



## Protecting the Minister's/Worker's Moral Purity 1 Timothy 3 & Titus 1

*1 Timothy 3:1-3*

*1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.*

*Titus 1:6-8*

*6 An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7 Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. 8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.*

It is self evident these words and phrases are communicating that the Christian worker must be morally strong and full of godly character.

1. Above reproach, 1 Tim. 3:2

It means one whose behavior or character cannot be attacked by anyone. It is so pure that no one could take hold of it and say "see, he is guilty of poor character".

2. Blameless, Titus 1:6

This word means, after careful examination of the man's life no criminal, immoral, or unspiritual charge or negative manner of life can be brought against him. It does not imply perfection, but rather "manner of life". Lk. 20:20

3. Husband of but one wife, 1 Tim. 3:2; Titus 1:6

Literally, "a one woman man". It means one who is totally committed to one wife. Because these qualifications are clearly focusing on character issues, we can dismiss the idea that Paul is requiring an elder to be married, or that if his wife has died he can't remarry. He has in mind the issue of solid dedication to his marriage, if he is married.

4. Temperate, 1 Tim. 3:2

To be of a sober or appropriately serious attitude of life, as relates to the important issues of life. One whose life conveys a clear presentation of one who values wise living.

5. Self-controlled, 1 Tim. 3:2; Titus 1:8

It refers to a quiet mind acting carefully and cautiously according to divine norms and standards as a normative mentality. The habitual inner self government, with its constant rein on all the passions and desires, which would hinder temptation from arising, or at all events from arising

in such strength as would overbear the checks and barriers which are opposed to it. It implies a thinking about oneself that is in alignment with reality, rather than an inflated opinion. It is evident in wise control of all fleshly passions and appetites.

6. Respectable, 1 Tim. 3:2

It describes one who disciplines himself and who may thus be regarded as genuinely moral and respectable. Carries the idea of the ordered, the self-controlled, the measured, the honorable, the disciplined, or the balanced life.

7. Not given to drunkenness, 1 Tim. 3:3; Titus 1:7

It is a compound word, meaning "beside" and "wine". The idea conveyed is that the bishop is not to be "one who is often beside wine". It refers to a state of drunkenness due to over indulgence. It is not a term that forbids all alcoholic consumption. The Bible, in general, does not forbid all alcoholic consumption. It is a term forbidding excess.

8. Not violent, 1 Tim. 3:3; Titus 1:7

It carries the idea of not striking back when provoked, and not using one's shepherding call in a bullying way. It implies a demand for gentle patient attitudes with the flock.

9. Gentle, 1 Tim. 3:3

Fair, reasonable, mild, and patient.

10. Not quarrelsome, 1 Tim. 3:3

Not disposed to get into a fight or argument. A composure that is marked by the ability to bring calming where normally an argument would arise.

11. Not a lover of money, not pursuing dishonest gain, 1 Tim. 3:3; Titus 1:7

Not one who loves money and the power it can give over people. Not one who is greedy for self gratification that is obtainable through money. It is an ugly shameful approach to money, that values it over people. This person would manifest a hireling spirit. A bishop is not one whose values can be bought off by manipulating church members who tithe. He is not to be one who accepts or rejects a ministry position primarily on the basis of whether it will provide him with the monetary benefits he desires.

12. Not overbearing, Titus 1:7

One who pleases himself, is self willed, and arrogant. The bishop who is self willed and arrogant will develop his own personal vision for the church and drive them to fulfill this vision. He will show little concern for their struggle in embracing his vision, and will be easily willing to drive out those who oppose him, rather than attempt to involve all in the vision.

13. Not quick tempered, Titus 1:7

A leader must be approachable, he must be a friend to everyone he comes in contact with and associate freely. He must have that overflowing compassion for those to whom he ministers and if anger marks his life his ministry will be nullified. This does not mean there can never be a manifestation of anger, but he must not be perceived or feared as one easily provoked.

#### 14. Upright, Titus 1:8

One who lives a godly lifestyle in alignment with God's righteousness. It doesn't mean sinlessness, but rather a clear lifestyle presentation that communicates a commitment to godliness and a life of continual repentance.

#### 15. Holy, Titus 1:8

As a character trait it is a man who sees the law behind the law, the holiness behind the standard. He's one who is so committed to eternal principles that can never be expressed in words or written laws. In his heart he longs for the understanding of the perfect ways of God.

#### 16. Disciplined, Titus 1:8

A rejection of the materialistic worldly philosophy of life, for a simple and personally disciplined lifestyle. A rejection of the worldly spirit of the age, whether in the use of money, the style of dress, the movies we watch, the behaviors we partake of, the morality we uphold.

From these notes we launch into a study of the importance of strong character in the life of the minister.

Character = Godliness in attitude and lifestyle.

Charisma = Giftings of the Holy Spirit.

It is critical for us to understand that God is not just looking for a minister who has several spiritual gifts as an evidence of their being qualified for ministry. Whether we are looking in the O.T. or the N.T., we can see that God was looking for a man or woman with godly character in conjunction with their giftings.

We need to see that God is looking for shepherds who have both Gifting/Charisma and Character to go along with that Gifting. Gifting without Character is an invitation to a Balaam ministry with its ultimate conclusion of ship-wreck.

#### I. The Old Testament Principle of Character & Charisma.

God desired to put His Spirit upon all of His people so that they might have the ability to perform His will in whatever supernatural way He chose to.

1. Num.11:24-29 When the day comes that the Spirit rest's on all the people of God they will move mightily in the Spirit.

Some questioned the right of Eldad & Medad to move in the prophetic. They had an inherent thinking that told them that only the most characterized people should be moving in the power of God, and they apparently weren't sure if these two had sufficient character. They were used to the character of Moses.

2. Dt.5:23-29 This is the cry of the Spirit. Have a heart for God and His ways. It promises great blessing.

Israel started well, with a heart for God at Mt. Sinai, and God would have poured out His Spirit on them, but their Character was weak; they turned and sinned against God, with the golden calf. Exo.32

There are too many golden calf ministries today!!! People who want all of the power but

aren't willing to take up their cross and allow it to produce true godly character in their lives.

3. Balaam is a terrifying example of one who apparently wanted the power of the Spirit, but had little if any interest at all in godly character.

Num.22 Balak, the king of Moab was afraid that Israel was going to do to his people what they had done to the Amorites, so he's looking for any way to defeat Israel. He knows of a powerful prophet named Balaam who lived in Pethor near the Euphrates river, and called for him to come and get a bad prophetic word against Israel. He offers him a sizeable sum of money, and you know the story.

Don Basham, in his book "Lead Us Not Into Temptation", discusses, on pp.57-59, the strange phenomenon of moving in the gifts of the Spirit, yet not having the character of the Spirit: We have mistakenly assumed the gifts and anointing of God are an endorsement of character.

Too often I've heard well-meaning saints say to faithful believers struggling to receive the gift of the Baptism in the Holy Spirit, "If you can't receive, there must be unconfessed sin in your life. The Holy Ghost won't come into an unclean vessel." As if by self effort any of us could ever become worthy to be filled with the Holy Spirit!

It's the same lie we heard as children reasserting itself in slightly altered form: "Be good and you'll go to heaven" becomes "Be good and God will give you an anointed ministry" or "Be good and God will give you spiritual gifts."

But as with salvation, so also it is with anointed ministries and spiritual gifts—they are neither deserved nor earned; they are graciously given in response to faith. (See Rom.12:6-8; I Cor.12:4-11; 14:1.) Sometimes after ministering the baptism of the Holy Spirit or healing or deliverance from evil spirits, I have been embarrassed to hear, "You must be a holy man to be able to do that!" As if by some personal merit I could earn a powerful ministry; personal merit has absolutely nothing to do with it! Scripture makes that basic truth so clear! Acts 3 contains the story of Peter and John ministering healing to the lame man at the Gate called Beautiful. When those who saw the miracle jumped to the wrong conclusion, Peter quickly corrected them: Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?...By faith in the name of Jesus, this man whom you see and know was made strong. It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see.

Peter repudiated the idea that his power or holiness had anything to do with the healing. Why was his disclaimer necessary? Because the Jews back then, just like many of us today, mistakenly believed that a man must be some kind of super-saint to have an anointed ministry. Not so! Any Christian minister or layman being used by God in some powerful way may be no better morally than any other believer in Christ.

Although most people tend to accept an anointed ministry or spiritual gifts as proof of a man's or woman's godliness, the Word of God insists it is Christlike character, not anointing or gifts, that determines true spiritual status. Remember, Jesus said, "Thus, by their fruit [not by anointing or spiritual gifts] you will recognize them" (Matt.7:20)

A woman once complained to me about a certain man in her church. "Brother Harry claims he has the gift of prophecy," she lamented, "but he still chews tobacco, and when he's mad he swears at his wife. How can such a man genuinely prophesy?" "I'm sure God would rather use someone who didn't chew tobacco or swear at his wife," I answered. "But if Harry is the only man in your church who has faith for prophecy, then he's the one God will use to bring forth

H is prophetic word ."

In 2 Cor.4:7 Paul writes: But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

What does the treasure represent? The wealth and riches, the supernatural grace of God toward the believer. But what does the treasure say about the jars of clay? Nothing except that the jars of clay contain the treasure. Such precious treasure in such humble vessels, Paul insists, is a reminder that the power is from God and we cannot make ourselves worthy of it."

4. Jer.31:31-34; Ezk.11:19-20; 36:26 The Promise of the Spirit is connected to the New Covenant Age.

The New Covenant promises not just Charisma (Giftedness) connected with the Spirit, but also Character. 2 Cor.3:1-5 The New Covenant is to touch and change a softened heart.

Gifts are only a means to this, they aren't proof that it has taken place.

He wants both Character & Charisma/gifting, not just Charisma/gifting.

## II. The New Testament Principle of Character & Charisma.

1. Definition of Character:

Grk. Character (carakthr): Exact copy, express image, a precise reproduction, exact likeness, full expression.

Heb.1:3 Express Image (Greek word for "character" used here)  
Rom.8:28,29 Image (concept, without the word for "character")  
2 Pet.1:4 Divine Nature (concept, w/o word for "character")

2. Definition of Charisma:

Grk. Charisma (carisma): A gift of grace, a spiritual enablement, an extraordinary power.

A manifestation of the power of God.

Rom.12:3-6; I Cor.12:4-7; Eph.3:7; 4:7

3. Lacking in the Disciples' lives.

- a. Lk.9:51-56, James & John wanted the H.S.'s power to call down fire on those who rejected Jesus. They needed character with the Spirit.

The Disciples were in touch with giftings of power, but their Character was lacking.

- b. Lk.22:32, Peter cuts off ears as a manifestation of the sifting process of his character. He needed the Spirit to give him character & grace in his life.

Jn.18:10 Peter cuts off the ear of Malchus.

- c. Mt.7:21-23, Many had Charisma/Gifting, but no Character or Relationship.

4. A life of Balance.

2 Tim.1:3-7 God didn't give us the spirit of fear, but of...

Charisma Character

Power Love

Sound Mind

Wisdom & Judgment

A Sound Mind, defined as Wisdom and Judgment, is the balancing factor between Charisma/Power and Character/Love. This causes safety in the use of the H.S.'s power.

Jesus never showed off with His power. Love always governed His power. Love is character in action.

God gives gifts but He also gives the fruits or character of the Spirit to govern the gifts.

We need both Character & Charisma.

### III. What are the purposes for our being filled with the Holy Spirit?

1. Eph.5:18-21 We've been given the Spirit, who is the Power of God, so that His nature or character can be produced in us and be displayed through us.

On the surface of Eph.5:18 it doesn't look like Paul has character as much as charisma in view, but a closer look at his wording here will show us that charisma will flow out of character.

1) "Do not be drunk with wine, in which is dissipation; but be filled with the Spirit."

- a. "Do not be drunk with wine".

In the Ephesian territory their cult religion taught the people that through becoming drunk on wine it created the proper atmosphere for the expression of their god through them. Being drunk was a virtue, along with being sexually immoral. Both elements were essential in the Mystic religions and Gnosticism.

- b. "But, be Filled with the Spirit".

The phrase "With the Spirit", is in the instrumental case in the Greek, and actually carries the idea "Through the instrumentality of the Spirit or By Means of the Spirit".

It is an entirely different phrase than in the book of Acts, and means something very different.

In Acts 2:4; 4:8,31; 9:17 and 13:9 the concept is that of a vessel being filled with something. In these cases it is being filled with more of the Holy Spirit than they usually had. And, the purpose was for miraculous speaking ministry.

In Acts we see believers who have the Spirit receiving more of Him for special seasons of ministry and then later being refilled. Apparently such fillings are only temporary and for a specific task. This is being filled with the Power or Charisma of the Holy Spirit.

In Ephesians Paul isn't referring to believers receiving more of the Holy Spirit, but rather the Holy Spirit producing more of the fullness of God in their lives.

He says much on this subject of the "Fullness of God". Eph.3:14-21, with emphasis on vs.19 "Filled with all the fullness of God". Obviously the character is the central factor at issue. Therefore being filled with the Nature of Christ by the Holy Spirit.

Eph.4:11-13 "Till we all come to the Fullness of Christ". The various ministries in the body of Christ are developing the nature of Christ in the body.

Col.1:19 All the Fullness dwells in Christ, who dwells in us - Col.1:27.

Col.2:9 In Christ dwells all the fullness of the Godhead (i.e. the divine nature or character).

So to be Filled by the instrumentality of the Spirit really means to be Filled with the Fullness of the Character or Nature of God.

This is why Paul can command it. He has told them there are specific things they are to do to be filled with the Nature of Christ by the Spirit : Pray for Revelation - 1:17, Gain Understanding - 1:18, Walk in Unity with other believers - 2:11-22 & 4:1-4, Become Rooted and Grounded in Love - 3:17-19, Submit to the Gifted Ministries - 4:11-13, Stay away from Evil - 4:14 & 4:25-32, Love and Serve the Body - 4:15-16, Walk in Love 5:1-7, Walk in Light - 5:8-14, etc..

Eph.5:18 is essentially equivalent to "Walking in the Spirit" or "Being led by the Spirit" - I.e. Spiritual lifestyle.

## 2) 2 Pet.1:3-4

God's Character controls His power and protects Him from consuming us in our carnal moments, and Character in our lives will protect our ministries from being overbearing or capricious in the use of the Spirit's power within us.

This prepares us for the second purpose of the Filling of the Spirit.

## 2. The Goal of Character is to Control, Channel, and Release the Charisma.

We see this is the automatic result of being filled with the fullness of Christ, in Eph.5:19-21.

Speaking to one another is psalms, and hymns and spiritual songs (songs of the Lord), singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, and submitting to one another in the fear of God.

The passages in Acts, that refer to the power manifestations from being filled with the Holy Spirit, are exceptional moments when God overwhelms us for some specific task or purpose.

The norm is to be developing character by the Holy Spirit.