

Titus 1:5-6
Biblical Congregational Leadership part 1

Introduction: The Cretans claimed their island to be the birthplace of all the gods, and the burial place of Zeus. Zeus had the reputation of being immoral, lacking sober-mindedness, and a liar. Godly church leadership in a godless culture.

Paul left Titus on Crete as his representative (apostolic delegate). This letter gives Titus the necessary written credentials to accomplish his task. This personal letter anticipates a public audience (note “all of you^{pl}” at the end of 3:15).

1) Why did Paul want Titus to stay in Crete?—1:5 ⁵ *For this purpose I left you in Crete, so that you ...*

- Crete (OT Caphtor) is an island slightly larger than modern Israel (30x150)
- a) To do what?
 - i) Generally: to correct a deficiency—*should set straight what is lacking* (unfinished),
 - (1) Verb used of setting and straightening broken limbs.
 - (2) Finish the things that Paul did not get completed during his brief first visit (Acts 27:7-13) nor his apparent second visit after his release from his first imprisonment (i.e. after Acts). See also Acts 2:11 for another possibility of Cretans hearing the Gospel.
 - ii) Specifically: to provide qualified leadership—*and (should) appoint elders in every city*,
 - (1) Compare Acts 6:3, 14:21-23 and 2 Cor. 8:19 for other examples of similar selection process. Apparently, the congregations were young enough to not yet have elders.
 - (2) Elders (1:5) are synonymous with overseers (1:7). **Elder** emphasizes the dignity and assumed maturity of the office, while **overseer** emphasizes supervisory or administrative part of the work of shepherding God’s flock. See Acts 20:17, 28.
 - (3) The deacons are not noted, indicating more primitive churches.
 - (4) The need for qualified leadership is crucial in light of the false teachers in Crete (1:10-ff).
- b) How is Titus to do these things? *as I* (emphatic) *directed* [*diatasso*] *you*,
 - i) Paul himself directed Titus authoritatively to do these two tasks on Crete.
 - ii) Paul did not leave Titus to figure it out for himself. This verb was used to detail the provisions set forth in someone’s will.

2) What three characteristics head the list of qualifications for pastors?—1:6 ⁶ *if* [1st class condition, assumed true] *anyone is ...*

- a) Generally: a man of integrity—*above reproach* [*anegkletos*]
 - i) Without a legitimate indictment
 - ii) Unqualified leadership brings disrepute upon a congregation.

- iii) It does not mean that they are sinless, but if they do minor wrongs, they are prompt to make it right by confession to God, by apology to the person(s) wronged, and by restitution, if possible. (MacDonald)
- b) Morally—*a man of one woman* [aner mias gune]
 - i) Loyal to his wife, if he is married. This does not speak to a necessity of being married or being prohibited because he is divorced or widowed, remarried, or polygamous.
 - ii) This addresses the issue of having no inappropriate relationships with another woman, inside or outside the congregation.
- c) Family—*having ... children* [teknon] whose lives are characteristic of certain qualities
 - If the second qualification teaches he must be married, then the third must teach that he and his wife **must** have children.
 - i) Positive
 - (1) *Faithful* [pistos]
 - (a) Some translate this as “believing”, thus saying that all pastors’ children must be Christians.
 - (b) It seems to refer to the pastor’s children as being faithful and loyal
 - ii) Negative—*not in an accusation* [kategoria] ...
 - (1) Reverence toward God—*of debauchery* [asotia]
 - (a) Compare Luke 15:13; Ephesians 5:18 and 1st Peter 4:3-4
 - (b) Recklessly squandering ones resources, often associated with the sinful use of alcohol, sex, or drugs
 - (2) Respect toward parents—*or insubordination* [anupotaktos].
 - (a) Out of control, with a flagrant disregard for the father’s authority
 - (b) Used of horses and oxen who refused the yoke.

3) Things for us to remember:

- a) To preserve the doctrinal integrity of the Cretan congregations in a godless culture, they must have Biblically qualified leadership.
- b) The household of a man is the training ground for Christian leadership. How he cares for his children in a godless culture illustrates how a man will care for God’s flock in a godless culture (1st Timothy 3:4-5).