

“Leaders For God”

Titus 1:5-9

October 2, 2016

INTRO:

Jesus said, “Everyone, after he has been fully trained, will be like his teacher” (Luke 6:40). Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership.

Paul applies most of these character qualities to all believers in his other letters. So in that sense, whether you are male or female, these qualities ought to be the goals in your Christian life.

REVIEW:

- A. Early Church dynamics...
- B. Book of Titus (relationship to 1&2 Timothy)
- C. Titus... a Leader for God

BIG IDEA: **God calls some “Lovers” to BE Leaders!**

T/S: **An unholy pastor is like a stained-glass window: a religious symbol that obscures the light.** That’s why the initial qualification for spiritual leadership is blamelessness. As Paul delineates the other qualifications for overseers, he simply expands on the particulars of what it means to be above reproach. Being above reproach is to be a lifelong characteristic of the faithful elder, overseer, pastor-teacher. Near the end of his first letter to Timothy, Paul admonishes the young pastor to *“keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ”* (**6:14**)

PREVIEW:

- A. WHY God has Leaders
- B. WHO are God's Leaders
- C. HOW God's Leaders Lead

TEXT: *Titus 1:5-9 (ESV)*

⁵ *This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—*

⁶ *if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.*

⁷ *For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain,*

⁸ *but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.*

⁹ *He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.*

T/S: Watch how each of today's 5 verses share:

- v.5 = WHY God has leaders...
- v.6 = WHO God's "Potential" leaders are...
- v.7 = WHO God's "Prohibited" leaders are...
- v.8 = WHO God's "Prepared" leaders are...
- v.9 = HOW God's servant-leaders lead...

God believes leadership of the local church is so important that He addresses the issue in detail four times in the New Testament: Acts 20:28-38; 1 Timothy 3:1-7; Titus 1:5-9; and 1 Peter 5:1-4.

Emphasis in each list falls on a leader's personal character and theological competency.

God is primarily interested in who you are and then what you do.

Ultimately, pastors are to be examples to the church of how the gospel produces godliness.

I. WHY God Has Leaders...

- a. **Missionaries** (to send)
- b. **Ministers** (to serve)
- c. **Multipliers** (to structure & strengthen)

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—

➤ **Missionaries:** *"this is why I left/sent you..."*

- Jesus came to seek & save the lost...
- Acts 1:8; Matt. 28:18; John 20:21

Paul was instructing Titus. "In Crete there is chaos. You go set it straight. Bring the churches and the people together in a common purpose."

➤ **Ministers:** *"that you might put what remained into order"*

- *"you put"* = work/service (Eph.2:10)
- *"what remained"* = start-up ministry
- *"order"* = God's biblical blueprint!

a medical term; it was applied to the setting of a crooked limb.

***False doctrine, confusion,
and error always disgust God.***

- People
 - Local P.o.P to D.W.
 - Regional P.o.P to D.W.
 - Global P.o.P. to D.W.
- Priorities
 - Love God
 - Love People
 - Serve the World
- Practices – Find Lost, Grow Found!

- Great Commandments
- Great Commission
- Great Conflicts
- Anything that brings disorder is a threat to the church.
- (see BRIDGE Life Cycle)

- **Multipliers:** *“and appoint elders in every town as I directed you.”*
 - *“and appoint”* = multiplication
 - *“appoint elders”* = **Servant Leaders**
 - **Defined:**

the church is not a pure democracy. It is a theocracy, a government under God. The people are led by the men of God whom God has placed over them. The pastor has a responsibility under God that must not be discarded. He must be the spearhead for what God is doing.

Spirit-selected Elders:

Although the appointment of elders was one of Titus's primary assignments in Crete, the choice of those men was not left to his own human judgment and discretion. He was to seek the leading of the Holy Spirit. In the same verse (Acts 20:28) just cited twice above, Paul makes clear that the selection of elders is the divine

prerogative of the Holy Spirit ("the Holy Spirit has made you overseers"). From an earlier account in the book of Acts we learn that, as the prophets and teachers in Antioch of Syria "were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which *I have called them*'" (Acts 13:2, emphasis added). Only by the direction of the Holy Spirit, and after further fasting and prayer, did those church leaders send out Paul and Barnabas on their first missionary journey (v. 3). During that trip, "when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed" (Acts 14:23). The appointment of elders by the apostles and by their envoys, such as Timothy and Titus, was always done while seeking the mind and wisdom of the Holy Spirit. Their divine calling was then affirmed by the church.

Leaders in Christ's church are also to function like parents in a family. Paul frequently referred to those under his care as his children in the faith.

Peter on Elders...

To persecuted Christians scattered throughout the Roman Empire Peter wrote, "Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory

that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock" ([1 Pet. 5:1-3](#)).

II. WHO Are God's Leaders?

- a. **Potential** leaders for God (v.6)
- b. **Prohibited** leaders for God (v.7)
- c. **Prepared** leaders for God (v.8)

Potential leaders (v.6)

⁶ *if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.*

- ***"ANYone above reproach"***
 - ANYONE = any "lover of God" (v.1-4)
 - *"above reproach"* = umbrella phrase!
 - All that follows modifies this...
 - a.k.a "blameless"

Blamelessness expresses itself in 3 areas:

- his family
- his personal life
- his beliefs

VIDEO: “*Intentional Christian Servant Leadership*”

QUOTE: (MacArthur)

The Greek text indicates that being above reproach is the man’s present state—he has sustained a reputation for being irreproachable. There’s nothing to accuse him of. It doesn’t refer to sins he committed before he matured as a Christian—unless those sins remain a blight on his life... A church leader’s life must not be marred by sin or vice—be it an attitude, habit, or incident. That’s not to say he must be perfect, but there must not be any obvious defect in his character. He must be a model of godliness so he can legitimately call his congregation to follow his example (**Philippians 3:17**).

➤ “*husband of one wife*”

- Means “a one woman man...”
- Speaks to the legal & the love...
- Means husbands with a holy heart...

Being *the husband of one wife* refers to the singularity of a man's faithfulness to the woman who is his wife and implies inner as well as outward sexual purity. It is quite possible, and all too common, for a husband to be married to only one woman yet not be a one-woman man, because he has sexual desires for other women besides his wife or engages in impure behavior with another woman. Jesus

made clear that "everyone who looks on a woman to lust for her has committed adultery with her already in his heart" (Matt. 5:28). A lustful husband, whether or not he ever commits physical adultery, commits moral adultery if he harbors sexual desire for women other than his wife. He is not a one-woman man. When his unfaithfulness becomes known, he is disqualified.

- ***"his children are:***
 - ***believers...***
 - ***not open to charges of debauchery...***
 - ***(nor charges of) insubordination."***
 - He must lead a Christian home...
 - Ages & accountability are issues...
 - One must understand salvation in order to rightly apply this verse...

Prohibited leaders (v.7)

⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain,

*The church is God's household, and elders/overseers/pastors are **God's stewards***

in that household. The church belongs to God, but He has given human oversight to elders, who, in His behalf and using their particular giftedness, are responsible to spiritually feed, lead, train, counsel, discipline, and encourage church members.

The most important characteristic of a steward is *faithfulness* ([Matt. 25:21](#); [1 Cor. 4:1-2](#)). He must use what his master gives him for the good and glory of his master, and not for himself personally (see [Luke 16:1-13](#)).

- Bad stewards of God's possessions
- Those NOT living beyond reproach
- Those living arrogantly

Self-willed translates *authadē*, an unusually strong adjective that **denotes an arrogant self-interest that asserts its own will with utter disregard for how others might be affected.**

VIDEO: *“Ravi Z – Christian Leadership & Pride”*

- Those living with quick-temperers
- Those living as drunkards/addicts
- Those living violent lives
- Those living as greedy, lovers of money

In 1 Timothy 6:10, Paul also warns,
"For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains."

Prepared leaders (v.8)

⁸ *but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.*

- Those who ARE hospitable
- Those who ARE lovers of the good

This virtue is so crucial to the health of the church that Paul mentioned it five times in the first two chapters (1:7; 2:2, 5, 6, 12).

- Those who ARE self-controlled

applies to a man's appetites and actions. "**Disciplined**" is a synonym. **A pastor must discipline his time so that he gets his work done.**

an exemplary life on the outside because he submits to the Holy Spirit's control on the inside.

➤ Those who ARE just...

"Upright" is a good translation. He should be a man of righteous integrity

The only way we can be just before God is to repent of our sins and give our lives to him. We must also be fair and honest in our dealings with each other.

➤ Those who ARE holy

"Be ye holy, for I am holy" ([1 Peter 1:16](#)).
The root meaning of *holy* is "different."
Christians are different from lost sinners because **Christians are new creations by the grace of God ([2 Cor. 5:17](#)).**

"holy" literally means "complete, whole."

➤ Those who ARE disciplined

QUOTE:

The sensible person is in command of his mind. He has control of the things he thinks about and does. He does not allow circumstances or the immorality or foolishness of others to distract him and gain his attention and interest. He not only does not become involved in things that are outright immoral and unspiritual but also avoids things that are trivial, foolish, and unproductive. He knows his priorities and is devoted to them.

NOTE: There are 4 places in the Scriptures that specifically outline Christian leadership character & characteristics... Our text highlights the particulars within this sermon... but our Teacher has offered even more.....

T/S: “A holy calling will not save an unholy man.” - Baxter

III. HOW God's Leaders Lead

- a. **Hold-firm** the Word (v.9)
- b. **Trust** the Word (v.9)
- c. **Learn** the Word (v.9)
- d. **Disciple** the Word (v.9)
- e. **Defend** the Word (v.9)

⁹ *He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.*

Hold-firm to the Word (v.9)

The foundation for effective teaching of the Word is the pastor's own understanding of and obedience to that revelation. He must be unwaveringly loyal to Scripture.

Trust the Word (v.9)

We plead with people to commit themselves to God, to hold on to God's healthy doctrines.

Learn the Word (v.9)

QUOTE: An elder's spiritual leadership in the church is not built on his natural abilities, his education, his common sense, or his human wisdom. It is built on his knowledge and understanding of Scripture, his **holding fast the faithful word**, and on his submission to the Holy Spirit's applying the truths of that **word** in his heart and life. A man who is not himself **holding fast** to God's **faithful word** and committed to live it is not prepared to preach it or teach it. The truth of the Word must be woven into the very fabric of his thinking and living. Like the apostles in the early church, spiritually effective pastors must devote themselves "to prayer, and to the ministry of the word" ([Acts 6:4](#)).

Disciple the Word (v.9)

The word "exhort" means "to plead so as to comfort and encourage," to present God's case and plead for response under the leadership of the Holy Spirit.

"healthy doctrine" promotes spiritual growth.

Apart from the truth there can be no spiritual help or health.

VIDEO: *“Francis Chan – Follow the Leader”*

Defend the Word (v.9)

In the eyes of the world and, tragically, in the eyes of many genuine but untaught believers, to denounce false doctrine, especially if that doctrine is given under the guise of evangelicalism, is to be unloving, judgmental, and divisive. But compromising Scripture in order to make it more palatable and acceptable—whether to believers or to unbelievers—is not "speaking the truth in love" ([Eph. 4:15](#)).

- MacArthur

Paul then moves from the elder's personal qualifications to his ministerial and doctrinal qualifications.

False teaching will inevitably lead to false living.

Wrong beliefs will lead to a wrong behavior!

“We must be serious, earnest and zealous in every part of our work. It is no small matter to stand up in the face of a congregation, and to deliver a message of salvation or damnation... It is no easy matter to speak so plainly that the most ignorant may understand us; and so seriously that the dearest hearts may feel us; and so convincingly, that the contradicting may be silenced.”

“If our words be not sharpened, and pierce not as nails, they will hardly be felt by stony hearts.”

QUOTE: *Contrary to what is offered in much popular preaching today, the Bible is not a resource for truth but is the divinely revealed source of truth. It is not a supplementary text but the only text. Its truths are not optional but mandatory. The pastor's purpose is not to make Scripture relevant to his people but to enable them to understand doctrine, which becomes the*

foundation of their spiritual living. The Bible is "user friendly" to those who humbly submit to its profound truth.

Sinners will be intolerant of the uncomfortable truths. That is to be expected. On the other hand, they will want to hear comfortable lies. They may seek what is sensational, entertaining, ego-building, non-threatening, and popular. But what we preach is dictated by God, not by the crowds we face.

Being devoted to the truth, "holding fast the faithful word" (NASB), means respecting the Bible as the inspired and inerrant Word of God. It means affirming the Bible's priority, authority, and sufficiency for what we believe and how we will live. It means the minister of God places himself gladly and willingly, and in full submission, under the Word. He is a Word man, a Word minister, a Word-constrained and captivated slave. He will preach this Word and only this Word.

Again, if there is healthy teaching, then there can be sick, weak, even deadly teaching.

* “Speak to your people as to men that must be awakened, either here or in hell.”

Satan will not be charmed out of his possession: we must lay siege to the souls of sinners...”

“It is not we, but Christ who hath made and imposed these laws which you call severe... must God let the souls of your neighbors perish, to save you a little labor and suffering...”

With sound doctrine, healthy teaching, we "exhort" and "encourage." Faced with false, weak, sickly teaching that "contradicts" by compromise, opposition, or neglect, we "refute" with sound doctrine.

The faithful elder is both a teacher and a defender, a preacher and a physician. Constantly and consistently he takes up

the task to comfort and confront, admonish and attack. To confront and expose false teaching will not make us popular. To expose the false teachings, half gospels, and deceptive messages of a "prosperity theology," "open theism," or old-fashioned liberalism now dressed up as a new or generous orthodoxy will not win us the applause of men. Lest we think this too harsh, we must recall what Paul says in Romans 16:17, "Watch out for those who cause dissensions and obstacles contrary to the doctrine you have learned. Avoid them."

We understand the danger of swallowing theological poison, especially when it is sugarcoated!

Our godly convictions are not for sale.

CLOSE:

Richard Baxter —

*'I preached as never sure to preach again,
and as a dying man to dying men.'*

The Reformed Pastor, Richard Baxter wisely warns, "Take heed to yourselves, lest your example contradict your doctrine,... lest you unsay with your lives what you say with your tongues; and be the greatest hinderers of the success of your own labors"

“To bear with the vices of the ministry is to promote the ruin of the Church; for what speedier way is there for the depraving and undoing of the people, than the depravity of their guides?”

“Brethren, I earnestly beseech you,... for the sake of your people’s souls, do not slightly slobber over this work, but do it vigorously, make it your great and serious business.”

“Let us hear these arguments of Christ, whenever we feel ourselves grow dull and careless: Did I die for these souls, and wilt not thou look after them? Were they worth my blood, and are they not worth thy labor? Did I come down from heaven to earth, to seek and save that which was lost; and wilt thou not go next door, or street, or village, to seek them? How small is thy condescension and labor compared to mine!”

Let's Pray!

Study Notes:

QUOTE:

An unholy pastor is like a stained-glass window: a religious symbol that obscures the light.

That's why the initial qualification for spiritual leadership is blamelessness. As Paul delineates the other qualifications for overseers, he simply expands on the particulars of what it means to be above reproach.

Being above reproach is to be a lifelong characteristic of the faithful elder, overseer, pastor-teacher. Near the end of his first letter to Timothy, Paul admonishes the young pastor to *"keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ"* (6:14).

Not everyone is cut out for leadership in the church. That's why Paul in 1 Timothy 3:1–7 expands on his instruction for men by describing the categories and qualifications for church leadership. In verse 1 he says, "It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do." An essential requirement for a church leader is that he be a man. Women have a vitally important role in the church, the home, and in society. That role, however, does not include leadership over God's people. While both men and women can serve in a variety of ways under the general and broad category of deacon (1 Timothy 3:8–13), Paul makes it clear that the leadership of the church is limited to men.

"Overseer" refers to those men who are called by God to lead His church. In the New Testament the terms *overseer*, *pastor*, and *elder* all refer to the same office (cf. Acts 20:28; Titus 1:5–9; 1 Peter 5:1–2). Among their responsibilities are ruling, preaching, and teaching (1 Timothy 5:17), praying for the sick (James 5:14), caring for the church, setting an example for the people to follow (1 Peter 5:1–3), establishing church policy (Acts 15:22-33), and ordaining other leaders (1 Timothy 4:14).

The character and effectiveness of any church is directly related to the quality of its leadership. That's why the Bible stresses the importance of qualified church leadership and delineates specific standards for evaluating those who would serve in that sacred position. Failure to adhere to those standards has caused many of the problems that churches throughout the world currently face.

It is significant that Paul's description of the qualifications for overseers focuses on their character rather than their function. That's because a man is qualified by who he *is*, not by what he *does*.

And those spiritual qualifications are nonnegotiable. I am convinced they are part of what determines whether a man is indeed called by God to the ministry. Bible schools and seminaries can help equip a man for ministry. Church boards and pulpit committees can extend opportunities for him to serve. But only God can call a man and make him fit for the ministry. And that call is not a matter of analyzing one's talents and then selecting the best career option. It's a Spirit-generated compulsion to be a man of God and serve Him in the church. Those whom God calls will meet the qualifications.

Why are the standards so high? Because whatever the leaders are, the people become. As Hosea said, "Like people, like priest" (Hosea 4:9). Jesus said, "Everyone, after he has been fully trained, will be like his teacher" (Luke 6:40). Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership.

You might think these qualifications don't apply to you because you don't sense God's call. Yet the only significant difference between an elder's qualifications and those of a deacon is that an elder must be skilled as a teacher (cf. 1 Timothy 3:1–13). In addition, Paul applies most of these character qualities to all believers in his other letters. So in that sense, whether you are male or female, these qualities ought to be the goals in your Christian life. But if you are a man seeking a position of leadership, you *must* meet the required qualifications.

It is the church's responsibility to affirm a man's qualifications for ministry by measuring him against God's standard for leadership as delineated in verses 2–7.

“beyond reproach”

A fundamental, universal requirement for an overseer is that he “must be above reproach” (1 Timothy 3:2). It is an absolute necessity. The Greek text indicates that being above reproach is the man's present state—he has sustained a reputation for being irreproachable. There's nothing to accuse him of. It doesn't refer to sins he committed before he matured as a Christian—unless those sins remain a blight on his life.

A church leader's life must not be marred by sin or vice—be it an attitude, habit, or incident. That's not to say he must be perfect, but there must not be any obvious defect in his character. He must be a model of godliness so he can legitimately call his congregation to follow his example (Philippians 3:17). That is a high standard, but it isn't a double standard. Since you are responsible to follow the example of your godly leaders (Hebrews 13:7, 17), God requires you to be above reproach as well. The difference is that certain sins can disqualify church leaders for life, whereas that's not necessarily true for less prominent roles in the church. Nevertheless, God requires blamelessness of all believers (cf. Ephesians 1:4; Philippians 1:10; Colossians 1:22; 2 Peter 3:14; Jude 24).

A church leader disqualifies himself when his unrighteousness communicates to others that one can live in sin and still be a spiritual leader. Malicious people are always looking for ways to discredit the reputation of Christ and His church. A sinful leader plays right into their hands, giving them an unparalleled opportunity to justify their lack of belief.

- John MacArthur

Ordain Qualified Leaders (Titus 1:5-9)

One reason Paul had left Titus on the island of Crete was that he might organize the local assemblies and **"set in order"** the things that were lacking. That phrase is **a medical term; it was applied to the setting of a crooked limb.** Titus was not the spiritual dictator of the island, but he was Paul's official apostolic representative with authority to work. **It had been Paul's policy to ordain elders in the churches he had established** ([Acts 14:23](#)), but he had not been able to stay in Crete long enough to accomplish this task.

Several of the qualifications listed here ([Titus 1:6-8](#)) have already been discussed in our study of [1 Timothy 3:2-3](#): "blameless, the husband of one wife... not given to wine, no striker [not violent], not given to filthy lucre... a lover of hospitality... sober." **The fact that these standards applied to Christians on the island of Crete as well as to those in the city of Ephesus proves that God's measure for leaders does not fluctuate.**

A big-city church and a small-town church both need godly people in places of leadership.

Now, consider **nine additional qualifications.**

"Having faithful children" ([v. 6b](#)). *Faithful* means "believing." The bishop's children should be Christians. After all, if a servant of God cannot win his own children to Christ, what success can he expect with outsiders? This is the same principle Paul emphasized to Timothy ([1 Tim. 3:5](#))—**Christian living and Christian service must begin at home.** The children in an

elder's home must not only be saved, but must be good examples of obedience and dedication. To be accused of "riot" [wild living] or disobedience ["unruly," unable to be ruled] would disqualify their father from the eldership. This applies, of course, to children still at home, under the authority of their father.

Too often, new Christians feel a call to the ministry and want to be ordained before they have had a chance to establish their families in the faith. If the children are small, the problem is not too great; but mature children go through a tremendous shock when all of a sudden their household becomes "religious"! A wise father first wins his own family to Christ and gives them a chance to grow before he pulls up stakes and moves to Bible school. We would have fewer casualties in the ministry if this policy were followed more often.

"The steward of God" ([y. 7a](#)). A steward does not own but manages all that his master puts into his hands. Perhaps the most famous steward in the Bible is Joseph, who had complete control over all of Potiphar's business ([Gen. 39:1-9](#)). **The most important characteristic of a steward is *faithfulness*** ([Matt. 25:21](#); [1 Cor. 4:1-2](#)). **He must use what his master gives him for the good and glory of his master, and not for himself personally** (see [Luke 16:1-13](#)).

The elder must never say, "This is mine!" All that he has comes from God ([John 3:27](#)) and must be used for God. **His time, possessions, ambitions, and talents are all loaned to him by the Lord; and he must be faithful to use them to honor God and build the church.** Of course, *all* Christians ought to be faithful stewards, and not the pastors only!

"Not self-willed" (v. 7b). An elder must not be "overbearing" (NIV), a person always pushing to have his own way. While church members ought to respect and follow the leadership of the elders, they should be certain that it is leadership and not dictatorship. A self-willed pastor is arrogant, will not take his people's suggestions and criticisms, and makes sure he always gets his own way.

"Not soon angry" (v. 7c). He must not have a quick temper. There is a righteous anger against sin ([Eph. 4:26](#)), but much of our anger is unrighteous and directed against people. A righteous man ought to get angry when wrongs are done. Someone has said, "Temper is such a wonderful thing that it's a shame to lose it." Wise counsel, indeed.

"A lover of good men" (v. 8a). "One who loves what is good" (NIV) is an alternate translation, and this would include good men. But it also includes good books, good music, good causes, and many other good things. A man is a good man because he has a good heart and surrounds himself with good things. It is difficult to believe that a dedicated servant of God would deliberately associate with things that are bad for him and his family.

"Just" (v. 8b). "Upright" is a good translation. He should be a man of integrity who sticks by his word and who practices what he preaches. His conduct is righteous.

"Holy" (v. 8c). "Unstained" gives the idea. "Be ye holy, for I am holy" ([1 Peter 1:16](#)). The root meaning of holy is "different." Christians are different from lost sinners because

Christians are new creations by the grace of God ([2 Cor. 5:17](#)).

"Temperate" ([v. 8d](#)). **"Self-controlled"** is the meaning, and it applies to a man's appetites and actions. **"Disciplined"** is a synonym. **A pastor must discipline his time so that he gets his work done.** He must discipline his desires, especially when well-meaning members try to stuff him with coffee and cake! He must keep his mind and body under control, as he yields to the Holy Spirit ([Gal. 5:23](#), where *temperance* means "self-control").

"Holding fast the faithful Word" ([v. 9](#)). The word *faithful* was a favorite with Paul (see [1 Tim. 1:15](#); [4:9](#); [2 Tim. 2:11](#); [Titus 3:8](#)). **God's Word is trustworthy** because God cannot lie ([Titus 1:2](#)). Because the Word is faithful, those who teach and preach the Word should be faithful. Again, Paul used the term *sound doctrine* which we have already met in [1 Timothy 1:10](#). It means **"healthy doctrine" that promotes spiritual growth.**

So the elders have a twofold ministry of God's Word:

- (1) building up the church with "healthy" doctrine**, and
- (2) refuting the false teachers** who spread unhealthy doctrine. The naive church member who says, "We don't want doctrine; just give us helpful devotional thoughts!" does not know what he is saying. **Apart from the truth (and this means Bible doctrine), there can be no spiritual help or health.**

The mentioning of those who oppose true doctrine led Paul to give the third responsibility that Titus was to fulfill (to silence false teachers – see vv.10-16).

- Bible Exposition Commentary

Qualifications for Leadership

Titus 1:5-9

THERE ARE TWO SIGNIFICANT things God says to us through this passage of Scripture. First, we have every right to know what we should expect from our pastor ("elder," KJV). And since God spells it out, we can know what to expect. By the way, the churches in Crete evidently had no deacons, as Paul's instructions to Titus did not mention the appointing of deacons. That is probably because the churches were so young and immature that the bishops or pastors were to perform all the functions of both pastors and deacons. The qualities here can and should be applied to deacons as well as pastors.

Secondly, there is a special challenge to every believer here. In writing to Timothy, the great apostle declared, "Don't let anyone think little of you because you are young. Be their ideal; let them follow the way you teach and live; be a pattern for them in your love, your faith, and your clean thoughts" ([1 Timothy 4:12](#), TLB). That means we are to set the example, the pattern. It is important for us to have godly leaders in the church because

they will show us what we ought to be. If a man says he belongs to Christ, he is to walk even as Jesus walked ([1 John 2:6](#)). Jesus revealed a certain kind of conduct, character, and godliness, modeling what God wants me to be. Similarly, our leaders are to so show us how to live, giving us an example by which we can grow and mature into the very likeness of Christ.

THE PATTERN FOR THE CHURCH

What is God's desire for the church? "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" ([1:5](#)). The phrase "set in order" is a medical term which means to correct something that has been broken; e.g., a broken bone. God sent Titus to bring proper perspective to the churches.

It is important for us to understand the problems that Titus faced. **Titus was instructed to go to the island of Crete and organize the churches, to dispel any disorder or confusion. He was to ordain elders or pastors in the churches. This was a very critical mission because the churches already had pastors, and a semblance of organization. Apparently these pastors were not doctrinally sound, were not the kind of men who should be leading.**

Titus was to go into the chaos, confusion, and disorganization and produce order. Dismissing the unqualified pastors and appointing good ones would not be easy.

God does not want the church confused or disorganized. He does not want contention in the church. He wants the church to operate smoothly. He wants the church organized for its best effort.

False doctrine, confusion, and error always disgust God.

The church at Corinth faced similar confusion. They were even baptizing for the dead, a pagan practice. In the midst of his discussion of the gifts of the Holy Spirit, the Apostle Paul made a very clear statement about the intent of God for the church: "God is not one who likes things to be disorderly and upset. He likes harmony, and he finds it in all the other churches.... However, be sure that everything is done properly in a good and orderly way" ([1 Corinthians 14:33, 40](#), TLB).

Anything that brings disorder is a threat to the church. Even doctrine can be a point of contention. It is possible for us to stand so firmly for the truth (as we understand it) that we do it in a wrong way, with a vindictive, divisive, bitter spirit. It isn't wrong to disagree, but it is wrong to be disagreeable. God's people were never intended to divide over doctrine (or anything else). Certainly we are not going to always agree, but there ought to be an order and a peace in our fellowship in the church. That is what **Paul was instructing Titus. "In Crete there is chaos. You go set it straight. Bring the churches and the people together in a common purpose."**

Suppose that we go out to a beautiful lake for a picnic. There is a long pier that goes out into the lake, and some people are fishing from that pier. Children are running back and forth when suddenly a section of the pier collapses, and some of our children who cannot swim fall into the lake. Suppose that our first reaction was to open discussion on the pros and cons of building a better pier, since this one is obviously too dangerous. The children are going under for the third time, and we're discussing whether or not we need a new pier! It just needs to be shored up, says one man. Someone else suggests that it just needs painting. A new color would make all the difference in the world. And while we spend our time discussing the necessity for changing or renovating the pier, the children drown!

That is a ridiculous illustration, but that is exactly what the modern church is doing. There is too much at stake for us to major on minors. Dare we waste time and effort through disorder and disorganization while those around us are dying? God deplores disorder, so he sent Titus to set in order the things that were lacking.

THE PATTERN FOR CHURCH LEADERSHIP

A second part of the pattern for the church is the ordination or appointing of elders. The word "elders" (KJV) can be translated "bishop" or "pastor." The church is a divine institution, and God planned that men of God would lead the church. This does not mean that the people in the church have no voice, but **the church is not a pure democracy. It is a theocracy, a government under God. The**

people are led by the men of God whom God has placed over them. The pastor has a responsibility under God that must not be discarded. He must be the spearhead for what God is doing.

The writer of Hebrews declared, "Remember your leaders who have taught you the Word of God. Think of all the good that has come from their lives, and try to trust the Lord as they do.... Obey your spiritual leaders and be willing to do what they say. For their work is to watch over your souls, and God will judge them on how well they do this. Give them reason to report joyfully about you to the Lord and not with sorrow, for then you will suffer for it too" ([Hebrews 13:7, 17](#), TLB). Are ordained men to be dictatorial? Not at all! However, they have a responsibility under God to lead. Without someone to lead or make binding decisions, we would spend all of our time discussing and not doing. **There has to be some authority placed by God in the church. The pastorate is a sacred trust. God says in effect, "You are responsible to lead my people. If one of these little ones falls by the wayside because of your neglect, you must answer to me."**

Furthermore, "the men you choose must be well thought of for their good lives; they must have only one wife and their children must love the Lord and not have a reputation for being wild or disobedient to their parents" ([1:6](#), TLB). Being "well thought of" means that he is a man one would not dare accuse of anything wrong. The King James Version translates this "**blameless.**" An ordained man in the church should be a man who cannot be charged with wrongdoing. He is **a man whose life stands**

behind what he preaches. He is a man of honesty, character, integrity, and morality. It must be so for all to see.

This blamelessness expresses itself in 3 areas: First of all, it involves **his family.** He is to have only one wife. In the Greek that literally means "one woman man."

That is not to say that an ordained man has to be married. Polygamy was a real problem in Paul's day. The pastor cannot have more than **one wife**. He must be blameless in his home.

The apostle continued by emphasizing that the pastor is to have faithful children (literally, "children of the faith" or "**believing children**"). He is to be a man whose children have given themselves to Jesus Christ. If a man cannot lead his own family to Christ, how can he lead other families to him?

Concerning his children, we read, "**not accused of riot**" (KJV). The word "riot" is the same word that [Luke 15:13](#) uses to describe the prodigal son—he "wasted his substance with riotous living." It literally means "the inability to save" or "one who wastes his money on his own pleasure." The children of God's man must not be like that. They are, further, **not to be "disobedient"** (TLB). That is a term meaning that they are not to be physically uncontrollable. They are in subjection in their homes and in the community.

The pastor is also to be blameless in his **personal life.** "**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; but a lover of hospitality, a lover of good men, sober, just, holy, temperate**" ([1:7, 8](#)).

Here is the word "blameless" again, "blameless, as the steward of God." The word "steward" is taken from two Greek words, one meaning "house" and the other meaning "law." A steward is one who administers the law whereby a house is governed. The bishop, a steward of God, is given the responsibility for administering the church, or overseeing its program and activities.

As a steward, he must not be self-willed or proud. He cannot afford to have an overgrown ego. He should not be **"soon angry."** This is one word in the Greek, meaning **"not hotheaded."** He doesn't jump to conclusions or look for a reason to fight. Further, he is "not given to wine." He is not one who uses alcoholic beverages. "No striker" is a word meaning that he does not allow his anger to move into violence. He has self-control.

"Not given to filthy lucre" means that he does not make money and material possessions his chief pursuit of life.

One of the greatest tragedies that I see in Christianity today is that there are many preachers who are involved in sideline financial endeavors so that they become businessmen in addition to preachers. Their interests are divided.

God does not intend for that to be. This doesn't mean that a man who leads a church can't have investments. But he must beware of being distracted from his top priority — preaching the Word of God.

On the positive side, the pastor is to be **"a lover of hospitality."** That is one word in the Greek and means **"lover of strangers."** In the first century, many Christians had been kicked out of their homes and their possessions were confiscated. Many had no place to go. In the church, they met other Christians. They were strangers, and yet were received with great hospitality by their brothers and sisters in Christ. It is easy to see how the church grew and Christianity prospered in the first century. We should welcome the stranger. Not just with a "Come over to my house and have a hamburger," but with a deep desire to help that stranger in need.

The pastor must also be "a lover of good men." The original literally means "a lover of good" — good people, good doctrine, etc. **He is to love good with all of his heart.** He is to be a **"sober"** man, which means **he has his thoughts under control.** **He is to think clearly and precisely at all times.**

He is also to be a **"just" man.** There are **two ideas involved** in this. **The only way we can be just before God is to repent of our sins and give our lives to him. We must also be fair and honest in our dealings with each other.**

The pastor is also to be "holy." This does not mean that he is so pious that he is far above the rest of us. The word **"holy"** **literally means "complete, whole."** He is a person that is well-rounded, a man who knows where he is going. **"Temperate" simply means "self-mastered."** In this context, it means **a man whose self has been mastered by his**

commitment to Christ, and thus he presents himself to the Holy Spirit for his use.

Not only is the pastor to be blameless in his family and personal life, he is to be blameless in *what he believes*. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (1:9).

"Holding fast" means "to hang on, to stand by." We are to hang on to proper doctrine. **Our great commitment and dedication are to be to hold fast the faithful Word, the Scriptures, and to Christ, the personal Word of God.** The man who stands to lead a church ought to be a man who holds on to God's written Word and God's living Word. He is to hang on to the Word of God so he can use "sound doctrine." That combination of words literally means "healthy teachings," teachings which enable us to exhort and convince.

The word "exhort" means "to plead so as to comfort and encourage," to present God's case and plead for response under the leadership of the Holy Spirit.

We plead with people to commit themselves to God, to hold on to God's healthy doctrines.

When we make that kind of exhortation, we will "convince the gainsayers." The word **"convince" means "to convict."** When we hold the proper truth and are the kind of person God

wants us to be, we will be able to exhort people in such a way that they will be convicted and will turn to him.

That is God's pattern for the church and its leadership. Not disorder, but spiritual leadership guided by the Holy Spirit. **Pastors are to be the spiritual spearheads, the guides, the ones responsible for the direction that the church takes.**

- Titus: Patterns for Christian Living.

QUOTE:

Godly love is never compatible with sin. "The one who says, 'I have come to know [God],' and does not keep His commandments, is a liar, and the truth is not in him," John declares; "but whoever keeps His word, in him the love of God has truly been perfected.... For this is the love of God, that we keep His commandments" (1 John 2:4-5; 5:3; cf. 1 Cor. 13:6). Not only is it *possible* to be loving while not compromising God's standards of righteousness, it is *impossible* to be truly loving if we *do* compromise His standards.

QUOTE:

For the greater part of this century, evangelical Christianity has been deeply committed to the battle for doctrinal purity. But in many circles in recent years it has not been as committed to moral purity, even among its leaders. Inevitably the church has experienced erosion of its integrity

and spiritual power. The Lord requires leaders in His church who are pure, holy, and above reproach. Anything less is unacceptable to Him and should be unacceptable to His people. Moral compromise, like doctrinal compromise, spells disaster for the church. Important as they are, battles to defend the inerrancy and authority of Scripture lose much of their effectiveness if the defenders of those doctrines fail to also defend and uphold God's equally crucial standards of personal righteousness. And compromisers of the integrity of leadership will much more easily compromise the truth. Unfaithful in the battle for sound living, they are much more likely to fail in the battle for sound doctrine as well.

The apostle mentions two reasons for leaving Titus in Crete. First, he wanted the young pastor to set in order what remains. The verb *epidiorthoō* (set in order) is comprised of two prepositions, *epi* ("upon") and *dia* ("through"), attached to *orthoō* ("to make straight"). It is from *orthos* that we derive *orthodontist*, a dental specialist who straightens and aligns crooked teeth. In ancient times, the term was used of setting broken bones and straightening bent limbs, a function of the medical specialty that today we call orthopedics.

Titus was charged with the task of correcting and setting straight certain doctrines (see, e.g., [1:10-11](#), [13-14](#); [2:1](#)) and practices (see, e.g., [1:12](#), [16](#); [3:9](#)) in the churches in Crete that had become defective. The qualifying phrase what remains indicates that Paul himself, and perhaps others, had accomplished some of the correcting he now wanted Titus to complete. Judging from the admonitions that followed, the

problems were both moral and theological and involved church leaders.

The major factor in such correction was to **appoint elders in every city as** the apostle had **directed**—indicating that some of the churches there did not yet have their own qualified local leadership. Because many, if not all, of those churches were troubled by "rebellious men, empty talkers and deceivers, especially those of the circumcision" ([1:10](#)), and because many of the people had become involved in "foolish controversies and genealogies and strife and disputes about the Law" ([3:9](#)), the need for sound spiritual leadership and moral example was all the more urgent. Both of those verses indicate that a large part of the controversy was caused by Judaizers, legalistic Jews who attempted to impose the ceremonial requirements of the old covenant on Christians, even on those who were Gentile.

Paul's pattern of ministry was to lead men and women to Christ, nurture them in the faith, give them the endurance of eternal hope, and provide them with loving, spiritual leaders. That pattern is clearly seen in the book of Acts. After Paul and Barnabas "had preached the gospel to [Derbe] and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, 'Through many tribulations we must enter the kingdom of God.' And when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed" ([Acts 14:21-23](#)).

From numerous passages in the New Testament it seems certain that elder, overseer (bishop), and pastor refer to the same office, the different terms indicating various features of ministry, not varying levels of authority, as some churches espouse. The qualifications for an *episkopos* (lit., an overseer, or, as sometimes translated, bishop) that Paul gives in [1 Timothy 3:1-7](#) are clearly parallel to those given here for elders. Both in this [first chapter](#) of Titus ([vv. 5, 7](#)) and in [chapter 20](#) of Acts ([vv. 17, 28](#)), the titles of *presbuteros* and *episkopos* are used of the same men. In [Acts 20:28](#), Paul uses the verb form of still another title (pastor) for the same group of men. "Be on guard for yourselves and for all the flock," he says, "among which the Holy Spirit has made you overseers [*episkopos*], to shepherd [or 'to pastor,' *poimainō*] the church of God which He purchased with His own blood" ([v. 28](#)). In [Ephesians 4:11](#), Paul adjoins the divine callings of pastor (*poimēn*) and teacher (*didaskalos*) as a single role of ministry, which properly could be called pastor-teacher.

Spirit-selected Elders:

Although the appointment of elders was one of Titus's primary assignments in Crete, the choice of those men was not left to his own human judgment and discretion. He was to seek the leading of the Holy Spirit. In the same verse ([Acts 20:28](#)) just cited twice above, Paul makes clear that the selection of elders is the divine prerogative of the Holy Spirit ("the Holy Spirit has made you overseers"). From an earlier account in the book of Acts we learn that, as the prophets

and teachers in Antioch of Syria "were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which *I have called them*'" (Acts 13:2, emphasis added). Only by the direction of the Holy Spirit, and after further fasting and prayer, did those church leaders send out Paul and Barnabas on their first missionary journey (v. 3). During that trip, "when they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed" (Acts 14:23). The appointment of elders by the apostles and by their envoys, such as Timothy and Titus, was always done while seeking the mind and wisdom of the Holy Spirit. Their divine calling was then affirmed by the church.

As I directed you indicates that Paul was reiterating a previous instruction. By this written confirmation of apostolic command, the churches would know that appointments by Titus were made under a divine mandate.

In the next four verses ([6-9](#)), Paul mentions the divinely revealed, nonnegotiable qualifications for pastors (or elders or overseers). These church leaders are to have unblemished public reputations ([v. 6a](#)) and must qualify in four specific areas: sexual morality ([v. 6b](#)), family leadership ([v. 6c](#)), general character ([vv. 7-8](#)), and teaching skill ([v. 9](#)). A man who is not qualified in all of those ways is not permitted to be an elder.

Public Reputation

namely, if any man be above reproach, ([1:6a](#))

Anenklētos (**above reproach**) is formed from the negative prefix *a* and the verb *enkaleō* ("to call into account") and carries the idea of being completely blameless. In his *Expository Dictionary of New Testament Words*, W. E. Vine observes that **this term "implies not merely acquittal, but the absence of even a charge or accusation against a person."** In the legal system of Paul's day, a person who was *aneklētos* was not subject even to indictment, much less trial. Being **above reproach** is **of such importance that Paul repeats this qualification in the following verse ([7](#))**, where he refers to the same church leaders as overseers. Being "beyond reproach" is also required of deacons ([1 Tim. 3:10](#)).

QUOTE:

Paul is not speaking of sinless perfection but is declaring that leaders of Christ's church must have no sinful defect in their lives that could justly call their virtue, their righteousness, or their godliness into question and indict them. There must be nothing in their lives to disqualify them as models of moral and spiritual character for believers under their care to emulate. They not only must teach and preach rightly but also must live rightly. Paul charged Timothy that "in speech, conduct, love, faith and purity" he was to show himself as "an example of those who believe" ([1 Tim. 4:12](#)).

QUOTE:

Mistakenly, many church leaders view their roles as that of promoter, businessman, executive, psychologist, entertainer, or president. But those roles contrast sharply with those specified in the New Testament. In [2 Timothy 2](#) and [3](#), Paul uses eight different figures to depict the "faithful men" ([v. 2](#)) who would carry on the ministry. They were to be able teachers ([v. 2](#)), soldiers on active duty ([vv. 3-4](#)), athletes who compete according to the rules ([v. 5](#)), hard-working farmers ([v. 6](#)), careful workmen ([v. 15](#)), useful vessels ([v. 21](#)), and bond servants ([v. 24](#)). None of those images are glamorous or self-aggrandizing. All of them exemplify diligent effort and self-sacrifice. And they are called "man of God" ([3:17](#)), a technical Old Testament title for one whose calling is to speak for God.

Like the Lord Himself in His incarnation, church leaders are, above all, to be humble and faithful servants of God and of His people.

The mark of a godly leader in the church is humble, loving, self-giving service (**JESUS washed the disciple's feet!**). The Lord does not call them to be celebrities or charismatic personalities, much less domineering taskmasters, but the very opposite — selfless servants who find their greatest fulfillment and joy in emulating the devotion, sacrifice, humility, and love of their Lord, the Great Shepherd of the sheep.

Leaders in Christ's church are also to function like parents in a family. Paul frequently referred to those under his care as his children in the faith. "We proved to be gentle among you, as a nursing mother tenderly cares for her own children," he reminded believers in Thessalonica. "Having thus a fond affection for you," he continued, "we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us" ([1 Thess. 2:7-8](#); cf. [v. 11](#)). John refers to those to whom he is writing as "My little children" ([1 John 2:1](#)). And just as poor parental leadership undermines a family and weakens society as a whole, so does poor pastoral leadership undermine a congregation and weaken the church as a whole.

QUOTE: Like Paul, every elder should be able to say honestly to those to whom he ministers: "Brethren, join in following my example, and observe those who walk according to the pattern you have in us" ([Phil. 3:17](#); cf. [1 Thess. 2:7-12](#); [5:12](#); [2 Thess. 3:9](#)). Elders should be remembered by believers in their churches as "those who led [them], who spoke the word of God to [them]," and as those whose conduct and faith were worthy of imitation ([Heb. 13:7](#)).

Peter on Elders...

To persecuted Christians scattered throughout the Roman Empire Peter wrote, "Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock" ([1 Pet. 5:1-3](#)).

After asking rhetorically, "O Lord, who may abide in Thy tent? Who may dwell on Thy holy hill?" David answers his own question, saying, "He who walks with integrity, and works righteousness, and speaks truth in his heart" ([Ps. 15:1-2](#)).

Job on “beyond reproach”/integrity:

It was Job's integrity toward God that he steadfastly maintained against all accusations and adversities. God Himself said "to Satan, 'Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity [from *tummah*, closely

related to *tamim*], although you incited Me against him, to ruin him without cause'" ([Job 2:3](#)). It was that integrity that Job's wife foolishly advised him to forsake. "Do you still hold fast your integrity?" she asked. "Curse God and die!" ([v. 9](#)). But Job's unswerving testimony was "Till I die I will not put away my integrity from me. I hold fast my righteousness and will not let it go" ([Job 27:5-6](#); cf. [31:6](#)).

Sexual Morality

the husband of one wife, ([1:6b](#))

The first specific qualification of an elder is his being **the husband of one wife**. The Greek behind that phrase is more literally rendered "a one-woman man," or "one-woman husband."

Because that qualification is so often misinterpreted, it is important to note a number of things it does not signify. Although polygamy is clearly forbidden in the New Testament (cf. [1 Cor. 7:2](#)), that is not Paul's point here. Being married to only one spouse at a time applies to all believers, not just church leaders. Nor is the reference to a widower who has remarried, a practice that is perfectly permissible ([Rom. 7:1-3](#); [1 Cor. 7:39](#); [1 Tim. 5:14](#)). Nor is Paul saying that an elder must be married. If that were his point, he simply could have stated such. More significantly, Paul himself may well have been an elder in Antioch before he stepped out into the role of apostle (cf. [Acts 13:1](#)), and apparently he was not married (cf. [1 Cor. 9:5](#)).

Likewise, the apostle is not here referring explicitly to divorce or he would have mentioned it. It is possible, however, that Paul is including an unbiblical divorce. In New Testament times, divorce was rampant among Jews as well as Gentiles. Although God hates divorce ([Mal. 2:16](#)), He graciously permits it under certain circumstances. Jesus declared that the adultery of one spouse permitted the innocent partner to remarry. "I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery" ([Matt. 5:32](#)). Under divine guidance, Paul taught that, if an "unbelieving [spouse] leaves, let him [or her] leave; the brother or the sister is not under bondage in such cases, but God has called us to peace" ([1 Cor. 7:15](#)).

Being *the husband of one wife* refers to the singularity of a man's faithfulness to the woman who is his wife and implies inner as well as outward sexual purity. It is quite possible, and all too common, for a husband to be married to only one woman yet not be a one-woman man, because he has sexual desires for other women besides his wife or engages in impure behavior with another woman. Jesus made clear that "everyone who looks on a woman to lust for her has committed adultery with her already in his heart" ([Matt. 5:28](#)). A lustful husband, whether or not he ever commits physical adultery, commits moral adultery if he harbors sexual desire for women other than his wife. He is not a one-woman man. When his unfaithfulness becomes known, he is disqualified.

Despite his apostleship and incomparable service to Christ and His church, Paul knew that he himself was not exempt from possible disqualification. "*I buffet my body and make it*

my slave," he testified, "lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9:27)... Paul knew that if he succumbed to sexual temptation he no longer would have a life that was above reproach and no longer would be qualified for leadership.

Family Leadership

*having children who believe, not
accused of dissipation or rebellion.
(1:6c)*

The second specific qualification for eldership mentioned here is that of family leadership. A man who cannot spiritually and morally lead his own family is not qualified to lead an entire congregation.

To find out if a man is qualified for leadership in the church, look first at his influence on his own **children**. If you want to know if he is able to lead the unsaved to faith in Christ and to help them grow in obedience and holiness, simply examine the effectiveness of his efforts with his own children.

A third specific category of qualification for eldership is that of general character. In these two verses, Paul lists five negative and six positive attributes that are to mark the pastor.

What a Pastor Must Not Be

For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ([1:7](#))

In the role of overseer, elders are the spiritual and moral leaders and guardians of the church. They are "to shepherd the church of God which He purchased with His own blood" ([Acts 20:28](#))

Although he did not use the term *episkopos*, the writer of Hebrews was obviously speaking of that very pastoral duty in his command to believers to "*obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account*" ([Heb. 13:17](#)).

as God's steward: He is under divine appointment by the Holy Spirit ([Acts 20:28](#)) and typically receives affirmation by the church (see [Acts 13:2](#)). *Oikonomos* (steward) is a compound word, formed from *oikos* ("house") and *nomos* ("law"), or *nemō* ("to arrange," or "to order"). In ancient Greek and Roman societies, a steward managed a household on behalf of the owner.

*The church is God's household, and elders/overseers/pastors are **God's stewards** in that household. The church belongs to God, but He has given human oversight to elders, who, in His behalf and using their particular giftedness, are responsible to spiritually feed, lead, train, counsel, discipline, and encourage church members.*

QUOTE:

As **God's stewards**, elders are accountable to Him for all that they do or fail to do in directing and serving "the church of God which [Christ] purchased with His own blood" ([Acts 20:28](#)). "As each one has received a special gift, employ it in serving one another," Peter admonishes, "as good stewards of the manifold grace of God" ([1 Pet. 4:10](#)). Elders, like all other believers, do not belong to themselves but "have been bought with a price" ([1 Cor. 6:20](#)), but they are uniquely "servants of Christ, and stewards of the mysteries of God" ([1 Cor. 4:1](#));

The first specific negative attribute that should characterize the faithful elder is that he is *not self-willed*.

Self-willed translates *authadē*, an unusually strong adjective that **denotes an arrogant self-interest that asserts its own will with utter disregard for how others might be affected.** Proud self-interest is, in one way or another, the root of all sin, because it not only disregards the interests and welfare of other people but, even more important, disregards God's will and replaces His purpose and glory with man's.

Peter describes the wicked extremes and perilous end to which unbridled self-will inevitably leads, saying that the Lord not only

...knows how to rescue the godly from temptation [but also knows how] to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed [authadē], they do not tremble when they revile angelic majesties.... These [men], like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,... having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children.... These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error. ([2 Peter 2:9-10](#), [12](#), [14](#), [17-18](#))

(quick-tempered) does not refer to occasional outbursts, bad as those are, but to a propensity to anger. The quick-tempered person is irascible. He has a "short fuse" and is easily provoked.

(addicted to wine) is a compound word, from *para* ("at") and *oinos* (wine), and literally means "to be continually alongside, or in the presence of, wine." Wine is not to be his companion.

(not pugnacious) not a fist-fighter. As unnecessary as that prohibition seems to be, apparently it was not uncommon in New Testament times for even grown men to settle disputes with their fists or with a stick or rock.

(not fond of sordid gain) which translates the single word *aischrokerdē*, a compound of *aischros* ("filthy, shameful, base") and *kerdos* ("gain, profit, greed"). Paul is referring to a person who, without honesty or integrity, seeks wealth and financial prosperity at any cost.

Even during the infancy of the church, false teachers had entered the pastorate simply to make an easy living. They

were "men of depraved mind and deprived of the truth, who suppose[d] that godliness is a means of gain" ([1 Tim. 6:5](#)).

What a Pastor Must Be

*but hospitable, loving what is good,
sensible, just, devout, self-controlled,
([1:8](#))*

Turning to the positive features of general character, first, a pastor must be **hospitable**. *Philoxenos* (**hospitable**) is a compound of *philos* ("affection") and *xenos* ("stranger"). A person who is **hospitable gives practical help to anyone who is in need**, friend or stranger, believer or unbeliever. He freely offers his time, his resources, and his encouragement to meet the needs of others.

Jesus elevated hospitality by saying, "*When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. But when you give a reception, invite the poor, the crippled, the lame, the blind, and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous*" ([Luke 14:12-14](#)).

By showing "hospitality to strangers,... some have entertained angels without knowing it" ([Heb. 13:2](#)). Every Christian should practice hospitality ([Rom. 12:13](#)), especially "to one another" ([1 Pet. 4:9](#)).

Second, a faithful pastor should be characterized by **loving what is good**. That phrase translates the single Greek word *philagathos*, which carries the idea of **having strong affection for that which is intrinsically good**. A pastor should love those things and those people who are genuinely **good**. *"Finally, brethren," Paul told Philippian believers, "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things" (Phil. 4:8)*. Those who lead the church should be known as friends of the godly and virtuous.

Third, a pastor is to **be sensible**. *Sōphrōn* (**sensible**) is another **compound word, formed from *sōzō* ("to save") and *phrēn* ("mind") and describes a person who is sober minded and coolheaded**. In Paul's parallel list of pastoral qualifications, the word is translated "**prudent**" (**1 Tim. 3:2**).

QUOTE:

The sensible person is in command of his mind. He has control of the things he thinks about and does. He does not allow circumstances or the immorality or foolishness of others to distract him and gain his attention and interest. He not only does not become involved in things that are outright immoral and unspiritual but also avoids things that are trivial, foolish, and unproductive. He knows his priorities and is devoted to them.

Fourth, a pastor is to be **just**, from *dikaios*, a common word in the New Testament. It **denotes that which is proper, right, and fitting, and is frequently rendered "righteous."** Since it could refer to general righteousness, which would make it seem out of place in this list of specifics, it may be best to see it as meaning "fairness," a commitment to and understanding of that which is just and equitable.

That quality is crucial to the credibility of a leader. It is used of God Himself. In His high priestly prayer, **Jesus addressed His heavenly Father as "O righteous [dikaios] Father" (John 17:25).**

Paul spoke of God as "just [dikaios] and the justifier of the one who has faith in Jesus" (Rom. 3:26).

John gives us the divine promise that "if we confess our sins, He is faithful and righteous [dikaios] to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9; cf. 2:29; 3:7).

The pastor who is just, or righteous, is a man who reflects the just and fair character of God Himself.

The pastor must also be **devout**. *Hosios* (**devout**) is not the most common Greek word (*hagios*) in the New Testament meaning "**holy**" but is closely related to it and has the same general meaning. It was used to refer to **that which was true to divine direction and purpose, to genuine obedience to God's will.**

The sixth and last positive qualification of a pastor is that of being **self-controlled**. He lives **an exemplary life on the outside because he submits to the Holy Spirit's control on the inside**.

Accountability to other believers is of great importance in the church, including the accountability of pastors to their congregations.

QUOTE:

The self-controlled pastor walks with God in the integrity of his heart. He has the continuing grace of God working in his life to the degree that he is spiritually mature and morally pure. He should be able to say with Paul, "Our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you" ([2 Cor. 1:12](#)).

It is not that God's basic standards are higher for pastors and elders than for other believers. *Every* believer is "to be perfect, as [their] heavenly Father is perfect" ([Matt. 5:48](#)).

A Christian who lives a careless, impure life does not forfeit salvation. But Paul's point here is that a Christian man who lives that way *does* forfeit his right to lead God's people. In that sense, God's standards for pastors *are* higher.

In his *Lectures to My Students*, **Charles Spurgeon** writes:

[If a pastor] were called to an ordinary position, and to common work, common grace might perhaps satisfy him, though even then it would be an indolent satisfaction; but being elect to extraordinary labours, and called to a place of unusual peril, he should be anxious to possess that superior strength which alone is adequate to his station. His pulse of vital godliness must beat strongly and regularly; his eye of faith must be bright; his foot of resolution must be firm; his hand of activity must be quick; his whole inner man must be in the highest degree of sanity. It is said of the Egyptians that they chose their priests from the most learned of their philosophers, and then they esteemed their priests so highly, that they chose their kings from them. We require to have for God's ministers the pick of all the Christian host; such men indeed, that if the nation wanted kings they could not do better than elevate them to the throne.

For some work we choose none but the strong; and when God calls us to ministerial labour we should endeavour to get grace that we may be strengthened into fitness for our position, and not be mere novices carried away by the temptations of Satan, to the injury of the church and our own ruin. We are to stand equipped with the whole armour of God, ready for feats of valour not expected of others: to us self-denial, self-forgetfulness, patience, perseverance, longsuffering, must be everyday virtues, and who is sufficient for these things? We had need live very near to God, if we would approve ourselves in our vocation. ([Grand Rapids: Zondervan, 1955], pp. 8-9)

Teaching Skill

holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict. (1:9)

All of the qualifications Paul has mentioned so far ([vv. 6-8](#)) have to do with spiritual character and attitudes, with the kind of person a faithful elder is called to *be*. In [verse 9](#) he deals with the primary *ministry* of a faithful elder, namely, that of teacher, what a faithful elder is called to *do*. Throughout the pastoral epistles (1 & 2 Timothy, and Titus), **the apostle repeatedly emphasizes the critical importance of elders, or overseers, carefully and consistently preaching, teaching, and guarding God's truth.**

QUOTE:

Preaching and teaching are much alike in content and are distinguished primarily by the nature of presentation. Preaching is the public proclamation of the truth, intended primarily to move the will of the hearers to respond. Teaching is directed more at causing the mind to understand. Preaching involves admonition and exhortation, whereas teaching involves illumination and explanation. Often the two functions overlap and are indistinguishable, as they are in many passages of Paul's letters, as well as in other parts of the New Testament. All good preaching has elements of explanation, and all good teaching includes some

exhortation. Some elders clearly have only one of the gifts, whereas others just as clearly have both. Though different in some ways, however, both gifts are crucial to the church and have the common purpose of disseminating God's Word.

As already noted, "elders who rule well [should] be considered worthy of double honor, especially those who work hard at preaching and teaching" (1 Tim. 5:17). Paul's qualifying phrase "especially those" indicates that, although every elder ought to "work hard at preaching and teaching," some of them do not.

"Work hard" translates *kopiaō*, which carries the idea of diligent effort, of toiling with maximum self-sacrifice in order to fully accomplish a task, to the point of exhaustion if necessary. It has as much to do with the quality of the work as with the quantity.

The Necessary Foundation

*holding fast the faithful word which is
in accordance with the teaching,
(1:9a)*

The foundation for effective teaching of the Word is the pastor's own understanding of and obedience to that revelation. He must be unwaveringly loyal to Scripture.

Word translates *logos*, which refers to the expression of a concept, thought, or truth. It is frequently used of the revealed truth and will of God.

Logos is often used as a synonym for Scripture, the written Word of God. Jesus accused the Pharisees of "invalidating the word of God by [their] tradition which [they had] handed down" (Mark 7:13).

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men.... And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:1-4, 14)

QUOTE: An elder's spiritual leadership in the church is not built on his natural abilities, his education, his common sense, or his human wisdom. It is built on his knowledge and understanding of Scripture, his **holding fast the faithful word**, and on his submission to the Holy Spirit's applying the truths of that **word** in his heart and life. A man who is not himself **holding fast** to God's **faithful word** and committed to live it is not prepared to preach it or teach it. The truth of the Word must be woven into the very fabric of his thinking

and living. Like the apostles in the early church, spiritually effective pastors must devote themselves "to prayer, and to the ministry of the word" ([Acts 6:4](#)).

It is through the Word that an elder grows in knowledge and understanding of the character of God, the will and purpose of God, the power and glory of God, the love and mercy of God, the principles and the promises of God. It is through the Word that he comes to understand justification, sanctification, and glorification. It is through the Word that he comes to understand the enemy and his powers of darkness, and his own helplessness, even as a pastor, to resist and overcome sin apart from God. It is through the Word that he comes to understand the nature and the purpose of the church and his own role of ministry in the church. All this he teaches his people.

It is failure in the area of **holding fast the faithful word** that is largely responsible for the superficial, self-elevating preaching and teaching in many evangelical churches. Here is the real culprit in the weak, shallow, insipid "sermonettes for Christianettes" that are such common church fare today. Here is the real villain that has led so many to be converted to what they consider relevancy and therefore to preach a pampering psychology or become stand-up comics, storytellers, clever speech-makers or entertainers who turn churches into what John Piper in his most excellent book *The Supremacy of God in Preaching* has called "the slapstick of evangelical worship" ([Grand Rapids: Baker, 1990], p. 21).

Paul went on to remind Timothy, "All Scripture is inspired by God and profitable for teaching," as well as "for reproof, for correction, for training in righteousness" ([2 Tim. 3:16](#)). It is God's Word, under the guidance and illumination of the Holy Spirit, that makes "the man of God" — the spiritual leader, in particular the pastor-teacher — "adequate, equipped for every good work" ([v. 17](#)). He is divinely commissioned to "preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" ([4:2](#)). He is to "speak the things which are fitting for sound doctrine" ([Titus 2:1](#)).

This duty to Scripture is in accord with the **teaching** (*didaskalia*), which refers to the content of that which is taught, to doctrine, divinely revealed truth.

Believers in the early church "were continually devoting themselves to the apostles' teaching" ([Acts 2:42](#)). After God's revelation was completed through their teaching, it was recorded in what we now know as the New Testament. That truth is absolutely trustworthy and sufficient. It is not to be redacted, edited, updated, or modified.

The Necessary Duty

that he may be able both to exhort in sound doctrine and to refute those who contradict. ([1:9b](#))

Because he personally knows deeply and is exclusively loyal to God's Word, the pastor becomes qualified, under the direction and power of the Holy Spirit, to exercise his gift of preaching and teaching that Word in the church.

Positively, the pastor is to exhort believers in sound doctrine. He is to strengthen God's people in their knowledge of and obedience to the Word. Parakaleō (to exhort) means "to urge, beseech, and encourage." Literally, it means "to call alongside of" for the purpose of giving strength and help. The term was used of defense counsel in a court of law, the advocate who pleaded the cause of the accused.

In the Upper Room discourse, **Jesus refers to the Holy Spirit as "another Helper [paraklētos]," or Advocate**, who would stand beside the Twelve after Jesus ascended to His Father. This "Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things," the Lord promised, "and [will] bring to your remembrance all that I said to you" ([John 14:16, 26](#); cf. [15:26](#); [16:7](#); cf. [1 John 2:1](#)).

Sound translates hugiainō, from which we derive the English hygienic. It has the basic meaning of being healthy and wholesome, referring to that which protects and preserves life. In his preaching and teaching, it should be the pastor's sole objective to enlighten his congregation in doctrine that protects and preserves their spiritual health.

It is for that reason that preaching and teaching must be expositional, setting forth as clearly, systematically, and completely as possible the truths of God's Word and only those truths. Like Ezra, the faithful pastor will "set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances" (Ezra 7:10). Like Apollos, he will be "mighty in the Scriptures" (Acts 18:24).

"fully carry out the preaching of the word of God" (Col. 1:25). That is the commission of every preacher and teacher.

QUOTE: *Contrary to what is offered in much popular preaching today, the Bible is not a resource for truth but is the divinely revealed source of truth. It is not a supplementary text but the only text. Its truths are not optional but mandatory. The pastor's purpose is not to make Scripture relevant to his people but to enable them to understand doctrine, which becomes the*

foundation of their spiritual living. The Bible is "user friendly" to those who humbly submit to its profound truth.

Sinners will be intolerant of the uncomfortable truths. That is to be expected. On the other hand, they will want to hear comfortable lies. They may seek what is sensational, entertaining, ego-building, non-threatening, and popular. But what we preach is dictated by God, not by the crowds we face.

The second duty of the pastor who teaches faithfully is negative. **Not only is he to exhort believers in sound doctrine but he is also to refute those—especially those within the church—who contradict healthy, life-protecting, life-preserving doctrine.**

Pastors have an obligation to God to give their people an understanding of the truth that will create the discernment

necessary to protect them from the ubiquitous error that incessantly assaults them. *Antilegō* (to refute) means literally "to speak against."

The Lord's preachers and teachers are to be polemicists against unsound doctrine that goes under the guise of biblical truth.

Not long after Paul himself ministered in Crete, "many rebellious men, empty talkers and deceivers, especially those of the circumcision," were causing trouble and confusion in the churches there (Titus 1:10). They were not to be ignored, much less tolerated, but were to "be silenced because they [were] upsetting whole families, teaching things they should not teach, for the sake of sordid gain" (v. 11). They were particularly dangerous because they arose from within the congregations. "They profess to know God," Paul said, "but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed" (v. 16).

The final warning of Scripture is: *"I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book"* (Rev. 22:18-19, emphasis added).

The dual role of the godly preacher and teacher is to proclaim and to defend God's Word.

In the eyes of the world and, tragically, in the eyes of many genuine but untaught believers, to denounce false doctrine, especially if that doctrine is given under the guise of evangelicalism, is to be unloving, judgmental, and divisive. But compromising Scripture in order to make it more palatable and acceptable—whether to believers or to unbelievers—is not "speaking the truth in love" ([Eph. 4:15](#)).

- MacArthur New Testament Commentary

Qualifications of a Godly Leader ([Titus 1:5-9](#))

Main Idea: Qualified leaders of the church must be men who exemplify godliness in every area of their lives—their commitments, conduct, character, and convictions.

- I. He Must Be a Man with Godly Commitments: [1:5-6](#).
 - A. Be faithful to the church ([1:5](#)).
 - B. Be faithful to others ([1:6](#)).
 - C. Be faithful to your wife ([1:6](#)).
 - D. Be faithful to your children ([1:6](#)).

- II. He Must Be a Man of Godly Conduct ([1:7](#)).
 - A. Understand the need of a good reputation.
 - B. Understand the nature of your calling.
 - C. Understand the necessity of a balanced life.
- III. He Must Be a Man of Godly Character ([1:8](#)).
 - A. Pursue the right priorities.
 - B. Possess the right perspective.
 - C. Produce the right pattern.
 - D. Promote the right passion.
- IV. He Must Be a Man with Godly Convictions ([1:9](#)).
 - A. Be devoted to the truth.
 - B. Be diligent to teach.

Leadership is crucial to the success of any organization. The church is no exception. Everything rises or falls on leadership, and no corporation, no organization, no body of believers in the Lord Jesus Christ will rise above its leadership.

Leadership is influence. **If no one is following you, then you are not leading.**

Today, as always, there is a tremendous need for good, godly leadership in the church. We need men who, by their integrity of life, maturity in Christ, competency in theology, and authenticity in ministry, gain the allegiance of a congregation that knows the love and soul of

their shepherd. They trust him (a trust that must be earned not demanded) to provide and protect, feed and lead, teach and tend to their spiritual needs.

As we plant churches across North America and around the world and as we seek to revive dying churches and reenergize plateaued ones, the great need of the hour is biblical, godly shepherds who find their job description laid out in Scripture and not some marketing guide or CEO manual. Contrary to what some leadership experts say, we are shepherds; we are not ranchers, managers, or corporate heads out to raise money, build buildings, draw crowds, and measure up to the world's criteria for success.

God believes leadership of the local church is so important that He addresses the issue in detail four times in the New Testament: Acts 20:28-38; 1 Timothy 3:1-7; Titus 1:5-9; and 1 Peter 5:1-4.

Emphasis in each list falls on a leader's personal character and theological competency.

God is primarily interested in who you are and then what you do.

He well understands that the latter will flow from the former. **Ultimately, pastors are to be examples to the church of how the gospel produces godliness.**

What, then, is God looking for in those who will lead His people here on earth? In his letter to Titus,

Paul addressed four essential characteristics:

He Must Be a Man with Godly Commitments

He Must Be a Man with Godly Commitments

[Titus 1:5-6](#)

Apparently Paul had ministered briefly on the island of Crete. On his trip to Rome to appear before Caesar, he made a brief stop that is recorded in [Acts 27:7-21](#), but his words here indicate a time of ministry not noted elsewhere in Scripture.

The details regarding when and by whom Crete was evangelized are not clear. However, we do know, according to [Acts 2:11](#), that Cretans were present in Jerusalem on Pentecost. Perhaps some were converted and returned home to spread the good news about Jesus. The work, however, proceeded slowly on this 146-mile-long island in the Mediterranean.

Being situated in the location known as the mythical birthplace of Zeus; famous for the legendary Minotaur, a half-bull and half-human monster; and deeply immersed in worship of the emperor as universal savior, these fledgling congregations needed serious attention, and they needed it quickly.

Titus was the man for the job and, from his job description and from God's expectations for His leaders, we learn what a man with godly commitments looks like.

Be Faithful to the Church (Titus 1:5)

Paul gives two reasons why he left Titus in Crete. **First**, "to set right what was left undone," that is to set in order or straighten out the situation, like an orthodontist straightens crooked teeth. **Second**, Titus was left in Crete "to appoint elders in every town" as he had been commanded or "directed." Faithfulness to the church means being the right man for the job and knowing what the job is: Fix and repair what is broken. Put men who measure up to God's standard and expectations in positions of leadership. The health of the church demands qualified leadership.

There are two and only two offices in the church: elders and deacons. Elder, overseer, and pastor are used interchangeably in Scripture to refer to the same office. The term elder is the more common and almost always appears in the plural in the New Testament when addressing the leaders of the church. However, no specific number is ever dictated, and the emphasis in Scripture

always falls on their character, not on a specific number.

Scripture, by its silence, grants a degree of flexibility within a congregational form of government.

Being faithful to the church means we will mend what is broken, straighten what is crooked, and start at the top by making sure good, godly leaders are put in place to lead "God's flock" ([1 Pet 5:2](#)).

Be Faithful to Others ([Titus 1:6](#))

The first and overarching qualification given is that an overseer must be "**one who is blameless,**" which means above reproach. It speaks of **one who is not liable to accusation or question as to his personal character and integrity.** From this hallmark flows all other character qualities. It is **so important that Paul repeats it in [verse 7](#).** This is **a life worth copying, an example worth following.** It is **a model and a pattern of a man of God no one can accuse, charge, or question with any degree of credibility.**

Be Faithful to Your Wife ([Titus 1:6](#))

The next characteristic given is "**the husband of one wife,**" which literally translates "**a one-woman man.**" That an elder is not a polygamist is a given. Most likely Paul is not disqualifying the widower or those never married. What of the divorced? Here the issue becomes somewhat murky.

Personally I do not disconnect "blameless" and "one-woman man." Hence any man guilty of adultery is disqualified for life

from leadership. My understanding of this verse is that any divorcee should not pastor. However, I exercise Christian grace and give room for Christian conscience at this point.

Bottom line: **this is a man who is in love with, committed to, and devoted to only one woman, and that woman is his wife.**

John McArthur says, "An elder must have an unsullied, lifelong reputation for devotion to his spouse and to sexual purity"

(MacArthur, *Titus*, 28). **A lustful man who flirts with women other than his wife also would disqualify himself for leadership in God's church.** **Addiction to pornography tragically would disqualify him as well.**

Be Faithful to Your Children (Titus 1:6)

Closely associated with being faithful to your wife is being faithful to your children. The qualification of **"having faithful children"** addresses the importance of family leadership. Indeed the family is the proving ground for leadership in the church. **First Timothy 3:5** states this clearly: *"If anyone does not know how to manage his own household, how will he take care of God's church?"*

Now, there is a debate surrounding this qualification. Must a leader have (1) faithful, well-behaved, obedient children or (2) children who are believers? That they are the former is without question. That they are the latter is the expectation. Chapell says this applies to children while they are in the home and, "We are not necessarily looking at the beliefs and actions of one child but at the character of the family as a whole..., our assessment is to be based on observations of children's conduct and convictions

made over time, not on isolated statements or actions" (Hughes and Chapell, *1 and 2 Timothy and Titus*, 297).

While under our watch care, however long that is, our children cannot be characterized by "wildness or rebellion." A godly leader, a godly dad, will do whatever is necessary in terms of time and attention to nurture his children in the training and instruction of the Lord (Deut 6:4-9; Eph 6:4).

He Must Be a Man of Godly Conduct

He Must Be a Man of Godly Conduct

Titus 1:7

Pastors are to be overseers of the local church. We are "God's managers," whose function is to give direction and oversight over the church of God. It is easy to see that the term "overseer" is interchangeable with "elder" (v. 5). As overseers, what is the essence of the godly conduct we must exhibit?

Understand the Need of a Good Reputation

The characteristic of being "blameless" or above reproach is repeated for emphasis and because it is foundational. Note the wording: "*An overseer... must be blameless*" (emphasis added).

It is essential not optional. It relates to our life inside and outside the church, in our communities and neighborhoods, at restaurants and the dry cleaners, where we shop and buy gas.

The specifics of what a blameless life looks like are spelled out in the following verses.

Understand the Nature of Your Calling

We are given a description of our calling as "God's administrator" or a steward of God. It refers to a household manager responsible to and accountable to God. Ultimately we please Him, serve Him, and obey Him. Any man who does not understand this station in the ministry is not fit to minister. When things get tough, he will quit; when times are hard, he will break and run. No, God's administrator gets his marching orders from King Jesus, and he looks to Him for approval and applause!

Understand the Necessity of a Balanced Life

In rapid-fire succession Paul then lists 11 character qualities of the man of God growing out of his blameless life as a God-called steward. The first five listed in verse 7 are negative. The following six in verse 8 are positive.

He must not be "arrogant" or self-centered and self-interested. This describes someone who is **a proud self-pleaser with no regard for God's will** or the needs of others.

He must not be "hot-tempered." This describes someone who is **easily provoked, one with a short fuse, prone to fits of rage and anger**. The opposite of an angry and quarrelling spirit is **a gentle spirit that reflects "the gentleness and graciousness of Christ"** (2 Cor 10:1).

Also, **he must not be "addicted to wine" or a "drunkard."** This refers to someone who is given to drink **causing him to lose his mental sharpness and sound judgment.** Addressing the enormous danger and damage of the consumption of alcohol in our day, MacArthur writes,

Most elders in modern cultures have no justifiable reason for drinking any alcoholic beverages and putting themselves in the way of temptation. They also have a responsibility, even more than other believers, to avoid exercising a Christian liberty that might "somehow become a stumbling block to the weak" and cause a fellow believer to be "ruined, the brother for whose sake Christ died" ([1 Cor 8:9](#), [11](#)). (MacArthur, *Titus*, 37)

Closely associated with the previous characteristics, **he must not be "a bully." An elder cannot be a fist fighter, given to acts of violence**, a brawler, verbally or physically abusive, or hurtful. As overseers we are to build up the church not beat it down.

The last negative characteristic is **"not greedy for money."** The overseer must not use the ministry as a money-making business. **Money is not our motive.** As [1 Peter 5:2](#) says, we minister "not for the money but eagerly." **In 1 Timothy 6:10, Paul also warns, "For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains."**

He Must Be a Man of Godly Character

He Must Be a Man of Godly Character

Titus 1:8

Paul then notes six positive and desirable character qualities that describe the man of God and that counterbalance the five negatives in the previous verse.

These six characteristics fill out what it means to be "blameless."

Pursue the Right Priorities

The first two positive character qualities are "hospitable" and "loving what is good." "**Hospitable**" means **a "lover of strangers."** **We are ones who open our hearts and homes to others.** In the first-century world, hospitality "was a very practical expression of love, not a source of entertainment" (Towner, *1-2 Timothy and Titus*, 227). **We help those in need, whether friend or stranger, believer or unbeliever. Race, social status, even lifestyle does not prevent us from loving and helping others.** Here **the beauty and credibility of the gospel are put on display for all to see.**

The phrase **"loving what is good"** describes a **virtue lover, one who has a passion for that which is good—good as defined and described by God** (cf. **Phil 4:8**). That which by its nature is good and **that which is good** for others **shape our priorities and our lives.**

Possess the Right Perspective

Having a right perspective is characterized as being "sensible." He must be self-controlled, sober minded, under mental and emotional control. This is a man who has an accurate and balanced view of life. Both in his judgments and in his actions, he acts with wisdom and common sense. He sees life from God's perspective and acts accordingly. He is focused with the right priorities in view.

This virtue is so crucial to the health of the church that Paul mentioned it five times in the first two chapters ([1:7](#); [2:2](#), [5](#), [6](#), [12](#)).

[Titus 2:11-12](#) is a good reminder that this kind of character is cultivated by God's grace, for it is the grace of God that instructs or trains us "to live in a sensible, righteous, and godly way in the present age."

Produce the Right Pattern

Flowing from the right priorities and a right perspective is a pattern of life characterized as "righteous" and "holy." An elder must be (an example of) someone a church can follow in the way he treats others and in the way he lives before others. To be "righteous" means being just, fair, equitable, and honest in how you deal with others. **Credibility in ministry can stand or fall right here because the just man will reflect the character of God Himself!**

QUOTE: The word "holy" is not the usual word for holiness, though it has the same basic meaning. It carries the idea of pure and unpolluted. This is the man committed to godliness and Christlikeness. He pursues a life untainted by moral pollution or stain. His life is a reflection of the Christ who has redeemed him and lives within him.

Promote the Right Passion

Finally, an overseer must be "self-controlled." This means having control over oneself and being in control of one's strength. We should have complete self-mastery over our passions and impulses, bringing the will under the control of a God we love and trust. Peterson says it is the man who has "a good grip on himself" (1:8 The Message). We monitor ourselves day in and day out, submitting our lives to the x-ray vision and CAT-scan detail of God's perfect Word. We are like the man who looks daily into the reflecting mirror of Scripture but does not forget "what kind of man he was" (Jas 1:24). This kind of self-control is only possible for the person who is mastered by the Word of God and led by the Spirit of God.

He Must Be a Man with Godly Convictions

He Must Be a Man with Godly Convictions

Titus 1:9

Paul then moves from the elder's personal qualifications to his ministerial and doctrinal qualifications.

False teaching will inevitably lead to false living.

Wrong belief will inevitably lead to a wrong life (behavior).

QUOTE: Paul believed we must have definite convictions both about truth and about the teaching of that truth. Again, there is no room, not one inch, for compromise.

Be Devoted to the Truth

This conviction is described as "holding to the faithful message as taught." It is possible to have the faithful (true, genuine) message but lose it or hold it haphazardly. It is possible to hold fast to what is *not* the true and faithful message because we leave what we were taught for something we think is better. **Being devoted to the truth, "holding fast the faithful word" (NASB), means respecting the Bible as the inspired and inerrant Word of God. It means affirming the Bible's priority, authority, and sufficiency for what we believe and how we will live. It means the minister of God places himself gladly and willingly, and in full submission, under the Word. He is a Word man, a Word minister, a Word-constrained and captivated slave. He will preach this Word and only this Word.**

He would never think of standing before a congregation and doing anything less than proclaiming the Word of God. He will honor *what* God has said, and he will honor *how* God has said it. Bottom line: he will be an expositor of Holy Scripture.

Be Diligent to Teach

The aim of a pastor holding fast to the Word of God is "*so that he will be able both to encourage with sound teaching and to refute those who contradict it.*" Sound teaching may be the heart of Titus. The phrase occurs four times in the New Testament, *all* in the pastorals, with two of those in Titus. Literally it is "healthy teaching."

Again, if there is healthy teaching, then there can be sick, weak, even deadly teaching.

With sound doctrine, healthy teaching, we "exhort" and "encourage." Faced with false, weak, sickly teaching that "contradicts" by compromise, opposition, or neglect, we "refute" with sound doctrine.

The faithful elder is both a teacher and a defender, a preacher and a physician. Constantly and consistently he takes up the task to comfort and confront, admonish and attack. To confront and expose false teaching will not make us popular. To expose the false teachings, half gospels, and deceptive messages of a "prosperity theology," "open theism," or old-fashioned liberalism now dressed up as a new or generous orthodoxy will not win us the applause of men. Lest we think this too harsh, we must recall what Paul says in Romans 16:17, "Watch out for those who cause dissensions and obstacles contrary to the doctrine you have learned. Avoid them."

No, ours is a biblically balanced and theologically balanced agenda. **We encourage. These are our positive theological affirmations. We refute. These are our negative but necessary, apologetical, and polemical refutations.**

We understand the danger of swallowing theological poison, especially when it is sugarcoated!

Our godly convictions are not for sale.

They are not candidates for compromise. However, to take on such an assignment, **our lives and our message better match up.**

[Colossians 1:28](#) is a great summary of this balanced approach: "We proclaim Him, warning and teaching everyone with all wisdom, so that we may present everyone mature in Christ."

Conclusion

In his classic ***The Reformed Pastor, Richard Baxter*** wisely warns, ***"Take heed to yourselves, lest your example contradict your doctrine,... lest you unsay with your lives what you say with your tongues; and be the greatest hinderers of the success of your own labors"*** (*Reformed Pastor*, 63, 67-68).

The faithful pastor must have no part in such a contradiction. For the glory of God and the good of His people, his life will

match his belief; what he believes will connect with how he lives. Then he will be a leader worth trusting. Then he will be a leader worth following.

Reflect and Discuss

1. How are church leaders like CEOs? Considering the nature of a church and God's definition of success, how are church leaders different from CEOs?
2. Which leaders in your church are comparable to biblical elders, and which to deacons? Should anything in your church structure be changed to make it more biblical?
3. Why is faithfulness in marriage so important for a church elder? What is the connection between sexual purity and suitability for leadership in secular organizations?
4. Do you know a man who seems to be leadership material, but his children are rebellious? How is he attempting to deal with them? Are the challenges he faces in his family different from what he would encounter in a church? How so?
5. What is the difference between being blameless and being perfect?
6. If an elder is ultimately accountable to God, how does he also serve people? How do people benefit if their elder is obedient to God? How is a leader's accountability to God evaluated and enforced?
7. Should an elder be permitted to drink wine with meals? Beer with friends? Why? Are elders held to a different standard than the rest of the church? Why?
8. What is the difference between viewing ministry as a profession and as a calling?
9. How are the good characteristics in [Titus 1:8](#) related to having the "mind of Christ" ([1 Cor 2:16](#))?
10. Do you know elders who love the Word but are not good at teaching it? Do you know any who are talented teachers but who do not know the Word well? Which is more beneficial? Which is more dangerous?
11. What might a church become if the elders fail to encourage? What if they fail to refute?

- Christ-Centered Exposition

Key Quotes from Richard Baxter's: ***"The Reformed Pastor"***

“To bear with the vices of the ministry is to promote the ruin of the Church; for what speedier way is there for the depraving and undoing of the people, than the depravity of their guides?”

“Brethren, I earnestly beseech you,... for the sake of your people’s souls, do not slightly slobber over this work, but do it vigorously, make it your great and serious business.”

“Many have warned others that they come not to that place of torment, while yet they hastened to it themselves: many a preacher is now in hell... Believe it, brethren, God never saved any man for being a preacher.”

“...no man that hath not the vitals of theology, is capable of going beyond a fool in philosophy. Theology must lay the foundation, and lead the way of all our studies.” “If you see not yourselves and all things, as living, and moving, and having being in God, you see nothing, whatever you think you see.”

We must study as hard how to live well, as how to preach well.”

“Stretch your purse to the utmost, and do all the good you can. Think not of being rich... What if you do impoverish yourselves to do a greater good; will this be loss or gain? If you believe that God is the safest purse-bearer, and that to expend in his service is the greatest usury, show them that you believe it.”

In pursuing one’s way, the lighter one travels the better.”

Believe it sirs, God is no respecter of persons: he saveth not men for their coats or callings; a holy calling will not save an unholy man.”

“Take heed... because the tempter will more ply you with his temptations than other men. If you will be the leaders against the prince of darkness, he will spare you no further than God restraineth him. He beareth the greatest malice to those that are engaged to do him the greatest mischief.” “... he hates the leaders... more than the common soldiers: he knows what a rout he may make among them, if the leaders fall before their eyes.”

“Take heed then brethren, for the enemy hath a special eye upon you.”

O what a conquest he hath got, if he can make a minister lazy and unfaithful.”

“Take heed... your sins have more hypocrisy in them than other men’s... ‘a great man cannot commit a small sin.’”

“If you be indeed Christians, the glory of God will be dearer to you than your lives.”

“...all unsanctified men, of whatsoever rank or profession are the servants of Satan, and the subjects of his kingdom; it is he that ruleth in their hearts... O how many such traitors have been in the Church of Christ in all ages, who have done more against him under his colors, than they could have done in the open field. Alas! How many such wolves have been set over the sheep?”

“Publicans and harlots do sooner enter heaven than Pharisees,

We and all we have are God’s, and should be employed to the utmost for his service. It is inhuman cruelty to let souls go to hell... I might do much to prevent their misery, if I would but a little displease my flesh...”

I am frequently forced to neglect the further increase of knowledge in the godly, because of the lamentable necessity of the unconverted...

Augustine: 'He cannot die badly who lives well; and scarcely shall he die well who lives badly'

Show the people the commands of God obliging us to do what we do...

Study hard for the well is deep and our brains are shallow...

“All our teaching must be as plain and simple as possible. He that would be understood must speak to the capacity of his hearers.”

***** “Truth loves the light, and is most beautiful when most naked.” *****

“It is at best, a sign that a man hath not well digested the matter himself, if he is not able to deliver it plainly to others.”

“God, that thrust out a proud angel, will not entertain there a proud preacher.”

“It is this pride at the root that feedeth all the rest of our sins.”

“Too many ministers are too proud to learn. Humility would teach them another lesson.”

“We must be serious, earnest and zealous in every part of our work. It is no small matter to stand up in the face of a congregation, and to deliver a message of salvation or damnation... It is no easy matter to speak so plainly that the most ignorant may understand us; and so seriously that the dearest hearts may feel us; and so convincingly, that the contradicting may be silenced.”

“If our words be not sharpened, and pierce not as nails, they will hardly be felt by stony hearts.”

“We must feel toward our people as a father toward his children: yea, the tenderest love of a mother must not surpass ours. They should see that we care for no outward

thing, neither wealth, nor liberty, nor honor, nor life in comparison of their salvation.”

“Friendship must be cemented by piety. A wicked man cannot be a true friend. If you be their best friends, help them against their greatest enemies. Think not all sharpness inconsistent with love...”

“What a great honor it is to be a door-keeper in the house of God!”

“Let us hear these arguments of Christ, whenever we feel ourselves grow dull and careless: Did I die for these souls, and wilt not thou look after them? Were they worth my blood, and are they not worth thy labor? Did I come down from heaven to earth, to seek and save that which was lost; and wilt thou not go next door, or street, or village, to seek them? How small is thy condescension and labor compared to mine!”

How few ministers do preach with all their might... Remember they must be awakened or damned, and that a sleepy preacher will hardly awaken drowsy sinners.”

* “Speak to your people as to men that must be awakened, either here or in hell.”

Satan will not be charmed out of his possession: we must lay siege to the souls of sinners...”

“It is not we, but Christ who hath made and imposed these laws which you call severe... must God let the souls of your neighbors perish, to save you a little labor and suffering...”

“Christ will not... conceal his seeming hard terms from men to entice them to his service; but he will tell them of the worst, and then let them come or not, as they choose.”

“The willfulness of the people will not excuse us from our duty. If we offer them not our help, how do we know who will refuse it? Offering it is our part, and accepting it is theirs.”

Richard Baxter —

*'I preached as never sure to preach again,
and as a dying man to dying men.'*

Quotes from “*Spiritual Leadership*”

(by Richard Blackaby)

Ch.5: The Leader’s Character

(A Life That Moves Others To Follow)

The predominant challenge for leaders is how to get people to follow them.

Leaders without followers are not leaders.

Many would-be leaders fail because they cannot inspire people to follow them.

The greatest challenge is often becoming the kind of person others want to follow.

Some have resorted to developing the appearance of a leader rather than developing the character of a leader.

It has never been easier to create the “image” of a leader than it is today.

A. Illegitimate Sources of Influence

1. The catch word for leadership today is “influence”
2. Personal influence can come from several sources, some legitimate and others illegitimate.

3. Three illegitimate ways people gain influence:

i. Position

- 1. If any leaders should not rely on their position for their influence, it is spiritual leaders.**
2. Spiritual leadership is based on the work of the Holy Spirit and on spiritual character.
3. Graduating from seminary does not make one a spiritual leader.
- 4. Holding a leadership position in a Christian organization does not automatically come with God's anointing.**
- 5. Some leaders pursue influence by using force and manipulation. Such insidious bullying carries disastrous consequences.**

ii. Power

- 6. To impose authority and submission on people is to risk losing valuable personnel.***
- 7. Pastors who bully their people into submission will eventually find themselves in one of two positions:***
 - 1. Preaching to empty seats***
 - 2. Searching the want ads***
8. Spiritual dictatorships can be the most oppressive form of tyranny
- 9. Cult groups demand absolute obedience to their leaders. They denounce independent thought... Nothing could be more unbiblical!***

5. *Scripture is clear that all people must give an account to Christ for everything they have done, regardless of who told them to do it (2 Cor. 5:10)*
6. *Obeying a leader is not equal to obeying God.*
7. *People who obey leaders as though they were responding to God are in danger of committing idolatry.*
8. *Leaders who begrudge people the opportunity to seek God themselves and who do not actively teach their people how to hear God's voice have disqualified themselves as spiritual leaders.*

iii. Personality

1. *People often follow leaders strictly because of their charisma and winsome personalities.*
2. *Leaders must offer more than charm. Followers need competence and a sense of direction from their leaders.*
3. *Collins says in "Built To Last" that the thought that organizations need charismatic, visionary leaders is a myth.*
4. *On the contrary, such leaders can be detrimental to long term health because their departure often creates demise.*
5. ***Great leaders build great organizations, not necessarily great reputations.***
6. *Christ said He would build His church (Matthew 16:18)*
7. ***Personality without purpose and charm without competence are recipes for ruin.***
8. *Pastors who function more on personality than on true leadership qualities rarely stay in one place for long. They seldom accomplish anything of substance. They make great first impressions but rarely leave lasting results.*

B. Legitimate Sources Of Influence

a. God' s Authentication

- i. The first and most important test of legitimacy for spiritual leaders is God's authentication.*
- ii. Leaders who become preoccupied with defending themselves and their reputations display an acute lack of faith (or a guilty conscience), for they do not trust God to authenticate them as spiritual leaders.*
- iii. Likewise, true leaders do not despair when people conspire against them. Those who are secure in their relationship with God know that the antagonism of their fiercest foe cannot prevent them from achieving God's purposes for their lives (Rom. 8:31).*
- iv. Leaders do not have to prove God is guiding them. God's presence will be unmistakable.*
- v. Jesus exemplified the unpretentious life. The only person in history with justification to exalt Himself... Yet He chose to live and die in extreme humility.*
- vi. When spiritual leaders pursue the praise and respect of others, they may achieve their goal, but they also have their reward in full.*
- vii. Those who seek God's affirmation receive a true and lasting honor... There is no comparison.*
- viii. When God chooses to exalt one of His servants, the world sits up and takes notice (Genesis 21:22; 1 Kings 10:1-10)*
- ix. Leaders who continually present new ideas and visions for the future but who never see those dreams come to fruition are clearly presenting their own visions and not Gods.*

- x. ***It is imperative for spiritual leaders to evaluate their lives to determine whether God is confirming their leadership. There should be ample evidence of God's affirmation.***
- xi. *When God affirms a leader, God will vindicate that person's reputation over time.*
- xii. *Criticism is not necessarily a sign of poor leadership. It may stem from people resisting God rather than rejecting the leader.*
- xiii. ***A sure sign that God's presence is in a leader is "changed lives." When someone leads in the Spirit's power, lives are changed.***
- xiv. *When God-inspired leadership is active, others recognize God as the driving force behind the leader's agenda.*
- xv. *Leaders who are led by God will be willing to lead their people to accept God- sized assignments.*
- xvi. ***The unmistakable mark of leaders who are authenticated by God is that they are like Christ and those who follow them become more like Christ***
- xvii. *A person is truly a spiritual leader when others are moved to be more like Christ.*
- xviii. *How does one attain God' s authentication?*
 - 1. *The key lies not in the leader but in God.*
 - 2. ***There is nothing a leader can do that will guarantee God's affirmation.***
 - 3. *All a leader can do is submit to God's call.*
 - 4. ***Some spiritual leaders try to be more committed, when what they need to be is more submitted.***
 - 5. ***There is a significant difference between a personal determination to try harder and a complete abandonment of one's self to God's purposes. The***

former rests on people and their commitment; the latter relies on God and His sufficiency.

6. *All spiritual leaders have a point in their lives when they yield to Christ as their Lord & Savior, but the greatest leaders also have subsequent encounters with Christ in which they fervently, unconditionally yield every aspect of their live to Him.*

b. Encounters With God

- i. *People do not choose to become (true) spiritual leaders.*
- ii. *Spiritual leadership flows out of a person's vibrant, intimate relationship with God.*
- iii. *You cannot be a spiritual leader if you are not meeting God in profound, life-changing ways.*
- iv. *A deepened sense of yielding everything to the lordship of Christ has been the turning point for many of history's greatest spiritual leaders.*
- v. *The common factor with many great leaders is their total submission to God.*
- vi. *Many would-be spiritual leaders do not need to be more "resolved to seek God's will;" they need to be more "yielded in faith to trust God and to do His will."*
- vii. *With an absolute submission to God's will comes a profound assurance of God's presence.*
- viii. *Great spiritual leaders are determined to hold nothing back from Christ's absolute lordship. Sadly, most spiritual leaders never reach this depth of submission.*
- ix. *God continues to look for those who are radically yielded to Him so He may reveal His power to a watching world.*

c. Character/Integrity

- i. *Most leadership experts agree, character/integrity is foundational to leadership success.*
- ii. ***Employees have counted honesty in their leaders as more important than vision, competence, accomplishments, and the ability to inspire.***
- iii. *Integrity is mutually desired by employers and employees*
- iv. ***Leadership is ultimately based on trust.***
- v. *Another term to describe integrity in a leader is “credibility.”*
- vi. ***Credibility is the foundation of leadership – period!***
- vii. ***The ultimate test of leaders’ credibility is whether they do what they say.***
- viii. *Spiritual leaders, of all people, ought to be known for their honesty. Yet many are not. There is a cynical suspicion among much of the public that most prominent spiritual leaders are hypocrites.*
- ix. *When people see their leaders stretching the truth or strategically glossing over problems, they lose confidence in that leader.*
- x. ***Followers don’t expect their leaders to be perfect, but they do expect them to be honest.***
- xi. *“Integrity in all things, precedes all else.” - Max DePree*
- xii. *Followers must be whole-heartedly convinced of their leader’s integrity.*
- xiii. ***Integrity means being consistent in one’s behavior under every circumstance, including unguarded moments.***
- xiv. *If leaders are honest and moral in public, but discard those standards in private, their lives lack integrity.*
- xv. ***When leaders have integrity, their followers always know what to expect.***

- xvi. *The Bible is filled with promises for the person of integrity... (Proverbs 2:7; 10:9; 20:7; Psalms 26:1-2; 2 Peter 3:14)*
- xvii. *Conversely, people who prove themselves deceitful in one area of life are equally capable of being deceitful in other areas!*
- xviii. *People without integrity fail to gain people's loyalty.*
- xix. *An unmistakable sense of authority accompanies leaders with integrity.*

d. A Successful Track Record

- i. *Few things bring a leader more credibility than consistent, long-term success.*
- ii. *Leaders cannot demand respect... they can only earn it.*
- iii. *The problem is that many would-be spiritual leaders want people's respect without first establishing a history of success.*
- iv. *People have a right to examine their leader's track record...*
- v. *There are no substitutes for experience. You cannot lead out of someone else's experience.*
- vi. *Be weary of "potential" without supporting track records.*
- vii. *New leaders should first tackle smaller projects that can be completed successfully. When people experience a string of small victories, they will be more willing to attempt something larger.*
- viii. *The first place to demonstrate small triumphs is in the leader's self-mastery.*
- ix. *God is sequential in the way He develops leaders. Those who prove themselves faithful with little will receive more*

from God. Conversely, those who squander the initial responsibilities God gives them will not be trusted with more.

- x. *Read the story of the three servants... Matthew 25:23ff*
- xi. *Too many people want to bypass the small assignments and get right to the big jobs – the ones with the influence and prestige.*
- xii. *God doesn't work that way!*
- xiii. *“More” in God's economy may mean that God entrusts them with a more difficult assignment, or greater suffering.*
- xiv. *God's Son received the highest assignment and it culminated in a cross...*
- xv. *Followers are much more motivated to support leaders who demonstrate faithful service to God. The evidence that God has honored such leaders serves to solidify their credibility.*
- xvi. *Leaders who fix their gaze on the horizon, hoping for something better rather than focusing on the tasks at hand, are unworthy to hold their current positions.*
- xvii. ***It is crucial for those in spiritual leadership to recognize what “success” means in God's kingdom.***
- xviii. *Sometimes a tactical retreat can be a success...*
- xix. ***God gauges success in terms of faithfulness and obedience, not in terms of dollars or status.***
- xx. *The measure of a leader's success is whether they moved their people from where they were to where God wanted them to be.*
- xxi. ***The measure of leaders' success is whether or not they accomplished God's will.***

- xxii. ***The accomplishment of God's will is the only complete and infallible indication of success.***
- xxiii. *Leaders who have been faithful can even lose a war successfully! They can rest assured that God will reward them in His own way and in His own time.*

e. Preparation

- i. ***Preparation brings profound confidence to leaders.***
- ii. *The most successful leaders have been the ones who did their homework thoroughly.*
- iii. ***Leaders can make momentous decisions with confidence if they are adequately prepared.***
- iv. *Spiritual leaders carefully study their church's past in order to identify the way God has been leading to date.*
- v. ***Preparation for leadership also involves training. Good leaders take time to learn.***
- vi. *Leaders who make the effort to obtain proper training are not only better prepared for their leadership role; they also have more credibility with those they lead (Proverbs 22:29).*
- vii. *Those who cannot carry through with their training often prove they cannot stick with assignments and jobs later in their careers.*
- viii. ***The way people handle their preparation for leadership is a strong indicator of what kind of leader they will eventually be.***
- ix. *A good education trains leaders how to think for themselves. The ability to think will hold leaders in good stead regardless of what new or unforeseen challenges they encounter.*

- x. *While there are some well-documented stories of “drop-outs” who “made it big,” these are the exception, not the rule. Most great leaders have taken time to properly prepare themselves at the outset of their calling.*
- xi. Thinkers lead with their minds. They cut new paths through traditional ways of thinking and solving problems. They envision new paradigms. They offer fresh insights into effectiveness.***
- xii. *It has been the thinkers who have exerted the longest-lasting influence on world history.*
- xiii. Significant leadership does not come primarily by “doing,” but by “thinking.” Society-shaking, world-changing, history-making thought is NOT produced by lackadaisical, lazy minds.***
- xiv. *Spiritual leaders who have made a lasting difference:*
 - 1. ***Diligently studied the Scriptures***
 - 2. ***Persistently sought to know God***
 - 3. ***Relentlessly pursued His will for themselves & others***
 - 4. ***Discipline their minds to think***
 - 5. ***Understand their ways are not God’s ways (Isa. 55:8-9)***

C. Conclusion

- 1. *Legitimate Sources of Influence:*
 - i. *God’s authentication*
 - ii. *Encounters with God*
 - iii. *Character/Integrity*
 - iv. *A Successful Track Record*
 - v. *Preparation*
- 2. *Illegitimate Sources of Influence:*

i. Position ii. Power

iii. Personality

3. Every leader should periodically take a leadership inventory... ask yourself:
 - i. Why are people following me?
 - ii. Do they see the activity of God in my life?
 - iii. Do they recognize in my character and integrity the mark of God?
 - iv. Do they sense that God is with me?
 - v. Do I have a track record of success?
 - vi. What is it about me, if anything, that causes people to want to follow me?
4. **Spiritual influence does not come automatically, haphazardly, or easily... It is not something which leaders can insist... It is something God must produce in you.**

Ch. 6: The Leader's Goal

(Moving People On To God's Agenda)

Leaders must ask themselves: "Where should this organization be going?"

It is amazing how many leaders become so focused on the journey they lose sight of the destination. Some leaders confuse the means-to-the-end with the end itself.

If leaders do not clearly understand where their organization is and where it should be going, they will be unable to lead effectively.