

Edgemont Bible Church
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Titus 1:5-9

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Intro: God's standard for leadership in the church are high. A look through Biblical history shows this to be the case. For example, he was to speak to the rock the second time. As he recited the historical dealings with a stiff necked people, his anger got to him, and he took credit for his toleration of them and then hit the rock—Nu 20:8-12. Moses was not allowed to enter the land after 40 years of faithful service because he didn't hallow the Lord before the people. Paul's central theme in vs 5-9 is that only men whose character meets divine standards should be allowed to enter and remain in the ministry.

II. Qualifications of a Pastor - Part 1

A. Purpose for Titus - vs 5

1. that you should set in order the things that are lacking,
 - a. **epidiorthoo** - to straighten further, arrange additionally:--set in order.
 - i. combination of 2 prepositions "upon" and "through" with orthoo from where we get orthodontist, one who straightens and aligns crooked teeth
 - ii. Ancient times used of setting broken bones (orthopedics)
 - b. Titus need to correct and straighten
 - i. certain doctrines - 1:10-11, 13-14; 2:1
 - ii. and practices - 1:12, 16; 3:9
 - iii. Certain problems of attitude and personal responsibility among some of the people in the church
 - older people not reflecting maturity - men 2:2; women 2:3
 - others to be an do what they should - men 2:6; women - 2:4-5; slaves - 2:9
 - c. the things that are lacking - indicating that Paul had started the task, but didn't finish
2. and appoint elders in every city as I commanded you
 - a. a major factor in such correction is to have qualified leadership
 - b. **presbuteros** - older; a senior; an Israelite Sanhedrist; or Christian "presbyter":-- elder(-est), old.
 - i. had already come to be used as an official title
 - ii. From numerous passages in the NT, elder, overseer and pastor refer to the same office
 - **Episkopos** - overseer, bishop - 1 Tim 3:1-7 is a parallel passage as Tit 1:6-9
 - **Presbuteros** and **Episkopos** are used to describe the same men in vs 5, 7 and Acts 20
 - Paul uses the verb form of another title Pastor—**poimaino** - in Acts 20:28 - to shepherd the church of God
 - In Eph 4:11 Paul puts together **poimaino** and **didaskolos** as a single role called Pastor-teacher
 - iii. Word used indicates various features of ministry not varying levels of authority as seen in High churches
 - iv. Choosing these men was not left up to Titus, Acts 20:28 - which the Holy Spirit has made you overseers,
 - c. in every city—suggests that most of the island had been evangelized and

a number of churches established

B. Public Reputation - vs 6a

1. if a man is blameless,
2. **anegkletos** - unaccused, irreproachable:--blameless.
 - a. formed from the negative prefix a and the verb enkaleo (to call into account)
 - b. carries the idea of being completely blameless, not just an acquittal, but absence of a charge or allegation
 - c. this is so important that Paul repeats it in vs 7 (blameless)
 - d. not talking about sinless perfection
3. The calling of spiritual leadership
 - a. not called to be entrepreneurs - men who begin ministries and build them
 - b. not to be producers, worker bees of the church
 - c. not to be managers, adept at mobilizing others to do the Lord's work
 - d. not to a high status (position)
 - e. he calls them to godliness, marked by
 - i. Humility
 - ii. Loving
 - iii. Self-giving service

C. Sexual Morality - vs 6b

1. the husband of one wife,
2. lit. one woman man
 - a. does not mean
 - i. married once, a widower may remarry - Ro 7:1-3; 1 Co 7:39; 1 Tim 5:14
 - ii. not talking about polygamy - forbidden in 1 Co 7:2
 - iii. being married to one spouse at a time, which is true about all believers
 - iv. that he has to be married
 - v. to not divorced though it could include an unbiblical divorce
 - b. divorce/ remarriage allowed if
 - i. spouse commits adultery - Mt 5:32
 - ii. unbelieving spouse leaves - 1 Co 7:15
3. refers to the singularity of a man's faithfulness to his wife
 - a. possible to be married to one woman and not be faithful in heart, attitude, and ultimately body
 - b. "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. - Mt 5:28
 - i. Pr 6:32-33 Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul. Wounds and dishonor he will get, ***And his reproach will not be wiped away.***
 - ii. Rueben the firstborn of Jacob was - My might and the beginning of my strength, The excellency of dignity and the excellency of power. Unstable as water, you shall not excel, Because you went up to your father's bed; Then you defiled it -He went up to my couch. - Ge 49:2-4
 - c. This does not place a faithful man above a forgiven man spiritually or morally - doesn't mean that God can't or won't use the forgiven man
 - d. It does mean that only the pure man can be an elder
 - e. Paul knew that even he himself was to be careful - 1 Co 9:27

D. Family Leadership - vs 6c

1. 1Ti 3:5 (for if a man does not know how to rule his own house, how will he take care of the church of God?);
2. having faithful children
 - a. **teknon** - a child (as produced):--child, daughter, son.
 - b. of any age, Paul called Titus, a grown man, his true son (teknon)
 - c. **pistos** - trustworthy; trustful:--believe(-ing, -r), faithful(-ly), sure, true.
 - i. some think it refers to well behaved, can be trusted to do right, and faithful to parents
 - ii. Used in the NT of
 - God's faithfulness - 1 Co 1:9; 10:13; 2 Co 1:18
 - Christ's faithfulness - 2 Th 3:3; Heb 2:17; 3:2
 - the faithfulness or trustworthiness of God's word - Acts 13:34; 1 Tim 1:15; 2 Tim 2:11; Tit 1:9; 3:8
 - of those who are clearly saved - Mt 25:21, 23; Acts 16:15; 1 Co 4:2, 17; Eph 6:21; Col 1:7; 4:7; Rev 2:10, 13; 17:14
 - Unbelievers are never referred to as faithful
 - iii. These facts argue strongly to read this as "children who believe"
 - iv. The stages of a child's growth
 - If the children are young, 1 Tim 3:4-5 applies - 1Ti 3:4-5 one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?);
 - as they are older and the issue is no longer control, Tit 1:6 applies
 - d. the ministry is demanding and men will, many times, concentrate on it instead of their family
3. not accused of dissipation
 - a. Children can believe or be rebellious
 - b. cannot be guilty of dissipation
 - c. **asotia** - prodigality (given to excess), profligacy (wasteful, reckless)--excess, riot - commonly used of drunken revelry at pagan festivals - Eph 5:18
4. or insubordination.
 - a. **anupotaktos** - unsubdued, insubordinate (in fact or temper):--disobedient, that is not put under, unruly.
 - b. not in the sense of political or military insurrection
 - c. Personal unruliness, refusal to recognize or submit to proper authority
5. The problem of credibility - no matter how Godly a man may be, if he has unbelieving children, who are known for dissipation and rebellion, this distracts from his credibility

Application:

Which one of these qualifications are you allowed to miss b/c you are not trying to be a pastor? Recognizing we all struggle with the flesh, the question is not about that, the question is about where you let yourself fail with a justification or an excuse. We all need to be reminded of our need to be vigilant and diligent to be intentional in our walk with God.