

blameless" and so on. So he goes on and describes the qualifications which he must find before he can ordain a man as an elder. So that in Titus 1:5 here there's a command to him to appoint elders. Now Paul also gave a similar command to Timothy. But the command in Timothy is not given in quite as clear language as the command to Titus. I think the command to Timothy could be quite definitely accepted without question but in view of the parallel in Titus, ~~there~~ certainly should be no question. It is I Timothy 5:22 where it's a negative command, "Lay hands suddenly on no man." Now what does he mean by that? "Lay hands suddenly on no man." Does he mean that Timothy is not to go out and rob somebody suddenly? Not to suddenly attack a person? Well it's perfectly obvious that he is not advising his representative, who is setting things in order in the churches, not to do wicked acts such as robbing or murdering or anything like that. "Lay hands upon" - I don't think there need be any serious question that what it means is to take command and ~~put~~ him into a position of responsibility. "Lay hands suddenly on no man." Surely the implication is that he doesn't lay on him suddenly but he certainly has the authority to do it and the qualifications he gives in the book of the men who are to be ordained as elders and in the parallel in Titus he gave types of specific commands. Of course we know that these men were given much oral direction before they started. Paul told Timothy and Titus to go and do certain tasks and he gave them instructions and we do not have his original instructions in writing but we have letters which were written to them while they were in the course of the work to which he sent them. And these letters, to some extent, repeat his ~~XX~~ original instructions, but to a greater extent they are guarding them against misunderstanding of his instructions or against various errors they might make. So I don't think that we need to question that he did definitely order both Timothy and Titus - as we noticed, there's no question that he did Titus - to appoint elders. And then the second part of this statement gave them a description of the qualifications for bishops and deacons in Titus 1:6-9 - we have the qualifications for elders given to Titus. He says, "for a bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word that he has been taught that he may be able by sound doctrine both to exhort and to convince the gainsayer."