

# **What's a Leader to Be?**

*Examining the profile of a leader in the Pauline churches through the lens of the Pastorals with an eye to seeing its relevance in modern church leadership*

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## **Abstract**

The church instinctively understands the critical nature of leadership, evidenced by the plethora of works on leadership available today. However, writings on modern leadership have become increasingly less Scripture-driven. This work seeks to ground modern leadership theory primarily in the Pastoral Epistles. The Pastoral Epistles hold a biblical monopoly on leadership criteria, represent God's "book" on leadership, and are the logical place to start any modern church leadership study, for we cannot hope to lead biblically in the modern era if we do not thoroughly understand the profile of a leader in the apostolic era.

Pauline church leaders were men who were above reproach in at least three realms: 1) personal character; 2) care for their families; and 3) grasp of the gospel. Their duty was to shepherd the flock primarily through preaching and teaching their churches the gospel willingly, humbly and tenderly, expecting to suffer for their sake and sometimes at their hands. They were called elders or overseers and cared for their flocks as a plurality without hierarchy, vested with true authority. They were to be compensated and, if necessary, disciplined, and their ordination was never to be done hastily. Apostolic leaders were required to hold fast the gospel, which was of grace, not works, but always produced good works in true believers. This gospel centered on the person of the Lord Jesus Christ, who came into the world to save sinners by giving His life as a ransom for all the elect.

The apostolic leadership profile is profoundly relevant to the modern era. It is stable, being grounded in eternal truth, as well as realistic. It has a cross-cultural basis, a team orientation, a high moral bar and a clear focus on the only thing which makes the church truly useful in the world – the gospel.

## Declarations

### DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed.....

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### STATEMENT 1

This dissertation is being submitted in partial fulfillment of the requirements for the degree of MTH.

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### STATEMENT 2

This dissertation is the result of my own independent work/investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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### STATEMENT 3

I hereby give my consent for my dissertation, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organizations.

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January 2010

## Table of Abbreviations

BakerNTC	Baker New Testament Commentary
CalCom	Calvin's Commentaries
EBT	Explorations in Biblical Theology
EONT	Exposition of the Old and New Testaments
ESV	English Standard Version
ICC	International Critical Commentary
JETS	Journal of the Evangelical Theological Society
JTS	Journal of Theological Studies
KJV	King James Version
LDR	Leadership
NAC	New American Commentary
NASB	New American Standard Bible
NIBCNT	New International Bible Commentary on the New Testament
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NPNF1	Nicene and Post-Nicene Fathers First Series
NT	New Testament
OT	Old Testament
RSV	Revised Standard Version
SBJT	Southern Baptist Journal of Theology
TBST	The Bible Speaks Today
TNTC	Tyndale New Testament Commentaries
WBC	Word Biblical Commentary
WP	Word Pictures
WT	Westminster Today

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## Introduction

World history can best be written by studying the lives of great and terrible leaders and what they accomplished through others. We who are in leadership can, on the one hand, move men, women, and mountains for tremendous good. At the same time, we hold in our hands the power to do irreparable damage to our followers by the mistakes we make.<sup>1</sup>

The church instinctively understands the critical nature of leadership, evidenced by the plethora of books and articles written on the subject today.<sup>2</sup> Yet there is particular confusion in the modern era about the profile of a church leader. One can see this by a quick comparison of the writings of Charles Spurgeon in the nineteenth century and those of Andy Stanley, a highly influential twenty-first century pastor, speaker and visionary.

Spurgeon gave three critical attributes for ministers to his students: “It should be one of our first cares that we ourselves be saved men. . . . [I]t is of the next importance to the minister that his piety be vigorous. . . . Thirdly, let the minister take care that his personal character agrees in all respects with his ministry.”<sup>3</sup> By contrast, Stanley, in his popular work *Next Generation Leader*, posits five keys for successful leadership: competence, courage, clarity, coaching, and character.<sup>4</sup>

Notice the difference. On the one hand, Spurgeon addresses ministers through biblical categories like salvation and vigorous piety. Stanley, on the other hand, addresses ministers more generically, with categories like competence and clarity. This is not to suggest that all modern leadership books are devoid of biblical categories.<sup>5</sup> However, it seems that books written to develop church leaders have become increasingly less Scripture-driven over time.<sup>6</sup>

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<sup>1</sup> Hans Finzel, *The Top Ten Mistakes Leaders Make* (Colorado Springs: NexGen, 2000), 12.

<sup>2</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 9.

<sup>3</sup> C. H. Spurgeon, *Lectures to My Students* (new ed.; Grand Rapids: Zondervan, 1975), 9, 13, 17. See also Richard Baxter, *The Reformed Pastor* (ed. William Brown; 1656; repr., Edinburgh: Banner of Truth, 1994), 53-61.

<sup>4</sup> Andy Stanley, *Next Generation Leader: Five Essentials for Those Who Will Shape the Future* (Sisters, Ore.: Multnomah Publishers, 2003), 9-13.

<sup>5</sup> See among others Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (2d ed.; Littleton: Lewis & Roth, 1988); Cornelis Van Dam, *The Elder: Today's Ministry Rooted in All of Scripture* (ed. Robert A. Peterson; EBT; Phillipsburg: P&R, 2009); Peter White, *The Effective Pastor: Get the Tools to Upgrade Your Ministry* (updated ed.; 1998; repr., Geanies House: Christian Focus, 2002); Jeff Iorg, *The Painful Side of Leadership: Moving Forward Even When It Hurts* (Nashville: B&H, 2009); Malphurs, *Being Leaders*.

<sup>6</sup> See among others Finzel, *Mistakes*; John C. Maxwell, *Leadership Gold: Lessons I've Learned from a Lifetime of Leading* (Nashville: Thomas Nelson, 2008); Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2009); Andy Stanley, Reggie Joiner, and Lane Jones, *7 Practices of Effective Ministry* (Sisters, Ore.: Multnomah, 2004).

This sets the stage for our attempt to anchor the profile of a church leader in the pages of Scripture. Specifically, this work seeks to ground leadership theory in the fertile soil of the Pastoral Epistles (PE). Why the PE? First, the PE hold a biblical monopoly on leadership criteria in the local church.<sup>7</sup> Second, the PE instruct key pastoral leaders in the apostolic church, Timothy and Titus, not only on leadership itself, but on securing quality leadership within two specific local churches, those in Ephesus and Crete. Third, the PE were written to combat leadership issues that arose in those two churches.<sup>8</sup> Fourth, the PE were written by the Apostle Paul, church planter, pastor, and leader extraordinaire. If you will, they represent Paul's "book" on leadership theory.<sup>9</sup> Fifth, the PE were inspired by the Holy Spirit; thus, they represent God's "book" on leadership theory in the apostolic era. Finally, while certain positions in the PE are *ad hoc*, they contain many timeless leadership principles and must be understood if sound churches are to be planted and if established churches are to thrive.<sup>10</sup> Our ability to negotiate the maze of modern leadership theories must start with a firm grasp on the profile of leaders according to Scripture and such a grasp must start with the PE.<sup>11</sup> Thus, our study will establish the profile of a leader in the Pauline churches derived mainly from the PE, and corroborated with additional New Testament passages on leadership.

After establishing leadership theory from the Pastorals and constructing a Pastoral Epistles Leadership Profile (PELP), we will consider modern trends in leadership theory in order to inform the implementation of the PELP in the modern church. To properly undergird a rigorous leadership profile, it is necessary to ensure that we have an accurate and thorough understanding

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<sup>7</sup> Only 1 Tim 3:1-8 and Titus 1:5-9 contain criteria for overseers/elders/bishops.

<sup>8</sup> See Occasion for Pastoral Epistles below.

<sup>9</sup> The author is aware that modern scholarship increasingly rejects Pauline authorship of the Pastorals. However, that is beyond the scope and relevancy of this study. Pauline authorship is still heartily defended in many circles.

<sup>10</sup> For analysis of the *ad hoc* hermeneutic, see Gordon D. Fee, *1 & 2 Timothy, Titus* (NIBCNT 13; Peabody: Hendrickson, 2002), xiv; and especially, Gordon D. Fee, "Reflections on Church Order in the Pastoral Epistles, with Further Reflection on the Hermeneutics of *Ad Hoc* Documents," *JETS* 28 no.2 (June 1985): 141-151. Also, William D. Mounce, *Pastoral Epistles* (WBC 46; Nashville: Nelson, 2000), lviii, 152-160. Contra, see Andreas J. Köstenberger, "Hermeneutical and Exegetical Challenges in Interpreting the Pastoral Epistles," *SBJT* 7 no.3 (Fall 2003): 4-17. Also, John R. W. Stott, *Guard the Truth: The Message of 1 Timothy and Titus* (ed. John R. W. Stott; TBST; Downers Grove: InterVarsity Press, 1996), 74-81. Possible *ad hoc* scenarios – surrogate apostles, unemployable young widows, slaves.

<sup>11</sup> The author is aware that there is more to leadership than what is found in the Bible. However, as Mounce notes, "The emphasis [of 2 Tim 3:16-17] is on the sufficiency of Scripture to provide the knowledge and direction for Timothy's ministry." Mounce, *Pastoral Epistles*, 571.

of the PE. Thus, this study will first place the PE in their Old Testament context, then carefully exegete the PE.

### **Old Testament Setting for Pastoral Epistles**

It does not take long to see the critical role of leadership in the history of Israel. Thus, Jeremiah, clearly pointing an accusing finger in light of the Babylonian exile, proclaimed:

“Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares the LORD. Therefore thus says the Lord God of Israel concerning the shepherds who are tending My people: “You have scattered My flock and driven them away, and have not attended to them; behold, I am about to attend to you for the evil of your deeds,” declares the LORD. (Jer 23:1-2 NASB)<sup>12</sup>

Speaking in the same exilic context, Ezekiel embellishes this indictment:

Then the word of the LORD came to me saying, “Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, ‘Thus says the LORD God, “Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock. Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them. And they were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. My flock wandered through all the mountains and on every high hill, and My flock was scattered over all the surface of the earth; and there was no one to search or seek for them.’”” (Ezek 34:1-6)

The wicked leaders of Israel had failed to feed the sheep of God and, as a result, the sheep were scattered in exile. God clearly lays the responsibility firmly at the shepherds’ feet. Likewise, the remedy, the restoration, is bound up with shepherds: ““Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding”” (Jer 3:15), Jeremiah promises. Later, the weeping prophet looks to the new exodus: ““I shall also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,’ declares the LORD” (Jer 23:4). These good shepherds will really be under-shepherds to *the* Good Shepherd, the Chief Shepherd, promised in the very next verse of Jeremiah:

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<sup>12</sup> All Scripture is quoted from the 1977 NASB unless otherwise indicated.

“Behold, the days are coming,” declares the LORD, “when I shall raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, ‘The LORD our righteousness.’” (Jer 23:5-6)

Ezekiel, addressing the evil shepherds, looks ahead to the same Good Shepherd:

Thus says the Lord God, “Behold, I am against the shepherds, and I shall demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I shall deliver My flock from their mouth, that they may not be food for them.” For thus says the Lord God, “Behold, I Myself will search for My sheep and seek them out. . . . Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. And I, the LORD, will be their God, and My servant David will be prince among them; I, the LORD, have spoken.” (Ezek 34:10-11, 23-24)

God had judged Israel through the ruthless invasion of the Babylonians and Israel’s shepherds were fully liable. The indictments they received revealed their dereliction of duty, their utter failure to tend God’s sheep. By contrast, God promised that restoration shepherds under the tutelage of the one Good Shepherd would protect the sheep from evil shepherds. This is the Old Testament backdrop to the PE. Paul’s leadership theory trilogy is designed to help fulfill God’s promises to raise up good shepherds after His “own heart,” who would tend the sheep and feed them “on knowledge and understanding.”

### **Occasion for Pastoral Epistles**

As we begin our dissection of the PE, it is fairly clear that false teachers with similar heresies were central to the occasion of all three letters.<sup>13</sup> What is not so clear is the content of their false teaching. Fee calls the nature of the false teaching “difficult to define with precision.”<sup>14</sup> Marshall and Towner concur, saying, “[T]he views of the opponents are difficult to find in the letters.”<sup>15</sup> Mounce, whose summary is most comprehensive, says, “The re-creation of what was being

<sup>13</sup> So, Guthrie: “While there were undoubtedly minor differences between the false teaching in Ephesus and Crete, the major features seem to be common, and there is strong justification for regarding them as separate manifestations of a general contemporary tendency.” Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary* (TNTC 14; Grand Rapids: Eerdmans, 1980), 35. Mounce assumes that similarity in his extensive treatment of the Ephesian heresy. See Mounce, *Pastoral Epistles*, lxix-lxxvi.

<sup>14</sup> Fee, *Timothy, Titus*, 8.

<sup>15</sup> I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (ICC; Edinburgh: T. & T. Clark, 1999), 44.

taught [falsely] in Ephesus [and thus, in the PE] is no simple task.”<sup>16</sup> Difficult and complex, yes, but it is not impossible. In seeking to identify these heresies, we will start with what can be clearly discerned and move to what is unclear. And what is clear is that, in correcting these heresies, Paul focuses on their behavioral impact.<sup>17</sup>

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for the righteous man, but for those who are lawless and rebellious, . . . for murderers and immoral men and homosexuals . . . , for perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God. (1 Tim 1:5-11a)

All ungodly behavior, such as lawlessness, homosexuality, lying and murder, is contrary to sound teaching, according to the glorious gospel of the blessed God. The PE hammer away at the overarching idea that the grace that saves is the grace that transforms. They prohibit any divorce between belief and behavior, between proclamation and transformation, between faith and works. Instead, *love*, the ultimate summary of godliness which always expresses itself tangibly in good works, is strongly enjoined upon the church; since “the goal of our instruction is *love*” (1 Tim 1:5).

This focus on good works is seen in every chapter of 1 Timothy. Women “making a claim to *godliness*” should adorn themselves “by means of *good works*” (1 Tim 2:9-10), and elders must be “*above reproach*” (1 Tim 3:2). “Great is the mystery of *godliness*” (1 Tim 3:16), the apostle asserts. Then, contrary to the ascetic bent of the false teachers, Paul admonishes Timothy, “[D]iscipline yourself for the purpose of *godliness*” (1 Tim 4:7). Older widows should be financially supported only if they have “a reputation for *good works*” (1 Tim 5:10), and the rich are “to be rich in *good works*” (1 Tim 6:18). The bottom line of the false teachers’ heresies is a departure from “the doctrine conforming to *godliness*.” (1 Tim 6:3).

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<sup>16</sup> Mounce, *Pastoral Epistles*, lxix.

<sup>17</sup> Mounce, *Pastoral Epistles*, lxxiv.

Titus and 2 Timothy continue this behavioral thrust. Titus asserts that the gospel is a “truth which is according to *godliness*” (Titus 1:1). He indicts the false teachers, since they “profess to know God, but by their *deeds* they deny Him, being detestable and disobedient, and worthless for any *good deed*” (Titus 1:16). In contrast to the false teachers’ ungodliness, Paul urges Titus to “**speak the things** which are fitting for sound doctrine” (Titus 2:1); that is, the godly behaviors of Titus 2:1-10. Paul finds support for this morality in that “the grace of God has appeared, bringing salvation to all men, instructing us . . . to live sensibly, righteously and *godly* . . . looking for . . . our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for *good deeds*” (Titus 2:11-14). Likewise, 2 Timothy declares that Scripture has been given by God “for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every *good work*” (2 Tim 3:16-17).

This behavioral thrust is most pointedly seen in the long lists of leader qualifications and ethical imperatives found in the PE, prompted by the false teachers’ character and teaching.<sup>18</sup> Paul summarizes:

If anyone advocates a different doctrine . . . he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. (1 Tim 6:3-5)

The behavioral orientation of the PE is clear. The false teachers were ungodly and were promoting ungodly behavior and Paul wrote to correct them. Still, behavior always flows from belief. We act on what we believe. The false teachers clearly believed and taught bad doctrine. Since “the views of the opponents are difficult to find in the letters,” the best way to discern the content of the heresies themselves is to examine how Paul corrects them.<sup>19</sup> From those correctives, we can piece together the heresies.

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<sup>18</sup> See 1 Tim 3:1-13, 4:1-16, 5:3-16, 6:1-2, 17-19; Titus 1:5-9, 2:1-10, 3:1-2. So Mounce on elder criteria: “[T]he message of the chapter is missed if the reader does not interpret it in light of the Ephesian situation. Almost every quality Paul specifies here has its negative counterpart in the Ephesian opponents.” Mounce, *Pastoral Epistles*, 153.

<sup>19</sup> Marshall and Towner, *Pastoral Epistles*, 44.

## 1. Judaism<sup>20</sup>

This is both the most significant and yet most difficult heresy to discern in the PE because it has no easily identifiable doctrinal core. However, through examining the bits and pieces available, Mounce skillfully strings together these heretical pearls:

Paul explicitly calls the teaching “Jewish” (Titus 1:4) and speaks of “those of the circumcision” (Titus 1:10). The opponents want to be known as teachers of the law (1 Tim 1:7) and to apply its restrictive function to all people for both salvation and lifestyle (1 Tim 1:8-11). They quarrel about the law (Titus 3:9) and may even charge Paul with being antinomian (1 Tim 1:8). This emphasis on the law is accompanied by a minimizing of faith (1 Tim 1:5; 2:1-7), grace, and mercy in God’s salvific work (1 Tim 1:12-17), possibly also depreciating the role of Christ (1 Tim 1:15-17; 2 Tim 1:8-10); this explains Paul’s emphasis on God’s salvation apart from works (Titus 3:4-7; 2 Tim 1:9-10). Paul uses the Decalogue (1 Tim 1:9-10) and the Shema (1 Tim 2:5) as part of his argument. Repeatedly Paul calls the teaching “myths” (1 Tim 1:4; 4:7; 2 Tim 4:4; Titus 1:14). “Myths and genealogies” (1 Tim 1:4; Titus 3:9) are probably haggadic midrash: allegorical reinterpretations of the OT, perhaps as fanciful interpretations of the OT genealogies, especially of the patriarchs and their families.<sup>21</sup>

In distilled form, this heresy appears to be a law-based system for salvation with numerous twists, perhaps assimilated from both Hellenistic and proto-Gnostic thought. Whatever the source, it was a system devoid of grace. Hence, Paul says in 1 Tim 1: “And yet I was shown *mercy* . . . and the *grace* of our Lord was more than abundant, with the faith and love which are in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. And yet for this reason I found *mercy*” (1 Tim 1:13b-16a).

Likewise, Paul charges Timothy in 2 Timothy to join him in suffering for the gospel “according to the power of the God, who has saved us, and called us . . . , not according to our works, but according to His own . . . *grace* which was granted us in Christ Jesus from all eternity, but now [that *grace*] has been revealed by the appearing of our Savior Christ Jesus” (2 Tim 1:8b-10a). Finally, to Titus, Paul reasons: “For the *grace* of God has appeared,

<sup>20</sup> See Mounce, *Pastoral Epistles*, lxix-lxx.

<sup>21</sup> Mounce, *Pastoral Epistles*, lxix-lxx.

bringing salvation to all men” (Titus 2:11); and “He saved us, not on the basis of deeds which we have done in righteousness, but according to His *mercy*, by the . . . renewing by the Holy Spirit, whom He poured out upon us richly . . . , that being justified by His *grace* . . .” (Titus 3:5-7a).

Thus, the false teachers were not using the law “lawfully” (1 Tim 1:8); that is, not using the Law as a tutor to lead sinners to the grace found only through faith in Christ. This appears to be the crux of the Judaism heresy.

## 2. **Exclusivism**<sup>22</sup>

It is not surprising to find, alongside the Judaism heresy, a form of exclusivism, since Jews in the apostolic era steadfastly opposed Gentile inclusion by faith alone.<sup>23</sup> This exclusivity is addressed powerfully in 1 Tim 2, with Paul urging that “entreaties and prayers, petitions and thanksgivings, be made on behalf of *all men*, for [Gentile] kings and all [Gentiles] who are in authority” (1 Tim 2:1-2a) since God “desires *all men* to be saved. . . . For there is one God, and one mediator also between God and [*all*] *men*, the man Christ Jesus, who gave Himself as a ransom for *all*. . . . And for this I was appointed a preacher and an apostle . . . as a teacher of the *Gentiles*” (1 Tim 2:4-7). This same inclusive language is employed when Paul describes God as the “Savior of *all men*, especially of believers” (1 Tim 4:10b).<sup>24</sup>

This same Jewish exclusivism is seen in the closing words of Paul’s second letter to Timothy: “At my first defense no one supported me. . . . But the Lord stood with me, and strengthened me, in order that through me the proclamation [of the gospel] might be fully accomplished, and that *all the Gentiles* might hear” (2 Tim 4:16-17). We see this as well in Titus when Paul asserts that “the grace of God has appeared, bringing salvation to *all men*” (Titus 2:11); again, he says, “[W]hen the kindness of God our Savior and His love for

<sup>22</sup> See Mounce, *Pastoral Epistles*, lxx, 75-76.

<sup>23</sup> See Acts 15. The author is also aware that proto-Gnostic elements may have also contributed to the strain of exclusivism.

<sup>24</sup> The author, following recent work on the adverb *μάλιστα*, prefers *namely* to *especially* here and, more relevantly, in 1 Tim 5:17 concerning elders. See Regulation of Leaders in PELP below.

*mankind* appeared, He saved us” (Titus 3:4-5a). This ethnic bias rejected the universality of the gospel, that “God so loved the *world* that He gave His only begotten Son” (John 3:16).<sup>25</sup>

### 3. Spiritualism

This error, like the others, is a perversion of gospel grace. Spiritualism teaches that redemptive history is further along than it really is, leading to the transcendence of all things “spiritual” and the disdain of all things physical. It undermines gospel hope by denying a future resurrection, and hence, the purifying hope that a future resurrection engenders (1 John 3:2-3).<sup>26</sup> For this reason, *hope* is the dominant theme in 1 Timothy. Paul speaks of “Christ Jesus, who is our *hope*” (1 Tim 1:1); and “godliness is profitable . . . for the present life and also for the *life to come*. . . [F]or it is for this that we labor and strive . . . because we have fixed our *hope* on the living God” (1 Tim 4:8b-10a). A “widow indeed” is one who “has fixed her *hope* on God” (1 Tim 5:5); and the rich are not “to fix their *hope* on the uncertainty of riches, but on God” (1 Tim 6:17), and are to “be rich in good works, . . . storing up for themselves the treasure of a good foundation for the *future*” (1 Tim 6:18-19a).

Titus is equally strong in confuting this anti-physical, hyper-spiritual bent, emphasizing both Christ’s future *appearing* (Titus 2:11, 3:4) and our blessed *hope* (Titus 1:2, 2:13, 3:7). This spiritualism, this disdain for the physical and, especially, the resurrection, is most blatant in 2 Timothy. Hence, Paul calls himself an apostle “according to the *promise of life* in Christ Jesus” (2 Tim 1:1). He suffers for the salvation of the elect and the “*eternal glory*” that accompanies it (2 Tim 2:10-13), in marked contrast to the false teachers, “who have gone astray from the truth saying that the *resurrection has already taken place*” (2 Tim 2:18). They are still in the *last days* (2 Tim 3:1-5); that is, Christ has not yet appeared. Thus, Paul takes comfort in his future “*crown of righteousness*” (2 Tim 4:8) and the Lord’s safe

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<sup>25</sup> And yet, Paul’s universal rejoinder to these Jewish exclusivists included unambiguous assertions of God’s sovereign pleasure in having “mercy on whom He desires” (Rom 9:18). Thus, while clearly rejecting ethnic exclusivity, Paul fully endorsed divine election. See election doctrine in 2 Tim 1:9, 2:10 and Titus 1:1.

<sup>26</sup> Spiritualism is more commonly called over-realized eschatology. See Moo’s article on 1 Tim 2:11-15 in John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton: Crossway, 1991), 180-182. See also D. A. Carson, *The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians* (Grand Rapids: Baker, 2009), 103-108.

deliverance “to His *heavenly kingdom*” (2 Tim 4:18), and charges Timothy to preach the gospel by Christ’s kingdom and “*by His appearing*” (2 Tim 4:1).<sup>27</sup>

#### 4. Asceticism<sup>28</sup>

Two heretical manifestations of spiritualism found in the PE are asceticism and egalitarianism. The ascetic tendencies of the false teachers were likely a combination of misuse of the Jewish Law and a proto-Gnostic reaction to the perceived evil of all matter.

Asceticism is very prominent in 1 Timothy, where all of chapter 4 is devoted to counteracting the blighting ascetic teachings of the false teachers. These “liars . . . *forbid marriage and advocate abstaining from foods*” (1 Tim 4:2-3a) and a “*bodily discipline* [which] is only of little profit” (1 Tim 4:8a). Hence, Paul reminds Timothy that “everything created by God is good, and *nothing is to be rejected, if it is received with gratitude*; for it is sanctified by means of the word of God and prayer” (1 Tim 4:4-5). Likewise, Paul admonishes Timothy to “discipline [himself] for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things” (1 Tim 4:7b-8b).

Chapters 5 and 6 evidence the ascetic virus, as Paul reminds Timothy that, despite the errant elders’ love of money (1 Tim 6:3-10), riches themselves are not evil. Thus, righteous elders are not required to take a vow of poverty since a “laborer is worthy of his wages” (1 Tim 5:17-18) and Timothy should “use a little wine” (1 Tim 5:23) for his stomach. And rich believers are not to “fix their hope on the uncertainty of riches, but on God, who *richly supplies us with all things to enjoy*” (1 Tim 6:17b).

Titus also evidences the ascetic heresy, which would have found fertile ground in supposedly combating the Cretans, described by one of their own prophets as “always liars, evil beasts, lazy gluttons” (Titus 1:12). Hence, Paul writes, “To the pure, all things are pure; but to those

<sup>27</sup> Besides the PE, this error was seen in other parts of the NT including 1 Corinthians, where chapter 15 is devoted to defending the necessity of a bodily resurrection.

<sup>28</sup> See Mounce, *Pastoral Epistles*, 233. Also, Asceticism was a problem in other NT churches, including in Corinth and, most notably, in Colossae (see Col 2:16-23), tied closely to Ephesus. It was believed that spiritual progress was enhanced by denying certain pleasures. Hence, the classic monastic vows (poverty, chastity, obedience). See Bruce L. Shelley, *Church History in Plain Language* (updated 2d ed.; Nashville: Nelson, 1995), 116-123.

who are defiled and unbelieving, *nothing is pure*, but both their mind and their conscience are defiled” (Titus 1:15). Like the false teachers in Ephesus who saw marriage and certain foods as impure (1 Tim 4:1-3), so these false teachers in Crete. Likewise, Paul’s antidote to Cretan character traits is not asceticism, but self-controlled living (Titus 1:8; 2:2, 5, 6).

### 5. Egalitarianism<sup>29</sup>

The other manifestation of spiritualism was egalitarianism, which was concerned with the relationship between male and female and, to a lesser extent, slave and master. Following spiritualism’s over-realized redemptive timetable, egalitarianism taught that the full equality of men and women ontologically in Christ (Gal 3:28) was also *now* true of them functionally in the home and church. But Paul did not see it that way. Thus, he enjoined the Ephesian women, who, like Eve, were being deceived about the truth, to “*adorn themselves . . . by means of good works, as befits women making a claim to godliness*” (1 Tim 2:9-10). Likewise, a woman was to “*receive instruction with entire submissiveness*” (1 Tim 2:11), not “*to teach or exercise authority over a man, but to remain quiet*” (1 Tim 2:12), given Adam’s priority in creation and his lack of deception in the fall (1 Tim 2:14-15). Women must accept their subordinate role, typified by the “*bearing of children*” (1 Tim 2:15), which is a good work evidencing salvation.

This egalitarian heresy seems further addressed by Paul’s exhortation to younger widows, who were promoting and being exploited by the false teachers, “*to get married, bear children, keep house*” (1 Tim 5:14). Fee connects 5:13-14 strongly with 2:11-15:

Thus, the young widows are described in terms very much like the false teachers, whose talk is foolish (1:6) and empty (6:20), and who are also “saying things they ought not to” (cf. 1:6-7; 4:7; 6:3-4). It is probably as the ‘idle’ purveyors of the false teachings that they are busybodies, and thus this becomes one of the reasons they are to be in all submissiveness and not to teach (2:11-12).<sup>30</sup>

<sup>29</sup> See Moo in Piper and Grudem, *Recovering Biblical Manhood*, 180-182. Egalitarianism was also prevalent in Corinth (see 1 Cor 7, 11 and 14) and might well have influenced the marital teaching in Eph 5 and Col 3.

<sup>30</sup> Fee, *Timothy, Titus*, 122. See also 2 Tim 3:6-7.

Likewise, slaves must “*regard their own masters as worthy of all honor*” (1 Tim 6:1). Thus, both women and slaves were to resist confusing ontological and economic equality.

This same corrective appears in Titus in several ways. First, Paul addresses multiple groups (older men and older women, younger women and younger men, slaves), showing that roles and distinctions have not been abolished. Second, younger women must be encouraged “*to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands*, that the word of God may not be dishonored” (Titus 2:4-5). Slaves, likewise, must “*be subject to their own masters in everything*” (Titus 2:9). Ontological equality in Christ did not dissolve economic, functional distinctions for Paul.

The PE were occasioned by false teachers rejecting sound doctrine, that is, the gospel morality which necessarily flows from the gospel of grace, by speaking and acting perversely. These teachers had embraced several underlying gospel heresies including Judaism, exclusivism, spiritualism, asceticism, and egalitarianism. Now we move to our exegesis of each of the PE, delineating their particular occasion, purpose, thesis, and analysis.

## **Exegesis of Pastoral Epistles**

### **Occasion of 1 Timothy**

The specific events and circumstances that occasioned the writing of 1 Timothy can be seen in Paul’s warning to the Ephesian elders when they came to Miletus to bid him farewell:

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. (Acts 20:28-30)

Savage wolves had arisen in the church at Ephesus and were ravaging the flock. After Paul’s release from house arrest in Rome (Acts 28), according to the traditional historical reconstruction, he travelled to Ephesus with Timothy. Leaving Timothy to address the Ephesian problem (see 1 Tim 1:3), Paul continued on to Macedonia, perhaps to visit the churches there. It

appears that, shortly thereafter, Paul felt compelled to write his young charge the detailed letter which we call 1 Timothy to aid Timothy in addressing issues in the church.

The identity of the savage wolves, while not immediately apparent, can be pieced together, with some work, from the text. Fee has made a strong case that they were likely aberrant elders within the Ephesian church.<sup>31</sup> Some of his reasons are as follows:

1. Paul predicted that the savage wolves would arise from within the church (Acts 20:28-30).<sup>32</sup>
2. These errant shepherds were exploiting younger women, particularly young widows in the church (1 Tim 2:9-15, 5:3-16; 2 Tim 3:6-9), a task more easily accomplished from inside.<sup>33</sup>
3. Much of the epistle is dedicated to elder matters, including qualifications (1 Tim 3:1-7), compensation (1 Tim 5:17-18), and particularly, discipline and selection (1 Tim 5:19-25).<sup>34</sup>
4. The elder qualifications stand in direct contrast to the indictments against the false teachers (e.g., 1 Tim 1:8-11, 6:3-5; 2 Tim 3:1-9), suggesting that they are disqualified elders.<sup>35</sup>
5. The naming and excommunication of two false teachers, Alexander and Hymenaeus (1 Tim 1:19-20, 2 Tim 4:14), suggests that Paul had a more intimate association with the teachers.<sup>36</sup>
6. In contrast with, say, 2 Corinthians, the epistle was written to Timothy, not to the leaders of the church in Ephesus, suggesting a problem with local leadership in Ephesus.

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<sup>31</sup> See Fee, *Timothy, Titus*, 7-8, 40. Mounce agrees, identifying “τισίῳ” in 1 Tim 1:3 as aberrant elders; see Mounce, *Pastoral Epistles*, 19. For those non-committal on the question, see George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1992), 11-12, 72; Guthrie, *Pastoral Epistles*, 32-36, 57; Marshall and Towner, *Pastoral Epistles*, 365; William Hendricksen, *Thessalonians, Timothy, Titus* (combined ed.; BakerNTC; Grand Rapids: Baker, 1983), 57; Chrysostom, *Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus and Philemon* (ed. Philip Schaff; NPNF1 13: Christian Literature Publishing, 1889; repr., Peabody: Hendrickson, 2004), 409-410; John Calvin, *Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon* (trans. William Pringle; CalCom 21; Edinburgh: Calvin Translation Society, n.d.; repr., Grand Rapids: Baker, 1984), 21-22, 47; Ray Van Neste, “1 Timothy” in *ESV Study Bible English Standard Version* (eds. Lane T. Dennis et al.; Wheaton: Crossway Bibles, 2008), 2322-2327.

<sup>32</sup> Fee, *Timothy, Titus*, 7-8, 40.

<sup>33</sup> Fee, *Timothy, Titus*, 8.

<sup>34</sup> Fee, *Timothy, Titus*, 40.

<sup>35</sup> Fee, *Timothy, Titus*, 40.

<sup>36</sup> This intimacy with Paul is furthered strengthened if the ‘Alexander’ in Acts 19:33 is the same as the one in 1 Tim 1:20, as Calvin takes it. See Calvin, *Galatians, etc*, 47.

Mounce summarizes:

The major problem in the Ephesian church was its leadership. From within the ranks of the church, a group of false teachers had sprung up who were perverting the gospel and teaching a message that ultimately stemmed from Satan. Not only was their theology erroneous, but their behavior was reprehensible. They were sexually promiscuous, lacked reserve and dignity, were teaching for financial gain, were drunkards, and looked down upon marriage.<sup>37</sup>

### **Purpose of 1 Timothy**

Paul wrote 1 Timothy because false teachers were ravaging the Ephesian flock with their perverted gospel which produced ungodly behavior. Paul's purpose was to remind Timothy of the reason he had left him in Ephesus, namely, to command the aberrant elders to stop teaching all manner of gospel heresies, and to do this by teaching sound doctrine backed up by sterling living. Hence, Paul opens his letter with these words:

As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. (1 Tim 1:3-4)

To fulfill this purpose, Timothy must not only teach correct doctrine, but model blameless living.

Have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds a promise for the present life and also for the life to come. (1 Tim 4:7-8)

Further, Paul charges, "Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe" (1 Tim 4:12). Again, Paul says, "Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both yourself and for those who hear you" (1 Tim 4:16). Finally, Paul summarizes his charge: "O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called 'knowledge' – which some have professed and thus gone astray from the faith" (1 Tim 6:20-21).

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<sup>37</sup> Mounce, *Pastoral Epistles*, 184.

Savage wolves, gospel-distorting elders within the church, must be steadfastly resisted. Hence, Paul writes 1 Timothy to charge Timothy to correct gospel perversions, to proclaim gospel morality, and to exemplify a life of gospel integrity. This leads to the thesis of 1 Timothy.

## Thesis of 1 Timothy

**The gospel of Jesus Christ, which always produces godly character, must be zealously safeguarded from false teachers within the church through sound gospel teaching backed up by exemplary gospel living.**

## Analysis of 1 Timothy<sup>38</sup>

- I. Opening Greeting (1:1-2)
- II. Charge to Stop Gospel Heretics (1:3-20)
  - a. Issuance of Charge to Timothy (1:3-5)
  - b. Reason for Charge to Timothy (1:6-17)
    - i. Misuse of Law by Apostate Elders {*Judaism Heresy*}<sup>39</sup> (1:6-11)
    - ii. Missing of Grace by Apostate Elders (1:12-17)
  - c. Reiteration of Charge (1:18-20)
- III. Charge to Reverse Gospel Heresies (2:1-6:19)<sup>40</sup>
  - a. By Practicing Godly Worship (2:1-15)<sup>41</sup>
    - i. Godliness and Universalism {*Exclusivism Heresy*} (2:1-8)
      - a) Command to Pray for All (2:1-3)
      - b) Reasons to Pray for All (2:4-7)
        - (1) God's Desire to Save All (2:4-6)
        - (2) Paul's Appointment to Evangelize All (2:7)

<sup>38</sup> This outline is my own, based on my study in the Greek text, though I've consulted several outlines. See Fee, *Timothy, Titus*, v; Knight, *Pastoral Epistles*, viii; Stott, *1 Timothy and Titus*, 7-8; Mounce, *Pastoral Epistles*, cxxxv; Marshall and Towner, *Pastoral Epistles*, 30; Guthrie, *Pastoral Epistles*, 54; Hendricksen, *Thessalonians, etc.*, 46-47; *Van Neste*, "1 Timothy," in *ESV Study Bible*, 2323-2324. All major exegetical decisions are reflected in this outline.

<sup>39</sup> Throughout all the analyses of the PE, the specific heresies are inserted at their clearest articulation and/or at the point of Paul's corrective.

<sup>40</sup> οὖν (*then*) connects chapter 1 false teachers with chapter 2 false teaching. See Fee, *Timothy, Titus*, 61.

<sup>41</sup> There are several clues that 2:1-15 involves instruction for *public* worship like group gatherings (e.g., prayers in 2:1; prayer in 2:8; instruction in 2:11; teaching/exercising authority in 2:12). So also Stott, *1 Timothy and Titus*, 7-8; Guthrie, *Pastoral Epistles*, 54; and Hendricksen, *Thessalonians, etc.*, 46-47. Both Fee, *Timothy, Titus*, 70-76, and Marshall and Towner, *Pastoral Epistles*, 30, 437, believe the public worship section starts later, at 2:8.

- c) Men to Pray [for All] in Peace (2:8)<sup>42</sup>
- ii. Godliness and Women {*Egalitarianism Heresy*} (2:9-15)
  - a) Godly Adornment for Women (2:9-10)<sup>43</sup>
    - (1) Modest Adornment Mandated (2:9a)
    - (2) Modest Adornment Described (2:9b-10)
  - b) Godly Role for Women (2:11-15)
    - (1) Submissive Role Mandated (2:11)
    - (2) Submissive Role Defended (2:12-15)
      - (a) Restricted from Leading Men (2:12-14)
        - (i) Command Not to Lead Men (2:12)
        - (ii) Reasons Not to Lead Men (2:13-14)
          - (a) Adam Made First, Then Eve (2:13)
          - (b) Adam Not Deceived, Eve Was (2:14)
      - (b) Redeemed through Being Women (2:15)
- b. By Promoting Godly Leadership (3:1-16)<sup>44</sup>
  - i. Character of Godly Leaders (3:1-13)
    - a) Aspiration to Overseer Commended (3:1)
    - b) Qualifications for Overseer Delineated (3:2-7)
      - (1) *Above Reproach* As Governing Trait (3:2a)
      - (2) Above Reproach in Specific Realms (3:2b-7)
        - (a) In Personal Behavior (3:2b-3)
        - (b) In Family Management (3:4-5)
        - (c) In General Reputation (3:6-7)
    - c) Qualifications for Deacon Delineated (3:8-12)<sup>45</sup>
    - d) Service As Deacon Commended (3:13)

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<sup>42</sup> οὖν here connects 2:8 to 2:1-7, continuing the universal theme of 2:1-7, but from the vantage point of body unity among the men in praying for the nations (n.b. ἀνδρας). Contra Fee, *Timothy, Titus*, 70-76, and Marshall and Towner, *Pastoral Epistles*, 437, who see οὖν as transitional, thus attaching 2:8 to 2:9-15.

<sup>43</sup> Ὡσαύτως (*Likewise*) in 2:9 is taken by some to refer to the manner of prayer for women as opposed to men (so Calvin, *Galatians, etc.*, 65; Marshall and Towner, *Pastoral Epistles*, 446-447; and Fee, *Timothy, Titus*, 70); and by others, including the author, to refer to female causes of disruption in the public worship which correlate to male disruptions through schismatic prayer. See Mounce, *Pastoral Epistles*, 108; Hendricksen, *Thessalonians, etc.*, 105.

<sup>44</sup> The connection to 2:9-15 seems obvious. Having just prohibited women from teaching or exercising authority in the church, Paul now lays out qualifications for those who are to teach and exercise authority in the church.

<sup>45</sup> γυναίκα (women) in 3:11 can refer to women or wives. Context must decide.

- ii. Gospel of Godly Leaders {*Spiritualism Heresy*} (3:14-16)<sup>46</sup>
- c. By Prescribing Godly Living (4:1-6:2)
  - i. In Counteracting Apostate Elders (4:1-16)
    - a) Worthless Restrictions of Flesh {*Asceticism Heresy*}(4:1-5)
      - (1) Apostate Elders Predicted (4:1)
      - (2) Apostate Elders Described (4:2-5)
        - (a) Consciences Seared by Hypocrisy (4:2)
        - (b) Asceticism Strayed from Gospel (4:3-5)
    - b) Productive Pursuit of Godliness (4:6-16)
      - (1) Point Out Gospel Freedom (4:6, referencing 4:3a-5)
      - (2) Practice, Prescribe, Teach, Exemplify, Persevere in Godliness (4:7-16)
  - ii. In Addressing Affected Brethren (5:1-6:2)
    - a) How to Address (5:1-2)
      - (1) Not Sharply As Adversaries (5:1)
      - (2) But Appealingly As Family (5:2)
    - b) Whom to Address (5:3-6:2)<sup>47</sup>
      - (1) Ensnared Younger Widows (5:3-16)
        - (a) Identify Honorable Widows (5:3-10)
        - (b) Exhort Younger Widows (5:11-16)
      - (2) Current/Prospective Elders (5:17-25)
        - (a) Honor Worthy Elders Doubly (5:17-18)
        - (b) Evaluate Current Elders Impartially (5:19-22)
        - (c) Select New Elders Methodically (5:22-25)
      - (3) All Under Slavery Yoke (6:1-2)<sup>48</sup>

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<sup>46</sup> Verse 16 summarizes, in hymn form, the gospel which guided the apostolic church and her leaders. Though debated, the author interprets v.16 as two three-line stanzas, with stanza 1 the incarnation, resurrection, and exaltation of Christ, and stanza 2 the universal proclamation, universal faith, and universal reign of Christ.

<sup>47</sup> Literary units are difficult to identify in this section, as grammatical markers are scarce. 5:1-2 seems best linked to 5:3-16, since 5:1-2 contains the admonition to appeal to younger women (widows) as sisters, “in all purity,” and since younger widows are the subject of 5:3-16. Also, 5:3-16 (young widows) seems best linked to 5:17-25 (elders) and 6:1-2 (slaves), not only because there are three groups addressed, but because of the *τιμή* word group, seen in all three sections (5:3 [widows], 5:17 [elders], and 6:1 [slaves]).

<sup>48</sup> It is anachronistic to read modern thinking on slavery back into this text as if the universal disdain for slavery by the modern culture argues against the practice of slavery (and all other hierarchical arrangements) in 1Timothy. Paul does not treat slavery as a moral evil; rather, he exhorts the slaves in the Ephesian church to be godly slaves.

#### IV. Closing (6:3-21)

- a. Final Charge to Timothy (6:3-16)<sup>49</sup>
  - i. Profile of Apostate Elders (6:3-10)
    - a) Deny Godliness Doctrine (6:3)
    - b) Arrogant, Ignorant, Contentious (6:4-5a)
    - c) Lovers of Money (6:5b-10)
  - ii. Charge to Man of God (6:11-16)
    - a) Flee All Apostate Ungodliness (6:11a)
    - b) Pursue Real Gospel Fruit (6:11b)
    - c) Fight Real Gospel Fight (6:12-16)
      - (1) Urged to Persevere Courageously (6:12)
      - (2) Charged to Finish Righteously (6:13-16)
- b. Final Instructions for Timothy (6:17-21a)
  - i. Instruct the Rich (6:17-21)
    - a) Fix Hope on God, Not Riches (6:17)
    - b) Be Rich in Good Works (6:18-19)
  - ii. Guard the Gospel (6:20-21a)
- c. Closing Greeting (6:21b)

Let us proceed to the exegesis of Paul's letter to Titus, probably written in Macedonia shortly after 1 Timothy, to Titus, who is stationed in Crete. Titus, unlike 1 Timothy, deals with younger churches, and leadership starts with the initial appointment of elders.

#### **Occasion of Titus**

The circumstances and events which prompted Paul to write this short letter to his trusted co-worker seem similar to 1 Timothy – false teachers of a Jewish persuasion had infiltrated the churches and were upsetting them with their heretical views. “For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain” (Titus 1:10-12). While little is known of their origins, their views are similar to those seen

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<sup>49</sup> Commentators are divided over how 6:3-10 fits into the flow of the epistle. The author pivoted off *ταῦτα* (*these things*) in 6:11, seeing 6:1-10 as the backdrop to Paul's reiteration of his chapter one charge in 6:11-16.

in Ephesus.<sup>50</sup> The main difference is one of emphasis. Titus is focused on the Judaism heresy, which separates faith and works. The centrality of the false teachers to the occasion of Titus is debated.<sup>51</sup> But, given the letter's bookends in 1:10-16 and 3:9-11, Van Neste seems reliable: "The false teachers appear to be the particular occasion for . . . the letter."<sup>52</sup>

### **Purpose of Titus**

Paul's purpose, therefore, similar to his first letter to Timothy, was twofold: 1) to counteract the false teachers by reminding Titus to "appoint elders in every city as I directed you" (Titus 1:5), and thus silence the rebellious false teachers (Titus 1:10-11); and 2) to counteract the false teachers by instructing Titus to "speak the things which are fitting for sound doctrine" (Titus 2:1), since "the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and godly in the present age" (Titus 2:11-12). Hence, Paul wants Titus to shut down these false teachers and their faith-without-works theology and to set up the Cretan church in every city with leaders who will exhort the gospel and protect the flock. This leads us to the main thesis and analysis of Titus.

### **Thesis of Titus**

**The gospel of grace, which is always according to godliness, must be protected by appointing qualified men as elders, who will exhort God's people in grace-based morality and refute false teachers who contradict that morality.**

### **Analysis of Titus<sup>53</sup>**

- I. Opening Greeting (1:1-4)
- II. Protection of Gospel (1:5-3:11)

<sup>50</sup> See discussion of specific heresies in Occasion of Pastoral Epistles above.

<sup>51</sup> Fee argues a prophylactic feel to Titus since the Cretan churches were younger and, therefore, without the more mature troubles of the Ephesian church. See Fee, *Timothy, Titus*, 11; also Mounce, *Pastoral Epistles*, lxxxii.

<sup>52</sup> Van Neste, "Titus" in *ESV Study Bible English Standard Version* (eds. Lane T. Dennis et al.; Wheaton: Crossway Bibles, 2008), 2345.

<sup>53</sup> This analysis is the author's with much help. See Fee, *Timothy, Titus*, vi; Knight, *Pastoral Epistles*, x; Stott, *I Timothy and Titus*, 8; Mounce, *Pastoral Epistles*, cxxxvi; Marshall and Towner, *Pastoral Epistles*, 24; Guthrie, *Pastoral Epistles*, 180; Hendricksen, *Thessalonians, etc.*, 356; Ray Van Neste, "Titus," in *ESV Study Bible*, 2347.

- A. Through Appointing Qualified Leaders (1:5-16)
1. Charge to Appoint Elders (1:5-9)
    - a) The Standard: Above Reproach in Elder's House (1:5-7)
      - (1) Standard Stated (1:5-6a)
      - (2) Standard Explained (1:6b)
        - (a) Faithful Husband<sup>54</sup>
        - (b) Competent Father
          - (i) With Faithful Children<sup>55</sup>
          - (ii) I.e., Not Liable to Accusation
    - b) The Reason: Above Reproach in God's House (1:7-9)<sup>56</sup>
      - (1) In Personal Conduct (1:7-9)
        - (a) How Leaders Must *Not* Behave (1:7)
        - (b) How Leaders Must Behave (1:8)
      - (2) In Gospel Fidelity (1:9)
        - (a) Holding Fast to Gospel Doctrine (1:9a)
        - (b) Able to Teach Gospel Doctrine (1:9b)
          - (i) Exhorting in Sound Doctrine
          - (ii) Refuting Contradictors of Sound Doctrine
  2. Reason to Appoint Elders (1:10-16)
    - a) Because of Heretics in the Church (1:10) {*Judaism Heresy*}
    - b) To Silence Heretics in the Church (1:11-16)<sup>57</sup>
      - (1) Command to Silence Heretics (1:10-11a)
      - (2) Reasons to Silence Heretics (1:11b-16)
        - (a) Upsetting Whole Families (1:11b)
        - (b) Teaching Things They Should Not Teach (1:11c-13a)
        - (c) That Heretics Might Be Sound in Faith (1:13b-16)
          - (i) Not Adhering to Jewish Myths (1:13b-14) {*Judaism Heresy*}
          - (ii) Not Denying God with Deeds {*Asceticism Heresy*} (1:15-16)

<sup>54</sup> Fee's treatment of μιᾶς γυναικός ἄνθρωπος, a sexually faithful husband, is best. See Fee, *Timothy, Titus*, 80-81, 172.

<sup>55</sup> The KJV's rendering of πιστά as *faithful* in 1:6 is clearly preferred. See PELP Qualifications for Leaders for a full explanation.

<sup>56</sup> The γὰρ (*for*) at the front of 1:7 introduces the reason why an elder must be above reproach in his own house, namely because he must be above reproach in God's house, just like 1 Tim 3:4-5. So Fee, *Timothy, Titus*, 173.

<sup>57</sup> Commentators are divided as to whether αὐτοῦς in 1:13 refers to the false teachers or the victims of the false teachers. The author sees all of 1:10-16 as dealing with the false teachers themselves.

- B. Through Teaching Sound Doctrine (2:1-3:11)
1. On Roles and Self-Control (2:1-15)
    - a) Things Fitting {*Egalitarianism Heresy*} (2:1-10)<sup>58</sup>
      - (1) For Older Men: Sober, Self-Controlled, Sound in Faith/Love/Endurance (2:1-2)
      - (2) For Older Women: Reverent, Restrained, Teaching Young Women to Love (2:3)
      - (3) For Younger Women: Loving, Self-Controlled, Industrious, Subject (2:4-5)
      - (4) For Younger Men: Self-Controlled (2:6)
      - (5) For Titus: Good Deed Example, Pure Doctrine, Dignified, Sound Speech (2:7-8)
      - (6) For Slaves: Subject, Trustworthy (2:9-10)
    - b) Gospel Basis {*Judaism/Exclusivism/Spiritualism Heresies*} (2:11-14)<sup>59</sup>
      - (1) Saving Grace Has Appeared to All Men (2:11)
      - (2) Saving Grace Instructs All Men to Live Godly (2:12-14)
        - (a) By Denying Ungodliness, Worldly Desires (2:12)
        - (b) By Looking for Christ's Appearing (2:12-14)<sup>60</sup>
    - c) Authority Pressed (2:15)<sup>61</sup>
  2. On Universalism and Authority (3:1-11)
    - a) Things Fitting {*Exclusivism Heresy*} (3:1-2)
      - (1) Subject to Rulers and Authorities (3:1a)
      - (2) Gracious toward All Men (3:1b-2)
    - b) Gospel Basis {*Judaism Heresy*} (3:3-7)
      - (1) Cretans' Sinful State Recalled (3:3)
      - (2) God's Gracious Salvation Recounted (3:4-7)

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<sup>58</sup> The "things which are fitting for sound doctrine" (2:1) are the practical, behavioral imperatives in 2:2-10, while the gospel reasoning undergirding the sound doctrine is in 2:11-14. That same pattern is seen in 3:1-2 (things fitting) with the gospel reasoning in 3:3-7. Also, the false teachers were likely doing away with role and gender distinctions, as in 1 Timothy, disallowing a difference between ontological and economic equality.

<sup>59</sup> The γάρ at the front of v. 11 syntactically places the sentence stretching from v. 11 to v. 14 as the basis or reason for the admonitions of 2:1-10. Hence the imperatives of 2:1-10 are predicated on the indicatives of 2:11-14. Also, all the syntactical posturing by commentators regarding 2:11 (including the adverbial or adjectival usage of the adjective σωτήριος and the resultant question of the prepositional phrase πᾶσιν ἀνθρώποις modifying σωτήριος ["bringing salvation to all men"] or the main verb ἐπεφάνη [NIV: "has appeared to all men"]) is rendered unnecessary when the exclusivity heresy, prevalent in 1 Timothy, is recognized in Titus. Hence, the universalism taught in 2:11, so feared by modern commentators, is the universalism of the entire NT, of John 3:16 or Rev 5:11-14, namely that God's love and grace is for every tribe and tongue and people and nation, not just for the Jews. Contra Fee, *Timothy, Titus*, 194.

<sup>60</sup> This was clearly in reference to the over-realized eschatology of the false teachers.

<sup>61</sup> The authority of Titus's teaching office and, by implication, of the new elders, is strongly seen in v. 15.

- (a) Timing of Salvation: Christ's Appearing (3:4)
- (b) Means of Salvation: Not by Works, but by Mercy (3:5-6)
- (c) Purpose of Salvation: Becoming Heirs to Hope of Eternal Life (3:7)
- c) Authority Pressed (3:8-11)
  - (1) Exhort Saints to Good Deeds (3:8)
  - (2) Shun Controversies/Reject Factious Men (3:9-11)
- III. Closing Greeting (3:12-15)

We are now ready to exegete Paul's second letter to Timothy, written while Paul was on death row after being arrested, perhaps on his way to reunite with Timothy in Ephesus.

### **Occasion of 2 Timothy**

Paul wrote to Timothy on the occasion of his impending execution, as is evident: "For I am already being poured out as a drink offering, and the time of my departure has come" (2 Tim 4:6). Everything in 2 Timothy holds together by this occasion.

### **Purpose of 2 Timothy**

In light of Paul's impending death, he writes 2 Timothy for three reasons. First, he asks Timothy to visit him soon: "Make every effort to come to me" (2 Tim 4:9). He then instructs Timothy regarding those things which must be done to prepare for his departure from Ephesus, such as entrusting the gospel "to faithful men, who will be able to teach others also" (2 Tim 2:2). Finally, Paul writes to charge Timothy to endure hardship for the sake of the gospel: "[J]oin with me in suffering for the gospel" (2 Tim 1:8). This last purpose leads to Paul's thesis and then the analysis based on that thesis.<sup>62</sup>

### **Thesis of 2 Timothy**

**The persistent hardship which attends the long-term, faithful proclamation of the gospel must be endured in order to receive the heavenly reward in Christ.**

<sup>62</sup> The analysis is more detailed than 1 Timothy or Titus, since 2 Timothy contains the final words of the great leader of the apostolic church to his finest protégé. It is therefore relevant not just for Timothy but for all leaders.



- (iii) And Entrust Gospel to Other Faithful Ephesians (2:2)
- b) Reiteration of Charge {*Spiritualism Heresy*} (2:3-13)
  - (1) Suffer Hardship As Christ's Soldier (2:3-10)
    - (a) Soldiers, Athletes, Farmers Rewarded for Suffering (2:4-6)
    - (b) Contemplate Metaphors to Understand Divine Economy (2:7)
    - (c) Remember Jesus Christ's Example (2:8-10)
      - (i) Risen from Dead, Seed of David (2:8a)
      - (ii) According to Paul's Gospel (2:8b-10)
        - (a) Which Produced Paul's Imprisonment (2:8b-9a)
        - (b) But God's Word Not Imprisoned (2:9b)
        - (c) Thus, Paul Suffers Gladly for Elect's Salvation (2:10)<sup>66</sup>
  - (2) [In Summary] Live Out Gospel Realities (2:11-13)<sup>67</sup>
    - (a) Resurrection with Christ Flows from Death with Christ (2:11)
    - (b) Reigning with Christ Flows from Enduring Hardship (2:12a)
    - (c) Rejection by Christ Flows from Denial of Christ (2:12b-13)
- B. Gospel Charge Applied (2:14-3:9)
  - 1. With Instructions for Ephesian Situation (2:14-26)
    - a) Reminders for Church (2:14)
      - (1) Remind of Gospel Realities (2:14a)
      - (2) Charge Not to Word Wrangle (2:14b)
    - b) Admonitions for Timothy (2:15-26)
      - (1) Handle Word of God Carefully (2:15)
      - (2) Avoid Empty Words of Men (2:16-21)
        - (a) Result Is Further Ungodliness (2:16)
        - (b) Teaching Spreads Like Gangrene (Hymenaeus) (2:17-19)
          - (i) Apostates Saying Resurrection Past {*Spiritualism Heresy*} (2:17-18)
          - (ii) Yet, Doesn't Shake Foundation of God (2:19)
        - (c) Illustrated by House Vessels Metaphor (2:20-21)
          - (i) Presence of Honorable/Dishonorable Vessels (2:20)
          - (ii) Necessity of Fleeing Dishonorable Vessels (2:21)

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<sup>66</sup> It must be noted that here in 2:10 and also in 2:13 (as well as the last phrase of 1:9), the doctrine of election is unabashedly asserted, showing that Paul's universalism in the PE is perfectly consistent with orthodox Dortian Calvinism.

<sup>67</sup> Again, the feel of 2:11, with the stock introductory formula *πιστός ο λόγος*, combined with the clear shift in 2:14 to the Ephesian situation, is that of a summary of the charge in 2:3-10, hence the bracketed "In Summary" in 2:11.

- (iii) Admonition to Flee Dishonorable Vessels (2:22-26)
    - (a) Admonition to Flee Youthful Lusts (2:22a)
    - (b) Admonition to Pursue Godliness (2:22b-26)
      - (i) Godliness Admonition Given (2:22b)
      - (ii) Speculation Resistance Admonition Given (2:23-26)
        - (a) To Avoid Quarrels (2:23)
        - (b) To Fulfill Duty as God's Man (2:24-26)
          - (i) Not Being Quarrelsome (2:24a)
          - (ii) But Being Kind to All (2:24b)
            - (a) Correct Elders with Gentleness (2:24b-25a)<sup>68</sup>
            - (b) If Perhaps God Grants Repentance (2:25b-26)
2. With Perspective on Ephesian Apostates (3:1-9)<sup>69</sup>
  - a) Prediction of Difficulty in Last Days (3:1)
  - b) Nature of Difficulty in Last Days (3:2-9)
    - (1) Wickedness of Apostate Elders Consistent (3:2-5)
    - (2) Wickedness of Apostate Elders Illustrated (3:6-9)
- C. Gospel Charge Distilled (3:10-4:8)
  - 1. Background to Charge (3:10-17)
    - a) Reminder of Past Fidelity (3:10-13)
    - b) Exhortation to Continued Fidelity (3:14-17)
      - (1) Given Character of Teachers (3:14)
      - (2) Given Power of Sacred Scriptures (3:15-17)
        - (a) All Scripture God-Breathed (3:16a)
        - (b) Able to Teach, Reproof, Correct, Train (3:16b)
        - (c) Designed to Equip Leaders for Every Good Work (3:17)
  - 2. Issuance of Charge (4:1-8)
    - a) Solemnity of Paul's Charge (4:1)
      - (1) Before God and Christ the Judge (4:1a)
      - (2) By Christ's Appearing and Kingdom (4:1b)

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<sup>68</sup> The identity of the errant elders as the recipients of Paul's instruction in 2:24-26 is supported by the stated hope that they might turn from their apostasy and by the consistency of reference to the errant elders throughout 2:14-26.

<sup>69</sup> It is clear that Paul's concept of the last days is the same as Peter's (see Acts 2:17-21) from his use of τούτων (*of these*) in 3:6 which refers to the *last days* men detailed in 3:2-5. Thus, the apostolic era inaugurated the last days.

- b) Specifics of Paul's Charge (4:2)
  - (1) Its Essence: Preach the Gospel<sup>70</sup>
  - (2) Its Dominance: In Season, Out of Season
  - (3) Its Manner: As a Patient Teacher
- c) Reason for Paul's Charge (4:3-8)
  - (1) Limited Opportunity for Gospel (4:3-5)
    - (a) Prediction of Future Ephesian Apostasy (4:3a)
    - (b) Nature of Future Ephesian Apostasy (4:3b-4)
      - (i) To Enlist Ear-Tickling Teachers (4:3b)
      - (ii) To Turn Ears from Truth to Myth (4:4)
    - (c) Admonition from Future Ephesian Apostasy (4:5)
      - (i) Remain Sober, Endure Hardship (4:5a)
      - (ii) Do Work of an Evangelist (4:5b)
      - (iii) Fulfill Your Ministry (4:5c)
  - (2) Limited Time for Paul (4:6-8)
    - (a) Execution Is Imminent (4:6)
    - (b) But Ministry Was Fulfilled (4:7)
    - (c) So Reward Is Certain (4:8)

### III. Closing Remarks (4:9-22)

- a. Closing Instructions (4:9-18)
  - i. About Timothy's Visit (4:9-13)
    - a) Request/Reasons to Come (4:9-13)
    - b) Risk to Coming (4:14-15)
  - ii. About Paul's Trial (4:16-18)
    - a) Deserted but Gracious (4:16)
    - b) Universal Proclamation Fulfilled {*Exclusivism Heresy*} (4:17)<sup>71</sup>
    - c) Assurance of Heaven and Doxology (4:18)<sup>72</sup>
- b. Closing Greetings (4:19-22)

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<sup>70</sup> Given the prominence of Paul's charge to suffer for the gospel, the phrase κήρυξον τόν λόγον (*preach the word*) in 4:2 might seem inappropriately labeled the essence of Paul's charge. However, the entire book crescendos to this charge, with several indications that faithful gospel proclamation is the essential source of this suffering, including 1:8, 2:15 and 3:10-17, all of which strongly emphasize fidelity to the gospel message in the face of persecution.

<sup>71</sup> 2 Timothy has had little to say about the exclusivism heresy (see 1 Tim 1:15, 2:1-8, 4:10; Titus 2:11, 3:4, 8). However, it was hinted at in 1:11 (cf. 1 Tim 2:7), and now in 4:17 this heresy comes under full assault.

<sup>72</sup> This is the last of several references to the reward to be gained from Paul's faithful discharge of his gospel-proclaiming duty, which forms the basis for the predicate of the 2 Timothy thesis. Others are 1:8-12, 2:3-13, 4:6-8.

## **Leadership Profile from Pastoral Epistles**

We now come to the crux of the matter, for our exegesis was never for exegesis' sake alone. Rather, our design is to determine the profile of a leader in the Pauline churches using the exegesis of the PE as our main Scriptural base of operations, with corroboration from other New Testament passages. Let us proceed with the components of this Pastoral Epistles Leadership Profile (PELP), starting with the backdrop to the PELP.

### **Backdrop to the PELP**

#### 1. Need for Leaders

There is a crisis in the church! . . . The fundamental responsibility of church leaders is to shepherd God's flock. . . . [However,] shepherding is not merely the responsibility of those who are called to be pastors, but also of those who are called to be elders or its equivalent in our churches. Shepherding is at the very heart of the biblical picture of leadership.<sup>73</sup>

In Paul's day, there was a crisis in the church. Church leaders were greatly needed to shepherd Christ's sheep, "to exhort in sound doctrine and to refute those who contradict" (Titus 1:9). For "many rebellious men, empty talkers and deceivers . . . who must be silenced" (Titus 1:10-11) had crept into the church, "savage wolves . . . not sparing the flock" (Acts 20:29). They were "in the last days" (2 Tim 3:1), and men were "lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God" (2 Tim 3:2-4). Hence, leaders "who work hard at preaching and teaching" (1 Tim 5:17) were needed to shepherd the flock (Acts 20:28; Eph 4:11; 1 Pet 5:2).

Accordingly, the time had come when Christ's church would "not endure sound doctrine; but wanting to have their ears tickled, they [would] accumulate for themselves teachers in accordance to their own desires" (2 Tim 4:3). So leaders must teach and prescribe and speak, exhort and reprove on the basis of sound doctrine (1 Tim 4:11, 5:7, 6:2; 2 Tim 2:14; Titus 2:15) "according to the glorious gospel of the blessed God" (1 Tim 1:11).

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<sup>73</sup> Excerpt from Timothy Z. Witmer, *The Shepherd Leader* (Phillipsburg: P&R, forthcoming). Published in Timothy Z. Witmer, "Eternal Word, Changing World," *WT 2*, iss. 1 (Winter 2010): 23.

This need for leaders was also seen by the fact that two of the canonical letters, 1 Timothy and Titus, are largely devoted to the appointment and regulation of godly leaders and further corroborated by Paul's early appointment of leaders in the new churches he planted (Acts 14:23). Thus, leaders were sorely needed in the local church to protect Christ's sheep by continually teaching them sound doctrine and refuting all who contradicted.

## 2. Name for Leaders

Towards the end of the twentieth century, the designation "leadership" became increasingly widespread in many churches as a collective term to describe the combined team of local church office bearers, including pastors, ministers, elders, deacons, or "leaders" of other ministries. Significantly, however, the New Testament in general and Paul's letters in particular suggest that such a generic term was not adopted by the earliest churches.<sup>74</sup>

Indeed, the PE show the accuracy of Dr. Clarke's assertion. Names for church leaders are critical, not only to alleviate confusion, but to define responsibility. There appear to have been various names for leaders in the Pauline churches. In 1 Tim 3:1, the term Paul used to designate those who are called to *manage well* (προϊστάμενον in 1 Tim 3:4) Christ's church was *overseer* (KJV *bishop*; ἐπίσκοπής). Later in 1 Timothy, Paul used *elders* (πρεσβύτεροι) to speak of those leaders who *manage well* (προεστώτες in 1 Tim 5:17; same root as in 3:4) Christ's church. It seems clear that these titles were used interchangeably in the Pauline churches. This is confirmed by Titus' charge to appoint πρεσβύτερους (*elders*) in every city (Titus 1:5-9). In Titus 1:7, those to be appointed elders were designated by the term ἐπισκοπον (*overseer*), showing the identity between *elder* and *overseer*.<sup>75</sup>

This identity is further corroborated by similar interchangeable usage in other parts of Scripture, particularly in Acts.<sup>76</sup> The Ephesian leaders who came to bid Paul farewell at Miletus were designated by Paul first by the plural name *elders* (πρεσβυτέρους, Acts 20:17), then by the plural name *overseers* (ἐπισκόπους, Acts 20:28). There is little question that the

<sup>74</sup> Andrew D. Clarke, *A Pauline Theology of Church Leadership* (London: T&T Clark, 2008), 1.

<sup>75</sup> See Mark Dever, *By Whose Authority? Elders in Baptist Life* (Washington, D. C.: 9Marks, 2006), 4-7.

<sup>76</sup> 1 Peter 5:1-2 may be a further corroboration of this equivalency. So Dever, *By Whose Authority*, 4-7. However, the participle in 1 Pet 5:2, ἐπισκοπούντες ("the ones exercising oversight"), is a textual variant, included in brackets in Nestle-Aland's text and by Metzger.

terms *overseer* and *elder* were used interchangeably in the Pauline churches, indicating that there was no hierarchical relationship in these offices.<sup>77</sup>

### 3. Number of Leaders

[I]t seems to be an irresistible conclusion that the elders appointed by St. Paul were definitely appointed with power to add to their number and thus to secure to new Churches a proper order and certainty of sacramental grace. Finally, St. Paul was not content with ordaining one elder for each Church. In every place he ordained several. This ensured that authority should not be concentrated in the hands of one man.<sup>78</sup>

The PE have much to say about the number of church leaders. The plural term for elders/overseers is used in 1 Tim 4:14, 5:17, and 5:20, and Titus 1:5, suggesting a plurality of elders.<sup>79</sup> This plural concept also occurs in 1 Pet 5:1-2, 5. Even usages of the singular form in the classic elder passages, like 1 Tim 5:19 and Titus 1:7, are controlled by and in the context of the plural form (1 Tim 5:17, Titus 1:5).<sup>80</sup> Other usages of the plural in designating elders or overseers in the New Testament include Acts 11:30, 14:23, 20:17, 28; Phil 1:1; Heb 13:17; and James 5:14.<sup>81</sup> Thus, there seems to be little doubt that the Pauline churches, at least in the first century, were ruled by a plurality of elders/overseers and not by a single bishop, which became dominant later.<sup>82</sup>

<sup>77</sup> The author is aware that in recent times and for several reasons, the equivalency of *bishop/overseer* and *elder* has been challenged by those who see three (bishop/minister/teaching elder, ruling elder, deacon) rather than two (elder, deacon) offices in the local church. For argument in favor of two offices, see Benjamin L. Merkle, "Hierarchy in the Church? Instruction from the Pastoral Epistles Concerning Elders and Overseers," *SBJT* 7 no.3 (Fall 2003): 32-43; also *Excursus: Bishops and Presbyters in the Postapostolic Church* in Mounce, *Pastoral Epistles*, 186-192. For argument in favor of three offices, see Leonard J. Coppes' essay, "Three New Testament Offices" in Mark R. Brown, ed., *Order in the Offices: Essays Defining the Roles of Church Officers* (Duncansville, Pa.: Classic Presbyterian Government Resources, 1993), 203-216. The arguments for three offices do not trump the equivalencies strongly suggested by Titus 1 and Acts 20, so that Bishop Lightfoot remains on point when he says, "It is a fact now generally recognised by theologians of all shades of opinion, that in the language of the New Testament the same officer in the Church is called indifferently 'bishop' (*episkopos*) and 'elder' or 'presbyter' (*presbuteros*)." Quoted from Merkle, "Hierarchy," 33.

<sup>78</sup> Anglican scholar and missiologist Roland Allen in *Missionary Methods: St. Paul's or Ours* (London: Robert Scott, 1912), 138-139, as quoted in Dever, *By Whose Authority*, 10.

<sup>79</sup> The plural participle Τοὺς ἀμαρτάνοντος in 5:20 refers to the sinning elders.

<sup>80</sup> Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church: A Biblical, Historical, and Cultural Perspective* (Chicago: Moody, 2003), 211.

<sup>81</sup> Getz, *Elders and Leaders*, 209-211. Also, Dever, *By Whose Authority*, 7-10.

<sup>82</sup> So Chrysostom, *Homilies on Galatians, etc*, 437. See Clarke, *Church Leadership*, 11. However, most plurality traditions have no tension with a first among equals. See Getz's chapter, "The Need for a Primary Leader," in Getz, *Elders and Leaders*, 217-226. Mark Dever and Paul Alexander, *The Deliberate Church* (Wheaton: Crossway, 2005), 190, concur, saying, "The healthiest way for a pastor to view himself in the elders' meetings is as a sort of first among equals." See also Dever, *By Whose Authority*, 137-138; contra Strauch, *Biblical Eldership*, 128-141.

#### 4. Regulation of Leaders

##### a. *Compensation of Leaders* (1 Tim 5:17-18)

Paul's dealings with the more practical matters of ministry are marked by balance and shrewdness, starting with the matter of compensation. Though elders must not be lovers of money (1 Tim 3:3; 6:10, 17-19), nevertheless, they are to be well-compensated, since "[t]he laborer is worthy of his wages" (1 Tim 5:18).

The text says that elders are "worthy of double honor" (1 Tim 5:17). *Double honor* means, at least, financial compensation. *Honor* is used in a financial sense in reference to "widows indeed" (1 Tim 5:3, 9). In addition, the Scriptural basis for the double-honor directive (1 Tim 5:18) references two passages which clearly address financial remuneration, one from the Torah and one from the words of Jesus.<sup>83</sup> But *double honor* does not simply mean double the amount given to widows. Fee is on point: "It is highly unlikely that *double honor* means *double pay*. . . . Rather, it means *twofold honor*, the honor and respect due those in such positions as well as remuneration."<sup>84</sup>

Further, there is no reason to delineate between ruling and teaching elders, as some traditions have.<sup>85</sup> The adverb *μάλιστα* (*especially*) in 1 Tim 5:17 could also be translated *namely*.<sup>86</sup> And *namely* is preferred here.<sup>87</sup> According to the elder qualifications in 1 Tim 3:2 (cf. Titus 1:9), all elders must be teaching elders. The context in Ephesus makes this qualification necessary, for ruling well must include a solid teaching ministry if compensation is to be given. This quickly disqualified the errant 'teaching' elders responsible for the heresies.

Finally, double honor is due not just those who work hard at teaching, but to those who

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<sup>83</sup> Marshall and Towner present an eccentric exception in Marshall and Towner, *Pastoral Epistles*, 612-615.

<sup>84</sup> Fee, *Timothy, Titus*, 129. So Stott, *1 Timothy and Titus*, 137; Knight, *Pastoral Epistles*, 232; Mounce, *Pastoral Epistles*, 309; Gill, *Galatians to Revelation*, 303. Contra Guthrie, *Pastoral Epistles*, 105; Chrysostom, *Homilies on Galatians, etc.*, 460.

<sup>85</sup> See Calvin on 1 Tim 5:17 in Calvin, *Galatians, etc.*, 138.

<sup>86</sup> Lexical studies based on the work of T.C. Skeat, "Especially the Parchments: A Note on 2 Timothy 4:13," *JTS* 30 (1979): 173-177.

<sup>87</sup> So Mounce, *Pastoral Epistles*, 306-310; Stott, *1 Timothy and Titus*, 136; Knight, *Pastoral Epistles*, 232; Marshall and Towner, *Pastoral Epistles*, 612; contra Guthrie, *Pastoral Epistles*, 105; Fee, *Timothy, Titus*, 128.

rule well. Paul is not distinguishing between those who are mediocre at ruling and those who rule competently. He is distinguishing between those teaching sound doctrine and those teaching contrary to sound doctrine. All elders truly qualified to be elders are worthy of double honor.<sup>88</sup>

b. *Discipline of Leaders* (1 Tim 5:19-21)

Paul now moves to the topic of discipline for church leaders. He begins by cautioning Timothy, for an accusation must not even be received except on the testimony of two or three witnesses. Mounce helps us interpret Paul's caution:

The "two or three witnesses" . . . most likely are two or three who themselves witnessed the extravagance and insubordination in accordance with the intent of Deut 19:15. If Paul is staying within the confines of Deut 19:15, the "two or three" must be actual witnesses; Deut 19:15 does not allow for the witnesses to hear a charge from a single person and then bring the matter to Timothy.<sup>89</sup>

This pointed application of the Law to church leaders is necessary, for, as Calvin remarks, "none are more liable to slanders and calumnies than godly teachers," for "although they perform their duty correctly, so as not to commit any error whatever, they never escape a thousand censures."<sup>90</sup> Yet, elders do stray and remain impenitent, as in Ephesus; thus, Paul's charge: "[R]ebuke [them] in the presence of all, so that the rest also may be fearful of [continued] sinning" (1 Tim 5:20). With the utmost solemnity, Paul charges Timothy to employ the strictest impartiality in judging an elder (1 Tim 5:21). This potential for removal leads to Paul's guideline for ordaining new elders.

c. *Ordination of Leaders* (1 Tim 5:22-25)

Paul concludes his regulative directives to Timothy with a single, critical guideline for ordaining new elders – take your time (1 Tim 5:22).<sup>91</sup> Why? Because a man's character,

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<sup>88</sup> This says nothing about the amount of compensation, nor of an obligation by elder to accept compensation (e.g., Paul chose not to "cash in" his right to gain his living from the gospel in 1 Cor 9).

<sup>89</sup> Mounce, *Pastoral Epistles*, 312. So Marshall and Towner, *Pastoral Epistles*, 618.

<sup>90</sup> Calvin, *Galatians, etc.*, 140.

<sup>91</sup> While it seems clear that, initially, Paul (Acts 14:23) and then Timothy and Titus (1 Tim 5:22-25, Titus 1:5) had the responsibility and authority to ordain elders, it is not clear who has that authority in post-apostolic times. While 1 Tim 5:22-25 introduces a key principle for elder ordination, nowhere in Scripture are we told who is authorized to make the ordination decision. See John B. Polhill, *Acts* (NAC 26; Nashville: Broadman & Holman, 1992), 319, who seems intent on congregational polity, even given Acts 14:23.

whether good or bad, is not always easily discerned: “The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. Likewise also, deeds that are good are quite evident, and those which are otherwise [i.e., not quite evident] cannot be concealed” (1 Tim 5:24-25). Thus, the Pauline churches were to be led by leaders who were patiently selected, who ruled well through diligent teaching, and who were well-compensated. If a problem arose, an Old Testament protocol should be employed to insure justice and impartiality.

## 5. Authority of Leaders

Power and authority are profoundly contentious issues, not only in society at large, but also, and unfortunately, in many churches. They are no less controversial concepts in academic debate, both among social theorists, and also in the scholarly study of the apostle Paul. A major complication . . . is the difficulty of defining what are, and what are the differences between, authority, leadership, power, influence, control and management. . . . Theoretical analysis of power dynamics often oversimplifies these complexities. . . . [There is] an assumption that . . . there are the leaders who manage, and possess authority, power, influence, and control; and there are the rest, who are led, and don't.<sup>92</sup>

Where is authority vested in the local church? It appears that the PE, along with the rest of Scripture, assume that ultimate authority lies with the plurality of elders.<sup>93</sup> Lexically, this can be seen from the meaning of the verb *προϊστημι* (*rule* or *manage*). Marshall and Towner suggest that *προϊστημι* “can include both care of other people and having an authoritative role.”<sup>94</sup> Mounce concurs: “Its [*προϊστημι*’s] primary meaning is ‘to lead, govern.’ The idea of ‘going before’ evolved into the notion of ‘to protect, care.’ . . . [T]hose who would lead in the church must do so by caring and serving. This is not to deny the authority of the office; it is to define the nature of the office.”<sup>95</sup> Clearly, the concept of ruling (*προϊστημι*, translated *rule* in 1 Tim 3:4,5 [KJV] and 1 Tim 5:17 [KJV, NASB, ESV] and, *over* [KJV, ESV, NIV] or *have*

<sup>92</sup> Clarke, *Church Leadership*, 104.

<sup>93</sup> Contra Dever, *By Whose Authority*, 32-36. Dever’s most compelling point relates to church discipline (Mt 18; 1 Cor 5), where clearly the work of excommunication is a congregational act. However, it is easier to fit this single scenario into an *elder-rule* (authority vested in elders) polity than to accommodate several texts to an *elder-led* (authority vested in congregation) polity.

<sup>94</sup> Marshall and Towner, *Pastoral Epistles*, 611. Contra Dever, *By Whose Authority*, 35; Mounce, *Pastoral Epistles*, 306, where Mounce translates *προϊστημι* as *servicing well*.

<sup>95</sup> Comments on *προϊστημι* in 1 Tim 3:4 in Mounce, *Pastoral Epistles*, 178.

*charge* [NASB] in 1 Thes 5:12) is well within the semantic range of προϊστημι.<sup>96</sup> While not conclusive, the idea of ruling generally assumes the authority to rule.

Additionally, the assumption of elder-vested authority flows from the elder's responsibility to rule or manage the church, as evidenced by his management of the home. A father is charged with the responsibility of managing his household, "keeping his children under control with all dignity" (1 Tim 3:4). To do this, his authority must be commensurate with his responsibility.<sup>97</sup> There is no reason to assume that it is different for the leaders of the church. They are charged with the responsibility to manage God's household and to do this, their authority should be commensurate with their responsibility. This principle is further corroborated by the elders' final accountability to God for their management of His household (Heb 13:17). It is unreasonable to assume that God would hold an elder accountable for doing something he did not have the authority to do.

Finally, it seems clear that the Apostle Paul transmitted his apostolic authority to refute the false teachers to Titus (and Timothy): "These things speak and exhort and reprove with all authority. Let no one disregard you" (Titus 2:15). Refuting false teachers was also central to the role of the elders Titus was to appoint (Titus 1:13-14). Thus, it is reasonable to assume that the elders had apostolic authority transmitted to them so that they, like Titus, might carry out their refuting function.<sup>98</sup>

So each of the Pauline churches needed a plurality of shepherds called elders, who were carefully selected and thoughtfully compensated, had real authority to manage the church, were exhorting and refuting, yet were not above legitimate accusation and possible removal. These are the backdrop components to our Pastoral Epistles Leadership Profile (PELP), to which we now turn.

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<sup>96</sup> This verb occurs eight times in the NT. Six of the eight are in the PE. Two are Titus 3:8 and 3:14, translated *engage in*, and are really not relevant. Four occurrences in the PE are much on point: 1 Tim 3:4, 3:5, 3:12 and 5:17. The other two occurrences (Rom 5:8 and 1 Thes 5:12) likely deal with leaders as well.

<sup>97</sup> In all managerial realms, responsibility without *commensurate* authority does not work.

<sup>98</sup> So Fee, *Timothy, Titus*, 175. Commenting on Titus 1:9, Fee remarks: "It should be noted that these are exactly the tasks enjoined on Timothy in 1 Timothy (cf. 2 Tim 4:2). Here, even though Titus is to lead the way . . . , these tasks are to be entrusted to the elders/overseers."

## Components of the PELP

### 1. Qualifications for Leaders

Much of the weakness and waywardness of our churches today is directly due to our failure to insist that church leaders meet God's qualification for leadership. . . . [Only] qualified men can be appointed to the church eldership. If we want the local church to be spiritually fit, then we must insist that its leaders meet God's qualifications.<sup>99</sup>

As we move to qualifications for leaders, no portion of holy writ has more to say than the PE. A list of elder qualifications appears in both 1 Tim 3:1-7 and Titus 1:6-9. Three general points must be made before considering the specifics. First, the lists in 1 Timothy and Titus are roughly parallel and contain no substantive differences.<sup>100</sup> Second, this study takes the position that leaders in the church must be male, but, because of the volume of material on this criterion, we will devote an entire section to that qualification. Finally, the notion of being *above reproach* is the controlling concept for both scriptural lists.<sup>101</sup> Thus, for each characteristic or ability, the general standard is blamelessness, or being beyond accusation for one's observable conduct.<sup>102</sup>

The elder qualifications can be broken down into three realms: *above reproach* in family management, *above reproach* in personal behavior, and *above reproach* in gospel fidelity. Additionally, there is a category for the maintenance of those three realms of blamelessness.

#### a. *Above Reproach in Family Management*

A local church leader was to be the "husband of one wife" (μιάς γυναικός άνδρα, 1 Tim 3:2a). Commentators see several possible meanings here, including the prohibition of polygamy, divorce, all second marriages, infidelity, and unmarried elders.<sup>103</sup> While no

<sup>99</sup> Strauch, *Biblical Eldership*, 169.

<sup>100</sup> Contra Guthrie who maintains that Titus 1 adds an additional requirement to 1 Tim 3 that children not only be controlled, but believing (see Guthrie, *Pastoral Epistles*, 184). Our study sees no such qualitative addition.

<sup>101</sup> It is worth noting that two words are translated *above reproach* in the NT. *Ανεπίλημπος* occurs three times in the NT – 1 Tim 3:2 (elders), 5:7 (widows), and 6:14 (Timothy). *Ανέγκλητος*: occurs five times in the NT – 1 Tim 3:8 (deacons), Titus 1:6 and 1:7 (elders), 1 Cor 1:8 (the Corinthians), and Col 1:22 (the Colossians).

<sup>102</sup> So Fee: "The overseer must be above reproach. That would seem to default any aspiring person! The term 'above reproach' has to do with irreproachable observable conduct." Fee, *Timothy, Titus*, 80.

<sup>103</sup> See Fee, *Timothy, Titus*, 80-81; Mounce, *Pastoral Epistles*, 170-173; or Getz, *Elders and Leaders*, 164-167.

easy decision, two factors lean the interpretation of “husband of one wife” toward a husband who was sexually faithful to his wife.<sup>104</sup> First, it best fits the context of first-century culture, as Getz describes:

This [requirement to marital fidelity] was a very necessary requirement in the New Testament world since many men were converted out of raw paganism. Married men of wealth particularly, retained prostitutes at the local temples and had their own special ‘slave girls’ in their extended family quarters. . . . Though it was illegal to have more than one wife, it certainly was not illegal for a married man to have more than one woman in his life.<sup>105</sup>

Second, it best fits the context of elder qualifications. These qualifications prohibit men from basic things like drunkenness, brawling, outbursts of anger and money-grubbing. Prohibiting marital infidelity better fits the general tenor of these traits than more nuanced requirements, such as mandating marriage or disallowing all second marriages. Thus, church leaders were to be, among other things, simply those with “an unsullied reputation in the whole area of sex and marriage.”<sup>106</sup>

A local apostolic church leader was also required to be one “who manages his own household well, keeping his children under control with all dignity” (1 Tim 3:4). He also must have “children who believe, not accused of dissipation or rebellion” (Titus 1:6b). The question arises as to which was it, controlled children or redeemed children? Several exegetical considerations lean heavily in favor of controlled children, despite the fact that most modern translations and most commentaries interpret it as *believing* children, largely due to lexical studies.<sup>107</sup>

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<sup>104</sup> So Fee, *Timothy, Titus*, 80-81; Mounce, *Pastoral Epistles*, 170-173; Strauch, *Biblical Eldership*, 192-193; Stott, *1 Timothy and Titus*, 94; and Getz, *Elders and Leaders*, 167. Marshall and Towner say it economically: “[T]he phrase ‘one-woman man’ is positive in tone and stresses faithfulness in marriage, rather than prohibiting some specific unsanctioned form of marriage.” (Marshall and Towner, *Pastoral Epistles*, 477-478.) See Chrysostom, *Homilies on Galatians, etc.*, 438, for the anti-polygamy interpretation.

<sup>105</sup> Getz, *Elders and Leaders*, 167.

<sup>106</sup> Stott, *1 Timothy and Titus*, 175. The author follows Stott in taking the feminized phrase in 1 Tim 5:9 for widows the same way; namely, that qualified widows are those who have been sexually faithful in marriage.

<sup>107</sup> So RSV, NASB, NIV, ESV and Fee, *Timothy, Titus*, 173; Marshall and Towner, *Pastoral Epistles*, 158-159; Guthrie, *Pastoral Epistles*, 184; Stott, *1 Timothy and Titus*, 175-176; Calvin, *Galatians, etc.*, 293; Van Dam, *Elder*, 142. Contra Knight, *Pastoral Epistles*, 290; Chrysostom, *Homilies on Galatians, etc.*, 524-525; John Gill, *Galatians to Revelation* (complete & unabridged; EONT 9; London: Mathews & Leigh, 1809; repr., Paris, Ark.: Baptist Standard Bearer, 1989), 349; Strauch, *Biblical Eldership*, 173-174. Mounce, *Pastoral Epistles*, 388-389, is unsure.

First, syntactically, the *γάρ* (*for*) at the front of Titus 1:7 introduces the reason an elder had to be above reproach in his own house; namely, that he must be above reproach in God's house. Thus, the *γάρ* in 1:7 makes management of one's children the test of one's ability to manage the church. This condition corresponds to the reasoning in 1 Tim 3:4-5, and strongly argues for Titus 1:6b being equivalent to 1 Tim 3:4-5. Knight argues precisely this point in his commentary:

Should *πιστά* in this clause be understood as “faithful” or as “believing”? . . . The context here and the parallel in 1 Timothy. 3:4-5 . . . provide some important indicators: The qualifying statement here, “not accused of dissipation or rebellion,” emphasizes behavior and seems to explain what it means for *τέκνα* to be *πιστά*. Likewise 1 Timothy 3:4 speaks of the overseer “keeping his children under control with all dignity.” In both cases the overseer is evaluated on the basis of his control and their conduct. It is likely, therefore, that *τέκνα έχων πιστά* here is virtually equivalent to *τέκνα έχοντα ἐν υποταγή* in 1 Tim. 3:4 . . . This proposed understanding of the passage goes contrary to a consistent pattern in recent translations . . ., but the considerations cited above seem compelling.<sup>108</sup>

Second, the KJV's rendering of the adjective *πιστά* in Titus 1:6 as *faithful* is lexically quite defensible. Most often, *πιστός* is translated *faithful* or *trustworthy* in the NT and in the PE (see 1 Tim 1:12, 15; 3:1, 11; 4:9; 2 Tim 2:2, 11, 13; and Titus 1:9; 3:8). Van Neste concurs: “The concern of the passage is that the children behave appropriately.”<sup>109</sup>

Finally, theologically, the reason for the family management qualification in both passages is to measure the elder candidate's fitness, his prospective ability, to manage the church, not his ability to convert the sinners in the church. Hence, Strauch: “To say this passage means believing Christian children places an impossible standard upon a father. Salvation is a supernatural act of God. God, not good parents (although they are used of God), ultimately brings salvation (John 1:12-13).”<sup>110</sup> So church leaders were to

<sup>108</sup> Knight, *Pastoral Epistles*, 289-290. Contra Guthrie, *Pastoral Epistles*, 184.

<sup>109</sup> Van Neste, “Titus,” in *ESV Study Bible*, 2348.

<sup>110</sup> Strauch, *Biblical Eldership*, 174.

be above reproach in the way they managed their families, including sexual fidelity to their spouses and control over their children.

b. *Above Reproach in Personal Behavior*

The second realm of blamelessness is personal behavior. Unlike the first realm, the reference point is quite clear: the behavioral lapses of the false teachers (and Cretans). These godly traits are in contrast to the ungodly behavior of the false teachers, the fruit of their impotent asceticism. Our discussion will follow Titus's outline of the traits.

**What Leaders Must Not Be**

i. **Not Self-Willed** (Titus 1:7, 1 Tim 3:6)

The false teachers were overbearing, lordly, arrogant and “rebellious men” (Titus 1:10), who wanted to be impressive “teachers of the Law” (1 Tim 1:7), but were most likely novices.<sup>111</sup> Local church leaders were not to be like this, like the pagan leaders who “lord it over” (Mk 10:42) their flocks, but to be servant leaders. Likewise, Peter admonished the elders to exercise oversight, not “lording it over those allotted to your charge, but proving to be examples to the flock” (1 Pet 5:2-3). As Stott concedes, “A gift for leadership usually includes a forceful disposition.”<sup>112</sup> Nevertheless, Pauline church leaders were to be gentle, servant leaders.<sup>113</sup>

ii. **Not Quick-Tempered** (Titus 1:7)

Fee sees this second vice in tandem with the first. This is intuitive, since those who are overbearing tend to be quick-tempered.<sup>114</sup> Indeed, those given to “envy, strife, abusive language, evil suspicions, and constant friction” (1 Tim 6:4-5) would naturally have a short fuse. But qualified leaders in Pauline churches must not.

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<sup>111</sup> So Fee, *Timothy, Titus*, 83. Their probable novice status, which produced pride and lordliness, would link this prohibition with the prohibition in 1 Tim 3:6 of an elder not being a new convert, “lest he become conceited and fall into the condemnation incurred by the devil.”

<sup>112</sup> Stott, *1 Timothy and Titus*, 175.

<sup>113</sup> So Malphurs, *Being Leaders*, 31-48.

<sup>114</sup> Fee, *Timothy, Titus*, 174.

iii. **Not Addicted to Wine** (Titus 1:7, 1 Tim 3:3)

While the false teachers may have advocated abstinence (Titus 1:15, 1 Tim 4:3), Paul only bans drunkenness.<sup>115</sup> Clearly, Paul was not advocating a ban on alcoholic consumption (see 1 Tim 5:23), but a church leader must not be prone to overly imbibing any fermented beverage.<sup>116</sup>

iv. **Not Pugnacious** (Titus 1:7, 1 Tim 3:3)

Again, intuition quickly exposes the links between drunkenness, temper, and pugnacity. This vice would be much on display in those described as “rebellious,” “detestable,” “disobedient,” and “factious” (Titus 1:10,16; 3:9); and in one who is “conceited and understands nothing” (1 Tim 6:4). Such were the false teachers who were wreaking havoc in Crete and Ephesus. But Paul reminds Timothy that the “Lord’s bond-servant must not be quarrelsome” (2 Tim 2:24). Even with the insufferable heretics, Pauline church leaders must be gentle and uncontentious.<sup>117</sup>

v. **Not Fond of Sordid Gain** (Titus 1:7, 1 Tim 3:3)

This final vice was evident among the false teachers, who were “teaching things they should not teach for the sake of sordid gain” (Titus 1:11). They are described as those “who suppose that godliness is a means of gain” (1 Tim 6:5), and later on, as those with a “love of money” who “have wandered away from the faith, and pierced themselves with many a pang” (1 Tim 6:10). Thus, Paul wanted men for whom money held no sway, who would not compromise their integrity to gain it, nor feign a ministry interest to secure it.<sup>118</sup>

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<sup>115</sup> “[D]runkenness was one of the common vices of antiquity.” Fee, *Timothy, Titus*, 81.

<sup>116</sup> Of the Greek word in Titus 1:7, *πάροινος*, Marshall and Towner say: “Literally, it refers to being drunk, to whatever extent (e.g. ‘tipsy, slightly drunk’).” Marshall and Towner, *Pastoral Epistles*, 161.

<sup>117</sup> Based on the syntax of the strong adversative (*ἀλλά*) in 1 Tim 3:3 between *not pugnacious* and *gentle, uncontentious*, the author sees those last two terms as components and embellishments of *not pugnacious*. Contra Mounce, *Pastoral Epistles*, 157, who associates these terms based on lexical meaning rather than syntax.

<sup>118</sup> Based on 1 Tim 5:18, Mounce discerns that the issue is not profitability, but “the desire to be rich beyond one’s needs.” Mounce, *Pastoral Epistles*, 390; contra Fee, *Timothy, Titus*, 174.

## **What Leaders Must Be**

### i. **Hospitable** (Titus 1:8, 1 Tim 3:2)

Though the PE are not explicit, it is possible that the false teachers' exclusivism made them inhospitable. Or perhaps their penchant for intruding themselves into others' homes is in view.<sup>119</sup> Regardless, church leaders must be those who indiscriminately welcome other Christians and itinerant teachers.

### ii. **Lovers of Good** (Titus 1:8)

The false teachers in Crete were described as “detestable and disobedient, and worthless for any good deed” (Titus 1:16). The errant Ephesian elders were “haters of good” (2 Tim 3:3). In contrast, Pauline church leaders must love the good.<sup>120</sup>

### iii. **Self-Controlled**<sup>121</sup> (Titus 1:8, 1 Tim 3:2)

This virtue clearly pivots off those Cretan false teachers, who were anything but self-controlled. In fact, the lack of self-control, whether philandering, brawling, drinking or venting, was their signature. Therefore, this particular quality seems to have been the general antithesis to all things “Cretan,” a people rightly stereotyped as “liars, evil beasts, lazy gluttons” (Titus 1:12).<sup>122</sup> By contrast, God's saving grace instructs all Christians to live in a godly and *self-controlled* manner (Titus 2:12). In addition, Paul reminds Timothy that God has given Him a Spirit of *self-control* (2 Tim 1:7). It was incumbent that Pauline leaders be paradigms of self-control.<sup>123</sup>

### iv. **Upright**<sup>124</sup> (Titus 1:8)

The particular unrighteousness of the false teachers is not specific, and yet, as with

<sup>119</sup> So Mounce, *Pastoral Epistles*, 156.

<sup>120</sup> So Mounce, *Pastoral Epistles*, 158.

<sup>121</sup> Σώφρων is translated in the NASB as *sensible* (Titus 1:8) and *prudent* (1 Tim 3:2), but both the NIV and ESV seem more on point with *self-controlled* for both usages.

<sup>122</sup> Likewise, young women were not to be lazy, but “workers at home” (Titus 2:5); and Paul wanted the younger widows to “get married, bear children, keep house” rather than “learn to be idle” (1 Tim 5:13-14).

<sup>123</sup> The author is aware of the σώφρων/εκρατής word group and resultant translational challenges (see Excursus 3 on the entire word group in Marshall and Towner, *Pastoral Epistles*, 182-191). While hard to be dogmatic, this present study distinguishes σώφρων, referring to the general, overarching practice and attitude of self-control, from εκρατής, which seems to refer to the earthier, bodily appetite side of self-control (cf. Gal 5:23) and to be related to things like anger control, food and wine consumption, and appetites for money and sex.

<sup>124</sup> The NIV and ESV seem better here, translating δίκαιος as *upright* rather than *just* as the NASB and KJV.

self-control, unrighteousness would have characterized them at every turn. As to their dealings with others, they are described as “treacherous, reckless, conceited” (2 Tim 3:4). By contrast, first century leaders needed to be upright and just in their treatment of others.

v. **Holy**<sup>125</sup> (Titus 1:8)

Tied closely to uprightness, holiness was also sorely lacking in the lives of the false teachers. Their ascetic practices were of no value against their flesh. Instead, they were impure, profane and defiled, both in mind and conscience (Titus 1:15). This impurity displayed itself in their financial, and perhaps even sexual, exploitation of the young widows and women in the Ephesian congregation (1 Tim 5:3-16, 2 Tim 3:6-8).<sup>126</sup> By contrast, Paul admonishes Timothy to treat the younger women as sisters, “in all purity” (1 Tim 5:2). The apostolic church leaders, in contrast to the heretics, must be holy men, pure in motive and action.

vi. **Restrained**<sup>127</sup> (Titus 1:8, 1 Tim 3:2)

Paul described the Ephesian heretics as “without self-control” in 2 Tim 3:3.<sup>128</sup> These were men whose bodily appetites were out of control, despite the appearance of righteousness in their “ascetic practices and . . . endless discussions of religious trivia.”<sup>129</sup> Similar to the virtue of *self-control* earlier in the verse, this quality required apostolic church leaders to be men who restrained themselves, whose various appetites were well under control.<sup>130</sup>

<sup>125</sup> Again, the author prefers the KJV, NIV and ESV’s translation of ὅσιος (*holy*) to that of the NASB (*devout*), though the NASB translates the negated form (ἀνόσιοι) in 2 Tim 3:2 as *unholy*.

<sup>126</sup> So Fee, *Timothy, Titus*, 271-274.

<sup>127</sup> The Greek here is the adjective ἐκρατής and appears synonymous with νηφάλιον (*temperate*) in 1 Tim 3:2 (so Mounce, *Pastoral Epistles*, 156). The author prefers *restrained* to the major translations (*self-controlled*, NASB; *disciplined*, NIV, ESV), although *temperate* seems closest were it not for its limiting association with alcohol. See nominal cognates to ἐκρατής in Gal 5:23 and verbal cognates in 1 Cor 7:9, 9:25.

<sup>128</sup> Mounce ties σώφρων to 2 Tim 3:3, even though the word there is ἀκρατής which this present study ties more closely to ἐκρατής from Titus 1:8. See Mounce, *Pastoral Epistles*, 156.

<sup>129</sup> Fee, *Timothy, Titus*, 270.

<sup>130</sup> See footnote 123 on σώφρων/ἐκρατής distinction.

vii. **Respectable**<sup>131</sup> (1 Tim 3:2, 7)

The remaining quality is translated *respectable* in most modern translations.<sup>132</sup> Obviously, the false teachers were not respectable, being described as “unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good” (2 Tim 3:3). But leaders in the Pauline churches must be “of good behavior” (1 Tim 3:2 KJV), dignified men respected by both their congregations and outsiders.<sup>133</sup>

Church leaders must not only be above reproach in the management of their families, but above reproach in their personal behavior. Indeed, the Pauline churches were to be led by men who, above all else, were men of stellar character. And they were to be above reproach in their gospel fidelity.

c. *Above Reproach in Gospel Fidelity* (Titus 1:9, 1 Tim 3:2)

The false teachers had departed from the “apostles’ teaching” (1 Tim 1:3-4; cf. Acts 2:42). Thus, Titus was to “reprove them severely that they [false teachers] may be sound in the faith” (Titus 1:13), and to appoint elders who would hold “fast the faithful word which is in accordance with the teaching” (Titus 1:9a). That word is undoubtedly the gospel word in accordance with the apostles’ teaching of that word. In other words, only that gospel which followed the apostolic gospel was faithful and trustworthy. All others gospels, like the gospel of the false teachers, were pseudo-gospels, not to be trusted.<sup>134</sup> Only those men who held doggedly to the apostolic gospel were fit to serve as leaders of the first century church.

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<sup>131</sup> Κοσμίος (*respectable* in 1 Tim 3:2) is part of a word group which includes 1) εκρατής (*self-controlled*, NASB; *disciplined*, NIV; and *restrained*, Pastor, in Titus 1:8); 2) νηφάλιον (*temperate* or *sober* in 1 Tim 3:2); 3) σώφρων (*sensible* or *self-controlled* in Titus 1:8); and 4) σεμνότης (*dignified* in 1 Tim 3:8). So Mounce, *Pastoral Epistles*, 156, and especially Excursus 3 in Marshall and Towner, *Pastoral Epistles*, 182-191 and 478. The significance of recognizing this word group includes: 1) seeing that the false teachers had significant self-control issues; 2) further realizing that their ascetic solutions (1 Tim 4:1-3) were to no effect; and, 3) ultimately, seeing that only saving grace can transform sinners into those who live truly in a self-controlled way.

<sup>132</sup> Including NASB, NIV, and ESV.

<sup>133</sup> 1 Tim 3:7 appears to be an embellishment of this notion of being *respectable* in 3:2, with the emphasis on reputation with outsiders and not falling into the devil’s snare, as the false teachers had (cf. 2 Tim 2:26).

<sup>134</sup> So Mounce, *Pastoral Epistles*, 391-392; Fee, *Timothy, Titus*, 175.

Paul moves to the purpose for this gospel fidelity, namely, that these elders “be able both to exhort in sound doctrine and to refute those who contradict” (Titus 1:9b). Pauline church leaders were no ivory tower academicians. Spiritual warfare was raging all about them; they were needed in the trenches. These first century elders needed to be “able to teach” (1 Tim 3:2c) this gospel, holding firmly to it in order to exhort the faithful and refute the apostate.<sup>135</sup>

d. *Remaining Above Reproach* (1 Tim 4:16)

To remain qualified, apostolic church leaders needed to watch over their own souls and over their teaching. As Paul admonished Timothy: “Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you” (1 Tim 4:16). This was one reason instructions were given for elder discipline (1 Tim 5:19-21); the Pauline elders and churches needed a safety net, lest leaders fail to watch over themselves carefully.

Leaders needed first to guard their souls; especially, to flee from the love of money, “which is a root of all sorts of evil, and some [the false teachers] by longing for it have wandered away from the faith, and pierced themselves with many a pang” (1 Tim 6:10). Instead, they were to pursue such virtues as “righteousness, godliness, faith, love, perseverance and gentleness” (1 Tim 6:11, cf. 2 Tim 2:22) with the intensity of an Olympic athlete, who, knowing that life hangs in the balance, perseveres to the finish line. To fulfill their God-given ministries as shepherds of the flock, they were to “be sober [or *disciplined, restrained, self-controlled*] in all things” (2 Tim 4:5, cf. 1 Tim 3:2, Titus 1:8) and “suffer hardship . . . as a good soldier of Christ Jesus” (2 Tim 2:3). By this perseverance, first century leaders would keep from wandering “away from the faith” and help “insure salvation” for themselves.<sup>136</sup>

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<sup>135</sup> Care is needed here. The ability to teach does not necessarily mean the gift of teaching, nor does it require the modern convention of preaching before a large audience. Many have argued that the churches in both Ephesus and Crete were house churches, perhaps more similar to our modern day small groups.

<sup>136</sup> See also Spurgeon, *Lectures*, 7-21, and Thomas K. Ascol, ed., *Dear Timothy: Letters on Pastoral Ministry* (Cape Coral, Fl.: Founders, 2004), 37-52.

Second, leaders needed to guard their teaching. Pauline elders, in stark contrast to the false teachers, were to keep “holding fast the faithful [gospel] word which is in accordance with the [apostolic gospel] teaching” (Titus 1:9a). A Pauline church leader was to “be diligent to present [himself] approved to God as a workman who does not need to be ashamed, handling accurately the word of truth [Scripture]” (2 Tim 2:15). As Paul had admonished Timothy, so too these church leaders: “[C]ontinue in the things you have learned and become convinced of, . . . [particularly in] the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus” (2 Tim 3:14-15). Such dedication to the Scriptures flowed from their very nature, since “[a]ll Scripture is inspired by God and profitable . . . that the man of God [i.e., church leader] may be adequate, equipped for every good work” (2 Tim 3:16-17).

Finally, since an elder’s care for his family is the testing ground for his fitness to care for the church, he must continually evaluate the state of his family.<sup>137</sup> A leader’s family was to be marked by an order that reflected the hand of a competent, caring, ever-watchful husband and father. Only by such constant family watchfulness could a leader remain qualified to be God’s steward.

## 2. Gender of Leaders

One of the central issues in current discussion of 1 Tim 2:11-15 deals with the ad hoc nature of the instructions, and many are now arguing that these instructions are limited to Paul’s day and age. But there is often a strange inconsistency when the same studies move to chap. 3 and it is assumed that the instructions there are not limited to Paul’s day even though there does not appear to be any significant change in Paul’s argument. In fact . . . chap. 2 moves smoothly into chap. 3.<sup>138</sup>

The gender of Pauline church leaders would be beyond question were it not for the modern egalitarian movement, which has questioned all passages on women’s roles, particularly 1 Tim 2:9-15, which Stott claims “are probably the most controversial verses . . . in the Pastoral Letters.”<sup>139</sup> However, once we step away from the modern controversy, there can be

<sup>137</sup> See discussion of these interpretations in Qualifications for Elders above.

<sup>138</sup> Mounce, *Pastoral Epistles*, 185. See also footnote 10 above.

<sup>139</sup> Stott, *1 Timothy and Titus*, 74.

little doubt that Paul responded to the egalitarian controversy of his day by clearly and forcefully asserting in the PE that all first century local churches were to be led only by men.<sup>140</sup> And this teaching is corroborated by the rest of the NT as well.

First, in both elder qualification passages (1 Tim 3:1-7, Titus 1:5-9), only men were contemplated, in contrast to the passage on deacons (1 Tim 3:8-13, note v.11). Thus, to be a leader in the Pauline churches, one must be the “husband of one wife” (1 Tim 3:2, Titus 1:6) who “manages his own household well” (1 Tim 3:4). These qualifications apply only to men.

Second, the proximity of 1 Tim 3:1-7, the elder qualifications, to 1 Tim 2:9-15, the restrictions on women, points strongly to men as the ones who are to lead the church. Based on his own apostolic authority, Paul does “not allow a woman to teach or exercise authority over a man” (1 Tim 2:12). Yet in 1 Tim 3:2, elders must be “able to teach,” and in 1 Tim 3:4-5, they must be able to rule and manage the household of God. Thus, the very things women are explicitly prohibited from doing, elders are required to do.

Third, the reasons women are not permitted to “teach or exercise authority over a man” are not *ad hoc*, but timeless and transcultural. For as Moo points out, “while these local or cultural issues may have provided the *context* of the issue, they do not provide the *reason* for his advice.”<sup>141</sup> Thus, Paul did not argue his case for male leadership on the basis of local, cultural reasons. Rather, he based his mandates on profoundly theological reasons related to the core of all reality itself, the creation and fall of humanity. Adam’s primacy in creation

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<sup>140</sup> So Moo in Piper and Grudem, *Recovering Biblical Manhood*, 179-193; Tom Schreiner in Andreas J. Köstenberger and Thomas R. Schreiner, eds., *Women in the Church: An Analysis and Application of 1 Timothy 2:9-15* (2d ed.; Grand Rapids: Baker Academic, 2005), 85-120; Mounce, *Pastoral Epistles*, 94-149; Calvin, *Galatians, etc.*, 67-72; Clarke, *Church Leadership*, 79-103; Knight, *Pastoral Epistles*, 138-149; Guthrie, *Pastoral Epistles*, 74-79. Contra Stott, *1 Timothy and Titus*, 73-78; Marshall and Towner, *Pastoral Epistles*, 436-443; Fee, *Timothy, Titus*, 70-77; and especially Fee, “Reflections,” 141-151. N.B. I’ve listed these men as contra because of their strong *ad hoc* orientation, which promotes both unsound exegesis (see Stott) and limited application to those churches which closely approximate the original *ad hoc* conditions. Yet, their positions are mild compared to radical feminists like Jewett, who treat a text like 1 Tim 2:11-15 as ill-formed, defective, first century Christianity which fell short of the *Magna Carta* of humanity, Gal 3:28. See Paul K. Jewett, *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View* (Grand Rapids: Eerdmans, 1976), 142-149.

<sup>141</sup> See Moo in Piper and Grudem, *Recovering Biblical Manhood*, 190.

and Eve's primacy in deception undergird his prohibition against women teaching and exercising authority over men, and thus, against women serving as elders.<sup>142</sup>

There is little doubt that the PE taught a functional hierarchy in which only men were permitted to be leaders in the Pauline churches. This hierarchy is corroborated by the two well-known NT passages, 1 Cor 11:3-16 and 14:34-35.<sup>143</sup> There are many unanswered questions about the issues in 1 Cor 11, including the nature of the original problem. But Paul's response is unambiguous, teaching a functional hierarchy grounded in timeless realities like the Trinity and the purpose of human creation:

Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. . . . For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For a man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. (1 Cor 11:3, 7-10)

Likewise, without resolving all the tensions in 1 Cor 14:34-35, including the apparent conflict between the prohibitions there and those in 1 Cor 11:2-16, a functional hierarchy similar to 1 Tim 2:11-15 cannot be missed:<sup>144</sup>

Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. (1 Cor 14:34-35)<sup>145</sup>

While many questions on the specific exegesis of each text remain, the answer to the question of leadership gender in the first century church is clear. Elders/overseers were men.

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<sup>142</sup> The meaning of 1 Tim 2:14 (Eve's deception) is beyond the scope of this paper. However, the Congruent Creation view advocated by Mounce (per Doriani) must be considered. See Mounce, *Pastoral Epistles*, 184-185.

<sup>143</sup> Schreiner references Towner's work which sees the over-realized eschatology in the PE as analogous to a "similar phenomena in 1 Corinthians" in Köstenberger and Schreiner, *Women in the Church*, 89.

<sup>144</sup> In the author's opinion, Hurley's excellent reconciliation of 1 Cor 11:2-16 and 14:34-35 is still the standard. See James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), 185-194.

<sup>145</sup> As to textual critical issues in 1 Cor 14:34-35, even Fee admits that "these two verses are found in every known manuscript." Gordon Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1993), 699-708.

### 3. Role of Leaders

What were the duties of such elders? At this point our information is limited, precisely because this was not Paul's concern. Two things seem certain: (a) The elders . . . were responsible for teaching . . .; (b) the elders together were responsible for "managing" or "caring for" the local church, whatever that might have involved at that time in its history.<sup>146</sup>

To be a leader in a Pauline church, a man had to be "one who manages his own household well," for "if a man does not know how to manage his own household, how will he take care of the church of God?" (1 Tim 3:4-5). This idea of managing or taking care of Christ's church is really the NT idea of shepherding. And shepherding, according to Witmer, "is at the heart of the biblical picture of leadership."<sup>147</sup>

This is why Jesus said to Peter, "Shepherd My sheep" (John 21:16); this is why Peter, as an elder, exhorted his fellow elders to "shepherd the flock of God among you" (1 Peter 5:2); and this is why they were called shepherds in Eph 4:11 when Paul describes the gifts Christ has given the church.<sup>148</sup> Finally, it is why the elders who "rule well" [i.e., shepherd well] are worthy of double honor (1 Tim 5:17). Shepherding was the essential role of a church leader.

What specifically were these elders to do? They were to shepherd primarily by teaching the flock, for elders who rule well are those who "work hard at preaching and teaching" (1 Tim 5:17).<sup>149</sup> And this was the responsibility of **all** elders.<sup>150</sup> These shepherds must be "able to teach" (1 Tim 3:2), to "exhort in sound doctrine and to refute those who contradict" (Titus 1:9).

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<sup>146</sup> Fee, "Reflections," 147-148.

<sup>147</sup> Excerpt from Witmer, *The Shepherd Leader* (forthcoming). Published in Witmer, "Eternal Word," 23.

<sup>148</sup> The word translated *shepherds* (or *pastors*) in Eph 4:11 is the nominal cognate of the verb *shepherd* used in John 21:16 and 1 Peter 5:2. Also, the fact that these *shepherds* were gifted (gifted as in gifts of the Spirit) does not necessarily mean that all shepherds were gifted. No doubt some were, but to combine Eph 4:11 with the office of elder or shepherd in such a way as to require all elders to be gifted for that office is not exegetically necessary.

<sup>149</sup> See discussion of *μάλιστα* (*namely*) in Compensation of Leaders above.

<sup>150</sup> This position is contra all who want to separate *teaching* from *ruling* elders, or even bishops from elders. While different elders may emphasize different functions in the first century church, it appears that all elders were so-called *teaching* elders, all elders were so-called *ruling* elders, and all elders were shepherds.

Thus, Jesus told Peter (and his fellow disciples) to feed the sheep (John 21:15, 17). Paul solemnly charged Timothy with this ultimate duty: “[P]reach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction” (2 Tim 4:2). *Preach the word*; that is, preach “the faithful word which is in accordance with the [apostolic gospel] teaching” (Titus 1:9); proclaim “sound doctrine which conforms to the glorious gospel of the blessed God” (1 Tim 1:11 NIV). In a word, the essential duty of first century leaders was to preach and teach the gospel.

While gospel preaching and teaching was at the heart of shepherding, it was not all that shepherding encompassed. As Fee and others have posited, the elders referenced in the PE were likely caring for house churches, responsible for the total needs of their flocks.<sup>151</sup> This is why an elder’s ability to manage his own family was a critical qualification, for the same broad-ranged care provided by a man at home was needed for the church.

One special area of care concerned the women of the church. “Widows indeed” must be distinguished from younger widows, and policies regulating their support must be implemented (1 Tim 5:3-10). Who was responsible for that kind of care? The elders were.

Likewise, someone had to care for the rich, yet vulnerable young widows who, like Eve, were being deceived and exploited by the false teachers. Someone had to protect these “weak women weighed down with sins, led on by various impulses” (2 Tim 3:6) from falling into the devil’s snare with these charlatans, as some already had (1 Tim 5:14b-15; 2 Tim 2:26). Someone had to help them turn from their “sensual desires in disregard of Christ,” to find believing men and “get married, bear children, keep house” (see 1 Tim 5:11-14, cf. Titus 2:3-5).<sup>152</sup> And someone had to do all this while treating them, not as a means of financial gain, nor as sex objects, but “as sisters, in all purity” (1 Tim 5:2) so that these women might “be saved through childbearing – if they continue in faith and love and

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<sup>151</sup> Fee, *Timothy, Titus*, 8; Fee, “Reflections,” 147.

<sup>152</sup> The context of 1 Timothy best supports the *faith* rendering of πιστις, hence the interpretation that these young widows desired to marry unbelievers, over the *pledge* rendering, with its idea of altering some type of vow not to marry. So KJV, ESV and Fee, *Timothy, Titus*, 121-122. Contra NASB, NIV, and Archibald Thomas Robertson, *The Epistles of Paul* (WP 4; Grand Rapids: Baker, 1931), 586.

holiness, with self-control” (1 Tim 2:15 ESV).<sup>153</sup> No doubt, this would fall on the shoulders of the elders after Timothy and his surrogates were gone.

Further, who would administrate the elder regulations for compensation, discipline and the ordination of new elders once the apostolic era ended (1 Tim 5:17-25, 2 Tim 2:2)? And who would oversee those painful but vital excommunication ordeals in the future (1 Tim 1:20, Titus 3:9-11)? Surely, it would fall under the broad umbrella of shepherding the flock.

And clearly, under the right circumstances, elders were to pray for the sick and anoint them with oil (James 5:14-16).<sup>154</sup> This is a clear example of shepherding duties that accompany the primary duty of preaching and teaching the gospel. Thus, first century church leaders were shepherds who must, primarily *but not exclusively*, preach and teach the gospel.

The Scriptures also have much to say about the manner in which leaders were to carry out this role. First, apostolic leaders were to shepherd the flock **willingly**. Peter pointedly exhorts the elders to shepherd the flock “not because you must, but because you are willing . . . ; not greedy for money, but eager to serve” (1 Pet 5:2 NIV). Paul, likewise, highlights this vital heart attitude of willingness when introducing the shepherding qualifications: “It is a trustworthy statement: if anyone sets his heart on being an overseer, he desires a noble task” (1 Tim 3:1 NIV).

Second, they were to shepherd the flock **humbly**. Again, Peter exhorted elders to shepherd “not lording it over those entrusted to you, but being examples to the flock” (1 Pet 5:3 NIV). Following this tack, Paul exhorts Timothy to serve as a godly example: “Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe” (1 Tim 4:12). He also exhorts Titus: “[I]n all things show yourself to be an example of good deeds, with purity of doctrine, dignified, sound in speech which is beyond reproach” (Titus 2:7-8). As Jesus had said:

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<sup>153</sup> Obviously, a woman is not saved through having children. However, the general sense here is salvific and is tied to the holiness associated with a woman who humbly accepts the role and demeanor befitting a woman making a claim to godliness.

<sup>154</sup> The author takes *sick* to refer to spiritually sick, not physically sick.

You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Mt 20:25-28)

Finally, Pauline shepherds were to shepherd the flock **tenderly**, as though dealing with their own families. Hence, Timothy was guided to “not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity” (1 Tim 5:1-2).<sup>155</sup> This family approach extended to excommunicated church members and even to heretics. The Thessalonians must avoid association with any impenitent member, but Paul cautioned, “Yet do not regard him as an enemy, but admonish him as a brother” (2 Thes 3:14-15). As for heretics, while refusing “foolish and ignorant speculations, knowing that they produce quarrels . . . the Lord’s bond-servant must not be quarrelsome [like the heretics], 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” (2 Tim 2:23-25).

In summary, the PE, with the rest of the NT corroborating and embellishing, provide clear direction as to the role of apostolic church leaders. Their job was to shepherd the flock, primarily, though not exclusively, through preaching and teaching the gospel, and in a manner that was willing, humble and tender.

#### 4. Hardships of Leaders

While leadership is often painful, God has given you a great gift – hope. Hope is the confident expectation of a positive future in spite of your present circumstances. No matter how harsh your critics, how lonely your setting, how difficult your followers, or how serious your mistakes, God will advance his kingdom and accomplish his purposes.<sup>156</sup>

Paul lauded shepherding as a noble task. But he never said that it would be an easy task. The PE have much to say about the hardships faced by leaders. In fact, the whole book of 2

<sup>155</sup> Those referenced in 5:1-2 are taken to be wayward sheep, victims of the heretical elders in Ephesus.

<sup>156</sup> Jeff Iorg, *The Painful Side of Leadership*, 265.

Timothy is written by Paul, as he is about to experience the ultimate trial of martyrdom, to Timothy, who is still in the trenches of local church spiritual warfare. Paul wants his young charge, and, no doubt, all first century shepherds, to know what trials to expect and how to endure them. So Paul first reminds Timothy of the many trials Paul himself has suffered:

You followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord delivered me! And indeed, all who desire to live godly in Christ Jesus will be persecuted. (2 Tim 3:10-12)

Paul's entire apostolic life was marked by persecution. In the trials mentioned above, persecution had come at the hands of unbelieving Jews. And his current imprisonment could have easily involved the disaffected elders in the Ephesian church.<sup>157</sup> Regardless, facing martyrdom, Paul tells Timothy that suffering is to be expected by all godly leaders.

First, suffering is a function of that eschatological period known as the *last days*.<sup>158</sup> Paul explains: “[In] the last days difficult times will come” (2 Tim 3:1) because of men like the Ephesian false teachers who hold “to a form of godliness, although they have denied its power” (2 Tim 3:5). Timothy and all leaders must expect suffering when men like these are in the church, especially in leadership positions. These *last days* are also marked by an increasing distaste for the gospel by all involved with the church, creating more hardship for a leader seeking to “preach the word” (2 Tim 4:2-4; cf. 2 Tim 1:8-12).

Second, suffering and persecution have always plagued godly leaders, for even during the time of the exodus, “Jannes and Jambres opposed Moses” (2 Tim 3:8). Suffering has been par for the course since the beginning enmity between seeds; therefore, Timothy and company should not be alarmed or the least bit surprised.

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<sup>157</sup> Especially if the *Alexander* in 2 Tim 4:14 is the same as the *Alexander* in 1 Tim 1:20. Refer to the Occasion of 1 Timothy above for more.

<sup>158</sup> See footnote 69 on 2 Tim 3:1.

Further, first century leaders should not despair over persecution. Paul assures them that God will execute justice against the persecuting heretics. He will not allow these wicked men to prevail: “They [the false teachers] will not make further progress; for their folly will be obvious to all” (2 Tim 3:9). They “will proceed from bad to worse, deceiving and being deceived” (2 Tim 3:13). Ultimately, God will eternally punish these wicked men who, like Alexander the coppersmith, have harmed His representatives: “[T]he Lord will repay him according to his deeds” (2 Tim 4:14).

But God’s justice works both ways, and persecuted leaders should take great hope from their promised protection and rewards. Paul reminded Timothy that the Lord had delivered Paul himself out of all of his persecutions and sufferings (2 Tim 3:11). He encouraged Timothy with the fact that, even while “imprisoned as a criminal . . . the word of God is not imprisoned” (2 Tim 2:9), so that Timothy, and all first century leaders, would continue “to endure everything for the sake of the elect” (2 Tim 2:10 NIV). Thus, even while awaiting execution, Paul affirmed “that the Lord . . . strengthened me, in order . . . that all the Gentiles might hear; and I was delivered out of the lion’s mouth” (2 Tim 4:17).

Paul knew his death was imminent and yet there was no despair. He reminded the leaders of the source of his confidence: “[I]f we died with Him, we shall also live with Him; if we endure, we shall also reign with Him” (2 Tim 2:11-12). Paul understood that for men to withstand the heavy trials of leadership, they had to serve “by the will of God, according to the promise of life in Christ Jesus” (2 Tim 1:1), knowing that even in the supreme trial of martyrdom, “the Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom” (2 Tim 4:18). They needed to have the same assurance as Paul, that “in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me but to all who loved His appearing” (2 Tim 4:8), the very appearing the false teachers denied with their heretical spiritualism.<sup>159</sup>

Peter, employing the same reward motif, reminded his fellow elders: “When the Chief Shepherd appears, you will receive the unfading crown of glory” (1 Pet 5:4). And this Chief

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<sup>159</sup> Or over-realized eschatology as in 2 Tim 2:17-18. See the Occasion of Pastoral Epistles above.

Shepherd was to be their fixation because He, “for the joy set before him endured the cross” (Heb 12:2). Paul encouraged the leaders, holding up their champion before them: He was “revealed in the flesh, . . . vindicated in the Spirit, beheld by angels, proclaimed among the nations, believed on in the world, taken up in glory” (1 Tim 3:16).<sup>160</sup>

Thus, Pauline church leaders expected persecution and suffering. They understood that though the enmity between the seeds would continue, yet it need not destroy hope. The PE, especially 2 Timothy, promised deliverance to first century leaders, both in their present circumstances, so they might complete their gospel proclamation, and in the future, when they would receive their “crown of righteousness.”

## 5. Focus of Leaders

For many today wisdom is seen as learning to accept your internal circumstances, to adjust to them, to adapt to them – not to try to fundamentally change them. . . . Any suggestion that you can change *deeply* . . . is taken to be a potentially sinister tool of manipulation in the hands of those who would coerce you into conformity to their standards by cultivating in you . . . a loathing of some characteristic of your self, whether it be your sexual desires, your vocational ambitions, your ethical standards, or your religious beliefs. We are who we are, so they say, and we should be proud of it.<sup>161</sup>

The great apostle Paul “was appointed a preacher and an apostle and a teacher” of the glorious gospel (2 Tim 1:11, cf. 1 Tim 2:7). That gospel was the focus of his ministry. Paul instructed these first century leaders to declare “the faithful word which is in accordance with the [apostolic **gospel**] teaching” (Titus 1:9). He charged them to instruct their flocks in “sound doctrine which conforms to the glorious **gospel** of the blessed God” (1 Tim 1:11 NIV). Paul taught them to make his gospel the focus of their ministries.<sup>162</sup>

Paul’s gospel was a gospel of grace, contrary to the false teachers’ gospel of works based on the Law. Hence, it proclaimed a salvation “not on the basis of deeds which we have done in righteousness, but according to His mercy” (Titus 3:5, cf. 2 Tim 1:9). It featured a Savior

<sup>160</sup> See footnote 46 on 1 Tim 3:16.

<sup>161</sup> Dever, *Nine Marks*, 83-84.

<sup>162</sup> “Remember Jesus Christ . . . according to *my* gospel” (2 Tim 2:9; cf. Gal 1:6-2:21, Jude 3-4).

who “came into the world to save sinners” (1 Tim 1:15), that is, those in rebellion against God and thus fully deserving His wrath. But not just sinners of a certain ethnicity or wisdom (1 Tim 2:1-4, 4:10; 2 Tim 1:9, 2:10; Titus 1:1, 2:11); rather all believing sinners, since He “is the Savior of all men, especially [namely] believers” (1 Tim 4:10).<sup>163</sup> This is why Paul urged that “prayers . . . be made on behalf of all men . . . for there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all” (1 Tim 2:1-6).

Timothy and the elders were also to remember that Paul’s gospel, contrary to the false teachers and their spiritualism heresy, which claimed that “the resurrection [had] already taken place” (2 Tim 2:18), featured a risen Savior. Thus, Paul exhorted, “Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel” (2 Tim 2:8).

But these leaders were especially to remember that this Savior did not die so that sinners could remain unchanged and keep sinning. Rather, He “gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds” (Titus 2:14). They were to be clear that this Savior “saved us, and called us with a holy calling . . . according to His own purpose and grace which was granted us in Christ Jesus . . . who abolished death, and brought life and immortality to light through the gospel” (2 Tim 1:9-10). These Pauline church leaders must teach that God had given believers “a spirit not of fear, but of power and love and self-control” (2 Tim 1:7 ESV).<sup>164</sup>

Thus, they needed to proclaim that this gospel of grace was “according to godliness” (Titus 1:1). They needed to understand that the goal was not merely right content, but right conduct flowing from true conversion, since “the goal of our instruction is love from a pure heart and a good conscience and a sincere faith” (1 Tim 1:5). And these leaders needed to be good soul physicians, able to distinguish those who truly knew God from those who “profess to know God, but by their deeds they deny Him” (Titus 1:16). They needed to shepherd their churches, teaching that the gospel of grace had appeared, effectually “instructing us to deny

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<sup>163</sup> The author takes *μάλιστα* as *namely*. So Stott, *1 Timothy and Titus*, 118; Marshall and Towner, *Pastoral Epistles*, 556-557; Knight, *Pastoral Epistles*, 203; contra Mounce, *Pastoral Epistles*, 255-257; Fee, *Timothy, Titus*, 106.

<sup>164</sup> The author takes *spirit* in v. 7 to be the Holy Spirit. So Fee, *Timothy, Titus*, 226.

ungodliness and worldly desires and to live . . . godly in the present age” (Titus 2:11-12).

Such gospel clarity would protect the church from anything “contrary to sound teaching, [which is] according to the glorious gospel of the blessed God” (1 Tim 1:10-11); from anything that “does not agree . . . with the doctrine conforming to godliness” (1 Tim 6:3). Instead, these first century leaders would be able to “speak the things which are fitting for sound doctrine” (Titus 2:1), admonishing their flocks to “discipline [themselves] for the purpose of godliness” (1 Tim 4:7), rather than following the ascetic’s bodily discipline. They could “speak confidently, so that those who have believed God may be careful to engage in good deeds” (Titus 3:8). They could love their flocks by warning them that only those who “endure . . . shall . . . reign with Him,” since “if we deny Him, He also will deny us” (2 Tim 2:12). Indeed, by focusing on the gospel “according to godliness” (Titus 1:1), these Pauline church leaders would “insure salvation” for those who heard (1 Tim 4:16).

### **Summary of the PELP**

What was the profile of a leader in the apostolic church? It was of a man, not a woman, who was above reproach and needed to remain so in at least three realms: 1) his personal character; 2) his care for his family; and, 3) his grasp of the gospel of Jesus Christ. His duty was to shepherd the flock, caring for all of its needs, but primarily preaching and teaching his congregants the gospel. He must apply that gospel to their souls as a skilled soul physician in a willing, humble and tender manner. Because this gospel would inevitably produce opposition and much hardship, these apostolic leaders must be prepared to suffer in order to edify and protect Christ’s church. But they must know that if they endured such suffering, they would reign with Christ forever.

Through it all, these Pauline church leaders were to hold fast to one thing, the glorious gospel of the blessed God. This gospel was emphatically the gospel of grace, not works, but it always produced good works in those who truly believed. It centered on the person of the Lord Jesus Christ, who came into the world to give Himself a ransom for the sake of all elect sinners.

These first century leaders came into being because of false teachers, some who were leaders themselves in the church. They were called elders or overseers and they cared for their flocks as

a plurality without hierarchy, vested with true authority. They were to be compensated, and if necessary, disciplined, and their ordination was never to be done hastily. Such was the profile of a leader in the Pauline churches from the Pastoral Epistles.

## **Survey of Contemporary Leadership Profiles**

Is "doing church" becoming more difficult? It seems that way to most of us! The culture of America, and thus, the American church, has shifted dramatically in the last 30 years. As church leaders, how do we respond to it? How ARE we responding to it? *How MUST we respond to it to keep our churches vital and alive in serving Christ?*

To help us find the answers to these and other questions, Leadership Nexus has created a powerful 3-day conference featuring top speakers regarding the shift in American and global culture surrounding the church of Jesus Christ. George Barna, Phyllis Tickle and Walt Kallestad are the plenary speakers, each with their particular expertise to share with us. Joining them will be a multitude of other church leaders offering workshops and insights into this vital topic.

Come interact with other church leaders from across the country, discussing and networking solutions and directions for the future of the church. It will be one of the most rewarding 3 days of your ministry! This conference offers scholarships for half of the tuition, Doctoral Credit through California Graduate School of Theology, and CEUs.<sup>165</sup>

Much of contemporary thinking on leadership has the pragmatic feel of the above advertisement. Such seminars are often led by people who are billed as perceptive readers of contemporary culture, thus capable of helping modern church leaders navigate the modern difficulties. Such training promises to "crack the code" of various niche markets like Boomers, Busters, post-moderns, Gen-Xer's, Gen-Yer's, or simply the next generation (Gen-Next). They offer a variety of solutions to today's leadership challenges, many of which relate to various leadership models for "doing church." To better understand this contemporary scene, we will survey four modern organizational models for leadership: the Shepherding Model, the CEO Model, the Team Model, and the Anti-Organizational (No-Org) Model.

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<sup>165</sup> Excerpt from a letter by Bob Pierson, executive director of Leadership Nexus, advertising their 2010 conference, "Keys to Leading in Our Shifting Culture."

The historic and still most dominant leadership model for the church is the Shepherding Model (SM). This is the model assumed in Baxter's great work *The Reformed Pastor* and J. Oswald Sanders' classic work *Spiritual Leadership*.<sup>166</sup> With the SM, the minister is really the elder or chief shepherd of his flock and understands his role as ministering comprehensively to his people. There is little by way of organizational behavior, because it is largely a one-man show, thus, there is really no leadership team. While on the decline, the SM is still pervasive as suggested by a recent survey conducted by Christianity Today International of 168 pastors and 1338 of their congregants. Under the category "ability to build consensus," only 30% of the congregants labeled this as a pastoral strength, and just 43% of the pastors themselves.<sup>167</sup>

In reaction to the historic SM and in an attempt to manage the new mega-churches, a business approach perhaps best described as the CEO Model has emerged. It is most associated with the Baby Boomer generation, the group born roughly between 1946 and 1963. In this model, the minister carries out his shepherding responsibilities as the top business manager, the CEO of the organization, overseeing all the aspects of church business. Most books written on leadership theory and practice are anchored in this CEO Model.

For example, the standard-bearer for leadership principles within American Evangelicalism, *Leadership*, eagerly publishes articles featuring major business consultants like Peter F. Drucker and Jim Collins.<sup>168</sup> Evangelical leadership gurus like John Maxwell, Andy Stanley, and Bill Hybels borrow heavily from these men. In fact, in Maxwell's latest book *Leadership Gold*, his 26 chapter titles are telling: "The Best Leaders are Listeners;" "Don't Send Your Ducks to Eagle School;" and "Be a Connector, Not Just a Climber."<sup>169</sup> Aside from a few incidental Scriptural references, it is largely a secular work with ideas taken from the business world.

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<sup>166</sup> Even a cursory glance at Baxter's table of contents reveals the SM, especially the long section devoted to the minister's catechizing of his flock. See Baxter, *Reformed Pastor*, 29-33.

<sup>167</sup> Eric Reed and Collin Hansen, "How Pastors Rate as Leaders," *Ldr* 24, iss. 4 (Fall 2003). Cited 1 Oct, 2003. Online: <http://www.ctlibrary.com/le/2003/fall/2.30.html>.

<sup>168</sup> Drucker, Peter F. "Your Leadership is Unique." *Leadership* (Fall 1996): 54-55; Jim Collins, "Good to Great Pastor: An Interview with Jim Collins," *Ldr* 27, iss. 2 (Spring 2006). Cited 1 April 2006. Online: <http://www.ctlibrary.com/le/2006/spring/7.48.html>.

<sup>169</sup> Maxwell, *Leadership Gold*, iii.

Pastor Bill Hybels, internationally famous founding and senior pastor of Willow Creek Community Church and head of the highly influential Willow Creek Association, follows this same business model in his recent book *Courageous Leadership*. Hybels, along with Stanley in his work *Next Generation Leader*, follows the standard CEO Model formula with chapters on vision, team-building and decision-making.<sup>170</sup> By his own testimony, the chapters on fundraising (“The Resource Challenge”) and team-building (“Building a Kingdom Dream Team”), the latter of which lists the three key personnel attributes of character, competence, and chemistry, have been the most useful to leaders both in ministry and in the marketplace.<sup>171</sup> But again, these ideas are obviously not distinctively Christian.<sup>172</sup>

Two models have emerged in reaction to the hierarchical CEO Model: the Team Model and the No-Org Model. The first, the Team Model, is similar to the CEO model, only with a very intentional, conspicuous team approach. An example is the multi-campus North Point Community Church in Atlanta, Georgia.

In 2004, three of their pastoral staff collaborated on a book entitled *7 Practices of Effective Ministry*. In 2009, *7 Practices* was awarded the Church Leadership Book of the Year by Leadership Network. The team approach of this church is seen in its creation. The intro and epilogue were written by Andy Stanley, part I was written by Lane Jones and part II was written by Reggie Joiner. The team concept is even seen in its dedication: “To the Leadership Team.”<sup>173</sup>

While teamwork is a laudatory goal, this book is not without its problems. It bears a striking resemblance to businessman Stephen Covey’s 1990 best-seller *Seven Habits of Highly Effective People*. And *7 Practices* contains seven generic leadership techniques, like “Clarify the Win,” “Narrow the Focus,” and “Listen to Outsiders,” which have practical benefit, no doubt, but are again not distinctively Christian.<sup>174</sup> In fact, the most “biblical” chapter, “Teach Less for More,” advocates teaching your church more Scripture by teaching less Scripture through identifying

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<sup>170</sup> Hybels, *Courageous Leadership*, 7.

<sup>171</sup> Hybels, *Courageous Leadership*, 73-120, 273-275.

<sup>172</sup> The most spiritual chapter in the book is entitled “Refusing God Nothing: The Surrendered Spirit of the Christ-Centered Leader,” a tribute to the life of Mother Teresa (255-272).

<sup>173</sup> Stanley, Joiner, and Jones, *7 Practices*, 5.

<sup>174</sup> Stanley, Joiner and Jones, *7 Practices*, 7.

“irreducible minimums.”<sup>175</sup> The Team Model is in the same business mode as the CEO Model, but seemingly with greater teamwork intentionality.

Whereas the Team Model still has a single, designated, overall leader, the No-Org Model has flattened out all leadership hierarchies in reaction to all organizational approaches. This No-Org Model is particularly dominant in the Emergent Church movement. Emergent leaders Chester and Timmis, in their book *Total Church: A Radical Reshaping around Gospel and Community*, are bold in their disdain for hierarchy: “Leaders are not a special class set apart on their own, having to face burdensome responsibilities and forced to endure a lonely existence.”<sup>176</sup> Mark Driscoll seems to concur, believing that “many of his peers are more frustrated with hierarchy than with leadership.”<sup>177</sup> Thus, the No-Org Model might be best described as leadership “defined in terms of influence rather than authority or position.”<sup>178</sup>

In rounding out our survey, there are a series of works which attempt to bridge the gap between the SM and the organizational models. Malphurs’ book *Being Leaders* presents what is primarily a business model, but is laced with Scripture. Peter White’s book *The Effective Pastor* has more of a SM feel, solidly driven by Scripture, yet still aggressively addresses the organizational behavior and people side of pastoral ministries.<sup>179</sup>

So what marks the contemporary church leadership profile? It ranges from CEO, business models to anti-organizational, communal models. It is often egalitarian, including both men and women. And it is dynamic, responding to the ever-changing circumstances and technology of the modern world. So how should leaders proceed? How might we integrate the PELP into a contemporary church leadership setting? And can the PELP, with its traditional orientation, be useful and relevant? Having discerned the PELP, our attention turns to its implementation.

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<sup>175</sup> Stanley, Joiner and Jones, *7 Practices*, 128-129. And these minimums for their youth programs are devoid of the gospel.

<sup>176</sup> Tim Chester and Steve Timmis, *Total Church: A Radical Reshaping Around Gospel and Community* (Wheaton: Crossway, 2008), 123. This reaction to hierarchy seems to be present in their disdain for monologue sermons as well: “The reality is that there is little New Testament evidence for the sermon as we understand it today. Jesus taught primarily through dialogue, sayings, and stories.” See Chester and Timmis, *Total Church*, 114.

<sup>177</sup> Angie Ward, “Looking for Leaders,” *Ldr* 27, iss. 2 (Spring 2006). Cited 1 April 2006. Online: <http://www.ctlibrary.com/le/2006/spring/2.19.html>.

<sup>178</sup> Ward, “Looking for Leaders.”

<sup>179</sup> White, *Effective Pastor*, 5.

## **Implementation of PELP into Contemporary Setting**

An obvious problem with any attempt to implement the PELP is the vast differences between it and the modern profiles. Issues like authority, gender, the definition/centrality of the gospel, and even the qualifications for leaders are viewed differently. And issues like compensation, discipline and selection of leaders should also be factored. But first, we must consider the relevancy of the PELP. How is it relevant to our modern times? Why should we even try to apply it to the twenty-first century church?

The PELP is relevant to the modern church for several reasons. First, it is a true leadership profile, as those it references *actually* lead. Much of what is touted as leadership today is really little more than the implementation of the consensus of the followers, which is the abdication of leadership.<sup>180</sup> Being “organic, artistic, and collaborative,” as one emergent church leader described his church’s leadership philosophy, may be cool, but is it leadership?<sup>181</sup> For any entity to work, including the oft-used analogy of family, someone has to lead – someone has to have authority. In our day of significant leadership needs in the church, the PELP places leadership authority into the hands of a plurality of qualified shepherds.

Second, the PELP is designed to operate within a team context, something much in vogue today. Admittedly, the team is restricted. It does not include everyone in the church, even as leadership in any entity does not include everyone associated with that entity. But the PELP is totally team-driven and that without hierarchy, and therefore very relevant to a culture that values team.

Third, the PELP puts forth only men as church leaders, which is the timeless teaching of God’s word. While admittedly out of style in our egalitarian culture, the biblical basis for male-only church leadership is clearly cross-cultural. It is rooted in the unchangeable order of creation and the indisputable details of the fall. Therefore, the PELP, which is truly biblical, is most relevant to modern church leadership.

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<sup>180</sup> So said Margaret Thatcher during the tenure of and in reference to President Bill Clinton.

<sup>181</sup> Ward, “Looking for Leaders.”

Fourth, the PELP is stable because it is rooted in eternal truth rather than in recent business or sociological findings. Stability may not be cool or artsy, but it is always preferred to chaos and uncertainty by those affected. Stability, therefore, is always relevant.

Fifth, the PELP is realistic, since hardship is a key component of the profile. This stands in stark contrast to the orientation of many of today's success-oriented approaches to leadership, which can produce disenchantment and despair in the face of inevitable and persistent ministry stresses. The PELP is relevant in today's world because it is realistic.

Sixth, the PELP focuses on the only thing which makes the church relevant – namely the gospel “which was once for all delivered to the saints” (Jude 3). When leaders assume and ignore the gospel, the church has nothing to offer the world and ceases all relevance.

Finally, and most importantly, the PELP insists on godly character according to Scripture as the key qualification for leadership. Whether in the church or the world, ungodly leaders are a disaster. The PELP insists that church leaders be first and foremost, godly leaders.

But how can the PELP be implemented in our day? It is one thing to argue its relevance in some academic exercise; it is quite another to put it into practice. But it can be implemented if one is willing to be patient and courageous. Three concentric circles of implementation are proposed.

First, the PELP must be patiently and persistently taught, whether by written media (books, blogs, tweets, etc.) or by oral instruction (seminars, seminaries, sermons, etc.). As Paul instructed Timothy, “The Lord's bond-servant must not be quarrelsome, but be kind to all, patient when wronged, with gentleness correcting those who are in opposition” (2 Tim 2:24-25). A special effort toward the Gen-Next crowd and those training for ministry must be made to ground them in the PELP as they prepare to lead our Lord's church in the future.

Second, the PELP can be implemented by helping to renew established churches, those in decline, since they will be more likely to consider change in the interest of survival. Without any high-handedness, these type of churches could be identified and initiation taken to help with such things as pastoral searches, leadership training, etc. A team of church-renewal consultants could

be equipped to lead these churches through a revitalization process, using the PELP as the cornerstone curriculum.

Finally, the PELP can be implemented, perhaps most easily, through church planting. Starting fresh with leaders who are already committed to this profile holds the greatest promise for successful implementation. And because the PELP is scripturally grounded, a new church could build the PE into their sermon series early on so an understanding of biblical leadership was strong and pervasive throughout the whole body. A training center could be instituted to start a church planting movement and raise up an army of church planters committed to the PELP and to enduring the hardships associated with starting a new work.

Thus, the PELP is entirely relevant to our day and, with enough patience and persistence, could start to be implemented through broad educational initiatives, church renewal activities and, perhaps most effectively, planting new churches.

## **Conclusion**

*Leaders in the church suffer the most.* They are not like generals in the military who stay behind the lines. They are the assault troops, the front line people, who lead by example as much as by word. To praise a form of leadership that despises suffering is therefore to deny the faith. . . . We must frankly recognize that this stance is alien to much of our experience in the Western world. Until fairly recently, even the unconverted in the West largely adhered to Judeo-Christian values. However, that consensus is eroding rapidly, and as it does there will be more and more overt opposition to any form of Christianity that tries to maintain allegiance to the Bible.<sup>182</sup>

This study has sought to examine the leadership profile for the Pauline churches of the first century based on a thorough study of the Pastoral Epistles as corroborated by the rest of the New Testament. The Pastoral Epistles Leadership Profile was boiled down to five components: the qualifications, gender, role, hardships and focus of an apostolic leader. This leader, necessitated by false teachers, was termed an elder/overseer, led in the context of plurality and regulation, and was vested with real authority.

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<sup>182</sup> Carson, *Cross and Christian Ministry*, 108.

However, this study was not merely an exercise in historical exegesis, designed simply to identify the profile of first century church leaders. The goal was to begin interacting with contemporary profiles and see what might be useful and relevant for the church today. From an initial survey, we have concluded that the PELP could be very useful and therefore, most relevant. Our study has suggested three ways to implement the PELP: teaching, church renewal, and church planting.

So where do we go from here? Perhaps it is time to engage, to get busy, to start and keep helping the West (and the East) adhere to the biblical model of leadership, no matter the hardship (and no doubt, there will be hardship). But in so doing, we will be following our cross-bearing Prince and Champion and Leader, “who for the joy set before Him endured the cross” (Heb 12:2). “If we endure, we shall also reign with Him” (2 Tim 2:12).

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