entrap the man into greater and more serious sin--uncontrolled bitterness, angry retaliation, lying, further hypocrisy, and even turning from the faith. What may begin as a small offense can become something far more self-destructive and evil (2 Corinthians 2:5-11). In order to avoid great problems, a potential overseer's reputation in the world must be examined.  
p. 234

Getz says:

A snare is a trap or a noose. Paul uses the same word later in his first letter to Timothy when he talks about riches. "But those," he says, "Who want to get rich fall into temptation and a snare and many foolish and hurtful desires which plunge men into ruin and destruction" (1 Tim. 6:9). And in his second letter to Timothy, Paul gives instructions on how to help people "Come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (2 Tim. 2:26).  
pp. 170-71

His trap can bring on:

DEPRESSION,

SICKNESS,

DESPAIR,

SHAME,

and SORROW.

(Temptations Men Face by Tom L. Eisenman)

When Satan tries to freeze your progress by bringing up your past, you bring up to him his future. God has already freed you from the bondage of past sin. Live as a free man.  
pp. 202-3



## LIVE BY WHAT YOU STAND FOR

Moreover he must have a good testimony among those  
who are outside. 1 Timothy 3:7

The New York City Department of Transportation was recently embarrassed. They found that four of the top ten parking violators in the department were those responsible to ticket illegally parked vehicles. A computer check by the Parking Violations Bureau showed that four staff members owed between \$5,000 and \$8,000 each in unpaid parking tickets. How could the traffic department hope to have the respect of the public when it was not living up to its own principles?

Nowhere is consistency of life more of an issue than with those who hold positions of leadership in the church. Credibility is strained when a person claims to be a new person in Christ but shows a regular pattern of behavior that denies what he or she professes. But someone might argue, "No one is perfect this side of heaven. We all sin."

That isn't the issue. The New York City traffic bureau isn't embarrassed if its employees get an occasional ticket, nor are Christians embarrassed when their leaders are seen to have failings. That's not blameworthy. What is inconsistent, however, is when wrongs are denied or when a person's failures are a regular pattern of behavior.

Even if we do not hold a position of leadership in the church, as Christians we should strive to maintain a good testimony before the world. Let's own up to and overcome our wrongs so that others will know we are living by the principles we stand for.

--M.R.D. II

Once you've believed and salvation received,  
Your duty should then become clear;  
Wrongs must be righted if this can be done,  
To show to the world you're sincere.

--H.G.B.

It is inconsistent to say you believe as you should  
when you behave as you shouldn't.

(From Our Daily Bread, September 6)

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: It is good to aspire to a place of leadership in the body of Christ.

LESSON #2: Character is a vital ingredient of leadership.

LESSON #3: It is a real requirement of leadership for us to daily keep everything on track.

LESSON #4: It is essential that we protect our marriages.

LESSON #5: Hospitality is a requirement if we are going to build bridges to those who are lost.

LESSON #6: To be skillful in the teaching of the scriptures it is necessary to stay faithful in the study of the word.

LESSON #7: Drunkenness and violence have no place in Christian leadership.

LESSON #8: Christian leadership involves a right attitude toward money.

LESSON #9: You can predict the success of one's leadership in the church by looking at his family.

LESSON #10: Leadership is not a place for a new convert.

LESSON #11: It is a requirement that the would-be leader have a good testimony in the outside world.

Guy King says:

Looking back upon all that has been written here, we remark again how high a level of life is demanded of those who have been called to leadership in the ways, and things, of God.  
p. 63

(If Jesus Has Come by Steve Brown)

We don't need to grow in order to abide in Christ; growth comes from abiding in Him. That's why so many of us are so frustrated in our walk with Christ. A dog doesn't bark to become a dog; a dog barks because he is a dog. Just so, a Christian doesn't do good things in order to be a Christian. A Christian does good things because he is a Christian. Stay close to Christ, and you will be surprised at the growth you'll experience.  
p. 158

(Rediscovering Holiness by J. I. Packer)

When I speak of a man growing in grace, I mean simply this--that his sense of sin is becoming deeper, his faith stronger, his hope brighter, his love more extensive, his spiritual-mindedness more marked. He feels more of the power of godliness in his own heart. He manifests more of it in his life. He is going on from strength to strength, from faith to faith and from grace to grace. . . .  
p. 161

(The Body by Charles Colson with Ellen Santilli Vaughn)

We are fearful of appearing out of touch with the times, but if the church (which includes its schools) does not defend unchanging truth and fixed moral standards, who will?

To stand for right and wrong, to defend truth in today's culture is admittedly a trying task. Daily, in a hundred different ways, by little things we scarcely notice, we are subtly enticed to accommodate the culture.

Of course our fellowship must be loving and attract those who hunger and thirst. But we must never forget that the early church did not explode because it was a comfortable haven for those weary of life's pressures or because it accommodated the culture's values. The early church turned the world upside down because the believers confessed that Jesus, not Caesar, was Lord. They didn't embrace the culture; they scandalized it.

p. 246

STUDY #6 - 1 Timothy 3:1-7

What are some of the lessons that we can learn from this particular study?

LESSON #1: It is good to aspire to a place of leadership in the body of Christ.

LESSON #2: Character is a vital ingredient of leadership.

LESSON #3: It is a real requirement of leadership for us to daily keep everything on track.

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LESSON #5: Hospitality is a requirement if we are going to build bridges to those who are lost.

LESSON #6: To be skillful in the teaching of the scriptures it is necessary to stay faithful in the study of the word.

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