

Titus 1:7-9  
Biblical Congregational Leadership part 2

**Introduction:** This expands in greater detail the qualifications noted last time.

- 1) **What is a pastor obligated to be?—1:7-8** <sup>7</sup> *For it is necessary for an overseer* (same office as elder, pastor; the one responsible to see that things are done in the correct way; guardian, supervisor) *to be ...*
  - a) **GENERALLY**—*above reproach* [anegkletos] *as God's steward* [oikonomos],
    - Repeated from 1:6
    - i) There may be some within the congregation who are suspicious of anything a pastor does, but the suspicions are not to be legitimate.
    - ii) The congregation belongs to God, not the elders; they are stewards of His flock, responsible for business administration/management and are accountable to God for how they handle His affairs
    - iii) Both the flock and shepherd are God's possessions.
  - b) **NEGATIVELY**—five qualities he must not have
    - i) *not self-pleasing* [authades]—not stubborn or headstrong, does not demand his own way, is not obstinate or self-assertive, is not seeking to satisfy his own appetites, is not self-centered, is not reckless with the rights, feelings, and interests of others
    - ii) *not prone to anger* [orgilos]—he recognizes and controls his anger  
(1) Anger is a common response to stress, conflict, or disagreement.
    - iii) *not addicted to wine* [paroinos]—he does not demonstrate a lack of self-control in relation to drinking; refers not so much to drunkenness but to his lack of self-control, gluttonous indulgence
    - iv) *not quarrelsome* [plektes]—does not intimidate, abuse, or assault anyone physically or verbally, no verbal bullying; sometimes related to excessive drinking (previous trait); not someone who is determined to argue or fight
    - v) *not greedy for gain* [aischrokerdes]—content and generous with what he possesses, financial stewardship and integrity, not adapting his teaching to his hearers in order to get more from them
  - c) **POSITIVELY**—six qualities he must have <sup>8</sup> *but ...*
    - i) *hospitable* [philoxenos]—willingly invites others into his home to express Christian love, a friend of strangers  
(1) This refers to housing, feeding, and treating graciously travelers needing a place to stay. (Keener)
    - ii) *a lover of good* [philagathos]—ready to do what is beneficial to others, a friend of good people, good works, and good things
    - iii) *sober-minded* [sophron]—balanced in his judgment and emotions, free from rash decisions or behavior, curbs his desires and impulses, stability of mind and purpose, marked by a serious awareness of his responsibility
    - iv) *just* [dikaios]—lives upright (fair and honest) with people in accordance with God's standards, no "playing favorites", law-abiding

- (1) Such a man is easy to do business with, is trusted in delicate matters, and unswayed by personal interest or social pressure.
- v) *holy* [hosios]—unpolluted as he clings to God and to His Word
- vi) *self-controlled* [egkrates]—having a firm hold over one's desires, demonstrates self-restraint, one who keeps his will loyal to God's will

**2) When is a pastor to be this way and why?—1:9**

- a) When? <sup>9</sup> *while adhering to the trustworthy word according to the teaching,*
- i) Persistently learning and clinging to the orthodox standard of what he was taught
- b) Why is he to adhere to the faithful word? *so that he may be able* (in terms of knowledge and commitment) *both ...*
- i) **POSITIVELY**—feeding the flock (those willing to learn)—*to exhort* [parakaleo] *in sound doctrine*
- (1) To come alongside and say what needs to be said about healthy doctrine
- ii) **NEGATIVELY**—drive away wolves (those unwilling to learn)—*and to convict* [elengko] *those who are contradicting* (sound doctrine).
- (1) To skillfully lay out the evidence and bring a guilty verdict against the obstinate and argumentative person
- (2) This shows the reality of opposition in pastoral ministry
- iii) The pastor must not only feed the flock but he must also drive away the wolves.

**3) Things we need to remember:**

- a) These traits are indispensable for all elders.
- i) If we neglect these qualities, not only will the church, God's household, not be properly led and managed, but it will also be rendered vulnerable to the influence of false teaching, worldliness, and a variety of countervailing cultural and social trends. (Kostenberger)
- b) These traits are possible only by the grace of God.
- c) Right character leads to right conduct.