



THREE AREAS OF MINISTRY MASTERY

Lesson 1 Master Yourself

- **And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it (*bring to realization, to complete, fill to the brim*).
Colossians 4:17**

The Bible tells us that many are called to the ministry, but only a few are ever chosen. A ministry calling is really nothing but an invitation to come up higher—it's an invitation to train harder and run faster than the average Christian will ever dream. Unfortunately, many Christians who are called only talk about the calling. Please realize you can live and die and take your ministry invitation to heaven with you. A ministry invitation doesn't fulfill itself.

- *How can you tell if someone is really called to the ministry? Look to see what they are currently doing.*
-Pastor Aaron of Iceland

A ministry calling is a lot more than just knowing the Word and working out doctrine. It has been said that 70% of leadership is leading yourself. To be a ministry leader in the Kingdom of God, your total life must be an epistle that believers can read and emulate.

CRITICAL SELF-EXAMINATION QUESTIONS

- Would it be good for every Christian to be just like me?
- Would it be good for every Christian to be as passionate as I am?
- Would it be good for every Christian to be as holy as I am?
- Would it be good for every Christian to be as disciplined as I am?
- Would it be good for every Christian to be as faithful as I am?
- Would it be good for every marriage to be just like mine?
- Would it be good for every child in the Kingdom to be like mine?
- If people were to follow your life, where would they end up? In ministry or in obscurity?

Realize that when you are in leadership, you automatically reproduce yourself in everyone following you. It may be that the Lord is doing Himself and you a favor by keeping you out of full-time ministry leadership.

THREE AREAS OF REQUIRED MASTERY

1 Timothy 3 and Titus 1 both give us the famous lists of bishop/elder requirements. This list of 17 requirements can really be broken down into three categories: self-mastery, family-mastery, and money-mastery. This lesson will deal with self-mastery.

SELF-MASTERY REQUIREMENTS FROM 1 TIMOTHY

- **Blameless** (*anepiblepton*) (v.2)—that cannot be laid hold of; above reproach
- **Vigilant** (*nephaleon*) (v.2)—sober-minded; calm and collected in attitude; temperate; clearheaded; free from rash, confused, or fanatical thinking; capable of sound judgment; also, avoiding sins of excess, therefore restrained
- **Sober** (*sophrona*) (v.2)—serious; in one's senses; curbing one's desires and impulses; self-controlled; desiring what you should, as you should, when you should; temperate; discreet; "wise control of every thought and instinct"
- **Of good behavior** (*kosmion*) (v.2)—having a well-arranged life, respectable, honorable; "one who disciplines himself and who may thus be regarded as genuinely moral and respectable;" to have one's life in good order; ordered, organized, and arranged
- **Hospitable** (*philoxenon*) (v.2)—lit. "brotherly love toward strangers or guests;" a fondness for and a natural desire to serve the needs of others
- **Apt to teach** (*didaktikon*) (v.2)—skillful in teaching
- **Not given to wine** (*paroinon*) (v.3)—lit. "one who stays near wine;" hence an addict, a drunkard, also defined as the abusiveness and brawling associated with a drunkard
- **No striker** (*plekten*) (v.3)—pugnacious; contentious; quarrelsome; eager to fight; a fierce or violent man
- **Patient** (*epieke*) (v. 3)—sweet reasonableness; open to reason; full of mercy; "gentle toleration for others, in spite of having justification for intolerance"
- **Not a brawler** (*amachon*) (v.3)—lit. no contention; no engaging of a war of words or opinions; not needing to fight due to overwhelming strength
- **Not a novice** (*neophyte*) (v.6)—newly planted one; new believer or new church member
- **Of good outside reputation** (*maturion kalen*) (v.7)—a beautiful testimony

SELF-MASTERY REQUIREMENTS FROM TITUS

- **Not self-willed** (*authade*) (v.7)—self-pleasing; overbearing; arrogant; seeking their own pleasure; concerned with only their own interests
- **Not soon angry** (*orgilon*) (v.7)—possessing a temper; irritable; impulsive, agitation of soul, any violent emotion
- **Lover of good** (*philagathon*) (v.8)—lover of honorable things
- **Just** (*dikaion*) (v.8)—righteous; upright; giving respect to man and honor to God
- **Holy** (*hosion*) (v.8)—pious; devout
- **Disciplined** (*enkrate*) (v.8)—the only use in the whole NT; in full control of oneself; lit. in possession of power over yourself; master of your emotions; self-disciplined and exercising that discipline over others; to have a firm grip on something

Begin with your life first and then you can lead others!!



THREE AREAS OF MINISTRY MASTERY

Lesson 2

Master Your Family

After you have learned to lead yourself (to church, to prayer, to Christian service, etc.), you can then begin to lead your family. Your family *must* be your best disciples. Your wife (if you are the husband) must learn to be led by you. As a husband, you are required to lead her and train her as you need her to be for the Kingdom (**Ephesians 5:29**). The spiritual condition of your family will make or break you.

FAMILY MASTERY REQUIREMENTS FROM 1 TIMOTHY

- **Husband of one wife** (*mias gunaikos*) (v.2)—a monogamist; faithful and full of fidelity; a “one-wife man;” it must be taken this way otherwise even remarried widowers would be disqualified.
- **Rules well his own house** (*proistamenon*) (v.4)—lit. to stand before or over; to rule; manage; govern; to give attention to; used of those who “stand before” an army in order to lead or of those who “stood over” the affairs of government; to take charge; used in the Septuagint of the man who “takes the dog by his ears” and “meddles” in strife that’s not his; used four of the eight times in 1 Timothy concerning the qualifications of deacons (**1 Timothy 3:12**), elders (**1 Timothy 5:17**), and bishops (**1 Timothy 3:4-5**); the emphasis in the Greek is upon the “quality” of their leadership and not the position of leadership; the Greek does not indicate a severe sternness, but rather the idea of “complete dignity in leadership and thus the idea of earning a natural respect.” Ruling well at home will qualify you to be promoted to the rank of “those that are over you in the Lord” (**1 Thessalonians 5:12**). **Romans 12:8** tells us to “rule” with “diligence” or earnestness, striving to accomplish by interesting yourself in the affair.
- **Having children in subjection** (*hupotage*) (v.4)—subjection; obedience; it denotes the willful submission in the sense of renouncing your own leadership; a willful surrender. One commentary said of this passage, “Failure in this parental duty would render a man unfit for a leadership role in the church.” The root word is a Greek military term meaning “to arrange troop divisions in a military fashion under the command of a leader.” The non-military usage states, “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden.” A man who cannot produce this in his home will not be successful at producing this in the church.
- **With all gravity** (*semnotetos*) (v.4)—dignity; honorableness; nobility; with reverence; having a demeanor that demands respect; worthy of reverence; this passage assumes the meaning that a leader must discipline their children in a way that is not only worthy of respect but it also produces respect and not hate in the child.

- **Take care of the church of God** (*epimelestetai*) (v.5)—used only here and in the story of the good Samaritan. The Samaritan “took care” of the victim and then commanded the innkeeper to “take care” of the man in the same manner and to the same degree. This word denotes the direction of mind toward the object cared for. Involves forethought and provision. Rooted in compassion, this word indicates that you are interested in the thing cared for.

FAMILY MASTERY REQUIREMENTS FROM TITUS

- **Having faithful children** (*pista*) (v.6)—believing; faithful; trustworthy; reliable; credible; genuine
- **Children not accused of riot** (*asotias*) (v.6)—originally hopelessly sick or incurable; it denotes something unusual and unhealthy; it hints at willful and deliberate excess, whether in eating, drinking, making money, or other actions; wastefulness; excess; dissipation; Septuagint usage implies gluttony; debauchery; “unsavedness,” “being wild” (NIV)
- **Children not accused of being unruly** (*anupotakta*) (v.6)—lit. “to be out from under the appointed order;” independent; disobedient; rebellious; not subject to rule; undisciplined; disruptive; Symmachus’ Greek translation of the Bible uses this word for the literal phrase “sons of Belial.” In Timothy, it is used in connection with the lawless, the godless, and the sinners. By comparison, Paul addresses “rebellious ones” in **Titus 1:10** as if to say, “practice dealing with the rebellion at home so you will be skilled to deal with the rebellion in and around the church.”

It is evident from these passages that family is where leadership begins, is practiced, and where it must be maintained. If you wink at rebellion at home, you’ll wink at rebellion in the church. If you can’t see rebellion in your home, you won’t spot it in the church. Your home life is a cross sample of how you would lead in the Kingdom, whether it be a local church, a travelling ministry, or a missionary assignment. If you can’t fix the problems in your home, you’re not ready to troubleshoot the Body of Christ. **“Physician, heal thyself.”**

THREE AREAS OF MINISTRY MASTERY

Lesson 3

Master Your Money

So far, we have covered two areas we must master for ministry and maturity: self-mastery and family-mastery. Our final area is money-mastery. It will be impossible to prosper in life as God intends without mastering these three areas of life.

“One can have no smaller or greater mastery than mastery of oneself.”

-Leonardo Da Vinci

The following words are used in our text (**1 Timothy 3** and **Titus 1**) to describe the mature Christian leader.

MONEY MASTERY REQUIREMENTS FROM 1 TIMOTHY

- **Vigilant** (*nephaleon*) (v.2)—Apply this word towards your money: sober minded (concerning money); calm and collected in attitude (concerning money); temperate (concerning money); clearheaded (concerning money); free from rash, confused, or fanatical thinking (concerning money); capable of sound judgment (concerning money); also, avoiding sins of excess, therefore restrained (concerning money)
- **Sober** (*sophrona*) (v.2)—Apply this word towards your money: serious (concerning money); in one’s senses (concerning money); curbing one’s desires and impulses (concerning money); self-controlled (concerning money); desiring what you should, as you should, when you should; temperate (concerning money); discreet; “wise control of every thought and instinct” (concerning money)
- **Not greedy of filthy lucre** (*aischrokerdas*) (v.3)—lit. filthy and dishonorable gain; eager for base gain; greedy for money
- **Not covetous** (*philargyros*) (v.3)—lit. no love for silver; not loving money
- **Of good behavior** (*kosmion*) (v.2)—Apply this word concerning your money: having a well arranged life (concerning money), respectable (concerning money), honorable (concerning money); “one who disciplines himself and who may thus be regarded as genuinely moral and respectable;” to have one’s life in good order (concerning money); ordered, organized, and arranged (concerning money)
- **Hospitable** (*philoxenon*) (v.2)—lit. “brotherly love toward strangers or guests;” a fondness for and a natural desire to serve the needs of others. This will cost money and require a clean home and an inconveniencing of self.

MONEY MASTERY REQUIREMENTS FROM TITUS

- **Children not accused of riot** (*asotias*) (v.6)—Your respect for money must be caught by your children and then lived out. You must take time to teach your children the rules and discipline of money. If you don’t, who will? Apply this word to your children’s use of money: originally, this word meant hopelessly sick or



incurable; it denotes something unusual and unhealthy; it hints at willful and deliberate excess, whether in eating, drinking, making money, or other actions; wastefulness; excess; dissipation; Septuagint usage implies gluttony; debauchery; “unsavedness,” “being wild” (NIV). Prodigality: wastefully or recklessly extravagant, spending money or resources freely or recklessly. Profligacy: recklessly extravagant or wasteful in the use of resources

- **Not fond of sordid gain (or filthy lucre)** (*aischrokerdas*) (v.7)—A repeat of **1 Timothy’s** quality but NASB uses the word *sordid*: selfish, self-seeking, base methods, morally ignoble. Avoiding dishonest gain.

Money must not be our motivation, nor should money be one of our hidden agendas. The Bible declares that the pursuit of money will pierce our lives through with many sorrows, but not having a mind for money will produce a bankrupt home and ministry. These three areas must be mastered if we are to be found suitable to help oversee a local ministry and then earn a ministry of our own.