

THE QUALIFICATIONS OF A PASTOR
TITUS 1:5-9
Relationships

Introduction:

- A. Paul left Titus at Crete to do two things.
 - 1. Set in order the things "wanting".
 - a. hustereo - to come short of, to be without.
 - 2. Ordain elders in every city.
 - a. Elders = presbuteros - one that is distinguished
 - b. Bishop= episkopos= watching over, taking care of
 - c. They are the same office, Elder shows dignity, Bishops the duties.
 - 3. This was not a command to engage in an evangelistic campaign.
 - a. The churches were already in every city, but were endangered by internal corruption and disorder.
 - b. It is necessary to encourage sound doctrine. (which includes sound living.)
 - 4. What are these men to be?
 - a. Article.
 - 5. The Bible is very plain.
 - a. These characteristics were to be possessed by all men, and no man who lacked them was to be ordained.

I. THE BISHOP'S FAMILY. V6,7a

- A. Blameless = anegkletos == nothing laid to one's charge, though blamed, yet untrue.
 - 1. In I Tim. 3:2. anepilptos.
Blameless = used in wrestling, a man defended and prepared at all times, anything to give the adversary a hold or an advantage.
- B. This seems directly connected to a Bishop's family.

1. "A one-wife family."
 2. "Having believing children."
 - a. I Tim. 3:4-5.
 3. "Not accused of riot or unruly."
 - a. Not likely to be accused of lose-living or law breaking.
- C. A Bishop (or any man for that matter) cannot be separated from his family.
- D. He is "a steward of God."
 1. Ability is pre-judged by looking at family life.
 2. No matter how shining the man, do not set him in the church.

II. THE BISHOP AND HIS PERSONALITY TRAITS.

- A. I do believe these are attainable, and not mere statements of the IDEAL.
- B. They are not always unbroken or displayed, but they are not buried.
- C. Peter was a Apostle, yet he showed anger, pre-judice, deception, yet when confronted by the Will of God he made the changes.

III. WHAT TO LOOK FOR.

- A. "not self-willed." autos edomai - to satisfy ones self.
- B. "not soon angry."
 1. soon = tacheos - speedily, quickly.
 2. angry = horge - anger with the desire of revenge, to kill, all the tumults of passion which terminate in killing.

- C. "not given to wine." not a hard drinker, not a lover of wine, not addicted to strong drink.
 - 1. [smoking.]

- D. "no striker." one apt to strike a man who wants to fist fight.

- E. "not given to filthy lucre."
 - 1. lucre = aischrokerdes = eager, even for dishonorable gain.
 - 2. Does not necessarily mean money.
 - 3. One thing worse than preaching for money.

- F. "lover of hospitality" = loving strangers.

- G. "a lover of good men." a man is known by the companions he keeps.

- H. "sober" = sophron = of sound mind, sane, one who follows sound reason.

- I. "just" = dikaios = conforming to God's revealed will.

- J. "holy" = one who has committed no crime, religiously performs every duty and obligations.

- K. "temperate" = egkrateia - mastery or dominion over, having power over, being master of one's self.

- L. "holding fast the faithful word as he hath been taught."
 - 1. Holding fast in the matter of his teaching the faithful word."

IV. WHY ARE MEN OF THESE HIGH QUALIFICATIONS NEEDED?

- A. There are two reasons. v9
 - 1. "to exhort" = to encourage with his sound teaching.
 - 2. "to convince the gainsayers." to contradict, to say against, utter, recount, relate against.

- B. The instrument to be used.
 - 1. "by sound doctrine."

- C. What do we need the most?
 - 1. If you were making a list.

WHAT KEEPS BAPTISTS APART? BAPTISTS, NORTH AND SOUTH. HILL AND TORBET. THE JUOSON PRESS 1964

Baptist church members expect their pastor to be an able administrator, a good mixer, a devout man. He must possess the enthusiasm to rally the church to grow in number of members, organizational enrollments, and amount of offerings, and to inspire a sustaining fellowship. Outstanding preaching, as evaluated by the standards of mainstream Protestant Christianity, is neither expected by nor found in Southern Baptist churches. Most of their preaching is either hortatory or topical, or both. Paradoxically for a group that aspires to restoration of New Testament Christianity, really penetrating biblical teaching and preaching are largely absent. It goes without saying, however, that Bible is loved and discussed, even though its message is usually reduced to simple moralistic and evangelistic levels of expression. Everything is made secondary to the conversion of lost persons and the biblical preaching and teaching which are done reflect that kind of value-judgment.

Although Southern Baptist church members want their pastor to be well known in the community, they exert no pressure on him to give leadership to the larger social causes. That he should do battle with individualistic vices such as drinking and gambling is an assumption on which both he and the church operate. At the same time, church members seldom view his role as one which makes him responsible for engineering racial revolution, resolving labor-management problems, or organizing world peace efforts. Those pastors who believe they should minister in behalf of social justice usually find themselves unprepared for the role of social prophet and reformer. Two sociologists on the scene in Little Rock during the 1957 racial crisis report the words of ministers (who, likely as not, were Baptists); "Actually, we've been taught that controversy is un-Christian," and "I know I should be doing something, but I'm afraid I simply did not know what to do."