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2. "He must be the husband of one wife"

Other translations render this phrase: "One wife's husband" and "must have only one wife" and "faithful to his one wife."

The strength of any society is its home life. God's ministers must set the right example here. Not only must they be faithful in marriage -- which shows a parallel of the Church and Christ -- but also they must carry out the duties of a husband to the wife they have. In other words, he must be a husband to his one wife -- a man dedicated to his wife and family as well as to the ministry of God. Those ministers who are married must be faithful to their wives and be true husbands (Eph. 5: 25-31).

3. "Vigilant, sober, of good behavior"

Notice other translations of this phrase. "Living a temperate, discreet, and well ordered life." "Sober, self-restrained, orderly." "Self-controlled, serious-minded, having respect for order." "Temperate, prudent, respectable."

4. "Given to hospitality"

Other translations here say, "hospitable" and "opening his house freely to guests" and "hospitable -- showing love for and being a friend to the believers, especially strangers or foreigners."

5. "Apt to teach"

Or, "skillful in teaching," etc.

6: "Not given to wine"

7. "No striker"

The other ways this can be translated are: "Not pugnacious" or "not combative" or "not a fist-fighter" or "not violent."

8. "Not greedy of filthy lucre"

The meaning here is obvious.

9. "But patient, not a brawler, not covetous"

10. "One that rules well his own house"

Or, "managing his own house well" -- "able to manage his own household properly" -- "he must be one who is a good head to his own family."



There are many character evidences in the way a man handles his family and his home life. Is he guiding his family along the proper lines that exemplify the way and the government of God? Or does he use his authority selfishly to please himself?

11. "Having his children in subjection with all gravity"

Or "keeping his children under control with true dignity"  
-- "keeping his children submissive and respectful in every way."

12. "For if a man know not how to rule his own house, how shall he take care of the Church of God?"

The whole thrust of the preceeding qualifications is the fact that if a man cannot bring happiness, strength and God's peace to his own family -- how can he be qualified to help and serve the Church?

13. "Not a novice, lest being lifted up with pride he falleth into the condemnation of the devil"

This is obvious. Refers to the new convert in the Church!

14. "Moreover he must have a good report of them that are without"

Though a minister does not get his authority from the people -- he still must have a good report of the people. And it should be as much a good report from the outside as it is within the Church when it comes to his sincerity, integrity, and moral life!

The reason he must have this good report from the outside is made obvious in the same verse. "LEST HE FALL INTO REPROACH AND THE SNARE OF THE DEVIL." The WILLIAMS TRANSLATION says, "Or else he may incur reproach and fall into the devil's trap." Another translation says, "So he may not be involved in slander and get snared by the devil."

It is made clear that there is an active devil. He is waiting for the Church to appoint a man to the office of the ministry whose reputation is questionable. As the god of this world and in control of it, Satan has the power to stir up enemies of God's Church to bring slander and accusation against the man who is ordained by God's Church -- thus reproaching not just the man but the entire Church of God. The only defense here is that a man be chosen who is ABOVE REPROACH -- one with a good report from without -- honest, moral, faithful, etc.

These qualifications are not some lofty set of standards unattainable by God's people. Any growing Christian should be expected to attain to these standards. But they are the minimal



character requirements for God's ministers. These are what every church member should be. But it is insistent and imperative that God's ministers have these as the minimum requirements.

In Titus 1: 6-9 the qualifications are almost the same with a few exceptions. Here are the exceptions:

A. "Not self-willed"

God's minister must yield his will to the will of God. He must not be stubborn or incorrigible. He must be ready to be corrected and to receive instruction to go God's way. He must be searching through counsel, prayer and study for the right way and proper methods of thought and action.

B. "Holding fast the faithful word as he has been taught.

Here is one of the most important qualifications. He must be faithful with the Word of God as God's steward. He must hold to the truth -- never letting it slip regardless of the adverse conditions that surround him. He cannot be easily swayed toward wrong doctrine, or follow whims, fanciful notions of thought whether his own or demon influenced. He must hold to truth and hold fast to sound doctrine AS HE WAS TAUGHT IT.

C. "A lover of good men"

It can also be translated a lover of good things. He has to love goodness whether it be in things or people. He has to be a man who can see what is good. He has good taste and appreciates beauty and quality.

SCRIPTURES ABOUT THE MINISTRY:

II Cor. 6: 3-4

"Giving no offense in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." ... "by pureness, by knowledge, ..."

Greek word for "pureness" means the state of being pure from defilement, not contaminated and can also be rendered "chaste."

Isa. 52: 11

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her, BE YE CLEAN, THAT BEAR THE VESSELS OF THE LORD."



I Tim. 3: 15

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

I Tim. 5: 19-21

"Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Here is the paraphrased rendering: "Don't listen to complaints against the pastor unless there are two or three witnesses to accuse him. If he has really sinned, then he should be rebuked in front of the whole church so that no one else will follow his example. I solemnly command you in the presence of God and the holy angels to do this whether the pastor is a special friend of yours or not. All must be treated exactly the same."

The reason for rebuking elders who sin is the principle of Ecc. 8: 11 -- "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

I Tim. 5: 22

"Lay hands suddenly on no man, NEITHER BE PARTAKER OF OTHER MEN'S SINS: keep thyself pure."

Ordaining a man to authority or restoring one to office carries with it responsibility.

The most outstanding example of this accountability is the example of Eli -- a priest of God, a righteous man himself in his personal life -- but who was held accountable and therefore guilty before God for the activity of his sons in offices under his charge. (I Sam. 2:27-32; 3:12-13)

I Tim. 6: 11

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

II Tim. 2: 22

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."



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Titus 2: 7

"In all things shewing thyself a PATTERN OF GOOD WORKS: in doctrine shewing uncorruptness, gravity, sincerity."

Titus 3: 10

"A man that is an heretick after the first and second admonition reject."

II Tim. 4: 5

"But watch thou in all things, endure afflictions, DO THE WORK OF AN EVANGELIST, make full proof of thy ministry."

I Thess. 2: 5-10

"For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted into you, not the gospel of God only, but also our own souls, because ye were dear to us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. YE ARE WITNESSES, AND GOD ALSO, HOW HOLILY AND JUSTLY AND UNBLAMEABLY WE BEHAVED OURSELVES AMONG YOU THAT BELIEVE."

II Thess. 3: 7

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you."

Phil. 3: 17

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

I Cor. 11: 1

"Be ye followers of me, even as I also am of Christ."

These are all positive scriptures saying that God's servants should and do set an example for God's people to follow. If they don't set that example -- should they be the servants of God?



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Here are some New Testament scriptures on morality.  
These are standards for laymembers.

Matt. 5: 28

"But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Eph. 5: 2-3, 5

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweetsmelling sacor. BUT FORNICATION, AND ALL UNCLEanness, or covetousness, LET IT NOT BE ONCE NAMED AMONG YOU, as becometh saints. For this ye know, that no whoremonger, no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

Heb. 13:4

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

I Cor. 5: 11

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

I Cor. 6: 9

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Again the crucial question: CAN A MAN BE RESTORED TO AN OFFICE OF GOD ONCE HE HAS DISQUALIFIED HIMSELF AND HAD TO BE REMOVED FROM THAT OFFICE?

In all the Bible, I can think of only one case of a man restored to office once he really was removed! That was the case of Nebuchanezzar. He was removed from office for seven years -- but God promised that he would have root and return again to the office after gaining back his sanity.



In all other cases God worked with the man while in office -- giving every chance and opportunity to repent, change and remain in the office. But once removed -- once disqualified -- no one else ever returned to his office. Even Satan will be dealt with that way. Once removed he will never again be the "ruler" or "god" of this world -- though he will be loosed for a season.

#### THE CASE OF DAVID

David did commit adultery. Though God winked at his taking a number of wives which he married and to whom he performed all the functions of a husband -- support, children, conjugal dues -- his greatest sin was the taking of the wife of Uriah and the murder of not only Uriah but of several men along with him. In the light of this colossal sin many of us ask, "How can David be a man of God -- a man after God's own heart?"

But here is what we know from the scriptures. First, David did repent bitterly of this sin -- i.e. he never did it again! Second, he repented permanently the first time it was brought to his attention by a true servant of God. He did not argue or excuse himself in anyway or justify his sin by new doctrine or any other excuse.

Finally, this was the only really big thing that God indicted David for. Here is God's testimony of David.

"Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life, SAVE ONLY IN THE MATTER OF URIAH the Hittite." (I Kings 15: 5)

But for this one great fault and transgression David was punished!

"Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die." (II Sam. 12: 14)

"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of the sun." (II Sam. 12:10-11)

God's servants are His human leaders of the people. Their example of leadership, their character, their lives should be of the highest qualifications. If the leaders fall below what is expected even of their followers then disrespect ensues -- loss of confidence



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occurs -- people look for other more sterling leadership.

To date in the Church of God -- no minister has ever been restored to office who has disqualified himself and was once removed from it. This list includes Marion McNair, Tom Justus, Gerald Crowell, Martin Philipello, etc.

The same basic principle has applied generally to deacons.

The reasoning is: If he went off once -- couldn't he do it again? This same principle applies even in our government for standards for official positions. A felon cannot ever hold a governmental office in the U. S. Even a member of the FBI -- once disqualified cannot ever return to that office.

Again, the question is not one of repentance and forgiveness. It is a question of qualification and what the word of God says about returning to the highest office of all -- the ministry of Jesus Christ.