

September 13, 2020 - I Timothy 3:2-7 - “The Qualifications of a Pastor” — pt. III

Introduction

Jerome was probably the greatest Christian scholar in the world by his mid-30s. Possibly the greatest figure in the history of Bible translation, he spent three decades creating a Latin version that would be the standard for more than a millennium. He was a biblical scholar and whose translation of the bible into Latin was a turning point moment in Christian history. In 394 AD he sent a circular letter rebuking churches in those days for their hypocrisy. They were showing more concern for their buildings than for the careful selection of their church leaders. He stated: “Many churches build nowadays; have their walls and pillars of glowing marble, their ceilings of glittering gold, and their altars with jewels. Yet the choice of Christ’s ministers, no heed is paid”. The eldership is not some sort of “honor position” given to reward men for their years of hard work, but it is a work in and of itself. Their work is to be confined to the local congregation over which they rule. Today we continue with the remainder of those 16 characteristic of a good pastors and leaders.

I. Good behavior.

1. The idea here comes from the Greek word *kosmion* / *ko'-sme-os* which comes from the root word *kosmos*, which means the system of life that is the system of the world. It is an ordered system, and we live in that order. The pastor is controlled by that inner order, that well-disciplined spirit. As a result, he knows how to line up his priorities, and it shows in the order of his life. His life is orderly. You see the discipline of his heart and mind in the discipline of his duties and his action.

We are not to have a chaotic lifestyle but an ordered lifestyle. The work of the overseer in the church is a work of administration; it’s a work of managing others; it’s a work of overseeing; it’s a work of putting things in their proper place.

II. Given to Hospitality-

1. The word *philoxenos* / *fe-lo'-kse-nos* – *philo* comes from *phileō* to show affection and *xenos* means stranger. This is a frequently commanded attribute of Christian character. Back in Romans chapter 12, verse 13, as Paul is laying down some of the behavior patterns of believers he talks about being given to hospitality as a mark of one who embraces Christ. Hebrews 13:2 says, “Don’t be forgetful to entertain strangers, for some in so doing have entertained angels unawares.” persecution, poverty, orphans, widows, traveling Christians – it made it necessary, in ancient days, to open the home.

In the Christian church, there were wandering teachers and preachers; they needed hospitality. There were many slaves who had no homes of their own. It was a great privilege to have them come into a Christian home

III. Apt to teach.

1. Here is the only qualification given in the entire list related specifically to the function of a pastor, elder or overseer: skilled in teaching – didaktikon. It means skilled in teaching. It is used only here and in 2 Timothy 2:24. He is to be a skilled teacher; that's the bottom line. God did not intend for all of us to be teachers in the formal life of the church. All of us are to be teachers in the informal life of the church, sharing truth within the association of our influence but not all of us have been called to teach. Look at Ephesian 4:12...it is a must.

IV. List of negative: Not given to wine

1. This is the seventh in the list of qualifications of moral character for one who leads the church. The word is *paroinos* and it basically means a drinker – “not a drinker.” It isn't a reference to someone who drinks unto drunkenness; that's obvious. It wouldn't have to include drunkenness; anyone would know that a drunk was not fit to lead the church. You can go back to the word “temperate,” and we saw there the idea of wineless. But here it's another idea. There it has to do with his watchfulness and his clear headedness, and his alertness. Here it has the idea of his associations. He is not a drinker; he doesn't frequent bars and taverns and inns.

That's why in Proverbs 31 it says wine is not for kings and princes, and that's why in Leviticus 10:9 it says it's not for priests. Anybody in spiritual leadership stays away from anything that blurs their vision. In Isaiah 56:9, listen to what it says, and Isaiah 28:7, for a moment.

2. Not a striker, meaning he is not violent. This is a man who is not given to violence either publicly nor privately; a man who can let God fight his cause.

3. He is not greedy of filthy lucre, that is to say he is not greedy for money. Originally, money obtained dishonestly. For example...This term comes from the Bible (Titus 1:11), where it refers to those who teach wrongly for the sake of money.

4. Patient- The kind of man who takes Jesus as his example who is meek and gentle and he is not the acting like the latest action hero.

5. Not a brawler is one who is not quarrelsome: The kind of person who is not always fighting over something or other.

6. Not covetous: This is a more encompassing thought than merely *greedy for money*. The covetous man is never satisfied with anything, always demanding something more or different. A man who is constantly *dissatisfied* is not fit for leadership among God's people.

7. Who rules his own house well: The godly leader demonstrates his leadership ability first in his own home; Paul recognized that it is in the home where our Christianity is first demonstrated. Leadership in the church is centered on successful spiritual leadership in the

family. There are several things here. One, he must rule well his own house. That means his children, his servants, if he has any, his resources, his assets, his bank account. How does he do in managing all the resources that are a part of a household? Paul asked a very sensible question that would help leadership with a decision based on his home. For if a man knows not how to rule his own house, how shall he take care of the church of God

8. Not a novice- New converts should not be given leadership so quickly. The leader should be well past the novice stage in their spiritual development. *Novice* is literally “newly planted.” When someone first comes to Jesus, it isn’t good to put them into a place of leadership until they have been allowed to grow long enough to put down some deep roots. “Novices can be bold and impetuous some are puffed up with foolish self-confidence, as though they could fly beyond the clouds.” The issue here is if you lift up a new convert in the church and give him a position with other mature, godly men, he’s going to have a battle with pride. That’s the issue. “Lest being lifted up with pride” – puffed up – “he fall into the condemnation of the Devil.”

9. Last having a good testimony: These characteristics must be evident to all, even unbelievers to see. The potential leader must be a good Christian *outside* the walls of the church. That little phrase “good report” – *kalos* is good. It means not only good inwardly but good outwardly. It not only means that he’s got character, but it means he has a reputation that is good; on the outside as well.

Conclusion:

God distinguishes these men their moral character, their family life, their maturity, and their reputation. Folks, these are the kind of people that must be in leadership. God want these kinds of men in leadership in the Church that was purchased with the blood of his son.