
a *Grace Notes* course

The Epistle of Paul to Titus

Bible Study by Correspondence

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Lesson 2 - Titus 1:8,9

Grace Notes

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Titus

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The Titus Curriculum

This is Lesson 2 (of 10) in the **Titus** course curriculum.

Lessons	Topics to Study
Lesson 1: Titus 1:1-7	Godliness; Hope; Preaching, Paul the Apostle
Lesson 2: Titus 1:8,9	Judgement, Justice, and Judging; Shepherds of the Flock of God
Lesson 3: Titus 1:10-16	Circumcision; Union with Christ; Mental Attitude; Sins of the Tongue
Lesson 4: Titus 2:1-6	Faith-Rest; Old Age; Authority
Lesson 5: Titus 2:7-10	Servants of God; Servants and Slaves in Palestine
Lesson 6: Titus 2:11,12	Grace; Salvation Doctrines
Lesson 7: Titus 2:13-15	Rapture; Redemption
Lesson 8: Titus 3:1-6	Anger; Forgiveness; Regeneration; Sin Nature; Essence of God
Lesson 9: Titus 3:7-11	Heresy and Apostasy; Propitiation; Imputation; Reconciliation
Lesson 10: Titus 3:12-15	Apollos; Aquila and Priscilla

Instructions for Completing Lesson 2

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the material much better.

Instructions

1. Read the introduction to the study of Titus
 2. Study **Titus 1:8,9** by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. Study the **topics** in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish. **Review** all of the notes in the Titus study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is “open book”. You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Titus 1:8

But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

“but”: a conjunction of contrast: there is a change here, from dealing with negative characteristics to be avoided, to the positive aspects that are characteristics of the edified believer, and that must be found in church leadership.

“a lover of hospitality”: (philozenos), literally, “having a love for strangers”

This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned your consideration.

This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the “professional” love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.

“a lover of good men”: (philagogos), “one who loves good”.

The idea of “good men” probably derives from the fact that sometimes adjectives are used by themselves to indicate a class of people. We say “the rich” when we mean “the rich people”, or “the infirm” when we mean “the infirm people”. Here, the adjective is “good”, which could mean “good people”, hence, “one who loves good people”.

But the meaning could well be limited to only the adjective itself, without regard to a class of people. In that case, the meaning would change quite a bit. “Good” then would refer to that which has intrinsic good, good in itself, and in this context it

would refer to “divine good”, and the translation would be “one who loves good”.

I've read various discussion on this, and I choose the latter meaning, probably because the idea of love towards mankind (strangers) is already paramount in the previous word.

“sober”: (swphrwn), “prudent, thoughtful, discrete, self-controlled”.

(To Greek-sters: the “w” in the transliteration is “omega”.)

When used of women in Titus 2:5, (swphrwn) is translated “discrete” or “modest”.

This is a mental attitude of care for one's reputation, one's character, a consideration of appearances. The verb form, (swphrwneō), means “to be of a sound mind”, so there is the connotation of mental stability.

READ Rom. 12:1-3 The transformation leading to mental stability.

“just”: (dikaios), “righteous; fair; equitable”

The pastor must be fair, even-handed in all his actions. He must exhibit the righteousness of God in the human life. He knows that the source of righteousness is the Lord and is imputed without merit. Therefore he is relaxed, not judgmental.

Topic: Judgment, Justice, Judging

“holy”: (hosios), “kind, gracious, holy”.

This is NOT (hagios), “set apart, or sanctified”, which is a result of our union with Christ.

This word for holiness has to do with an experiential inner result of the work of the Lord in the life.

The candidate for Christian leadership must have an observable holiness. He must be known for the fruit of the Spirit, just as the original seven deacons were chosen for their obvious spiritual qualities and fruits.

These qualities are difficult to fake. Many people can put on a facade of “holiness” or morality; but Titus is a discerning Christian, and he has the responsibility to judge men in these matters.

He could tell whether a man loved the Word of God and was occupied with Christ (viewing everything in life with Jesus Christ in mind). He

could observe a man who was going through some testing (minor or major) and determine whether he knew how to trust God in situations and maintain peace and joy in the midst of trials. He knew what to look for, and could size someone up very quickly.

“temperate”: (egkrateis), “self-restrained”; a master of the details of life.

You either have control over the details of life, or they control you.

Examples: Jer. 35:6; Dan. 1:8

Titus 1:9

Holding fast the faith word, as he has been taught, that he might be able, by sound doctrine, both to exhort and to convince the gainsayers.

In this verse there are some operational standards for the man appointed to the office of pastor (elder, bishop), the new recruit that Titus will ordain. This verse shows how rebellious and unruly Christians are to be handled.

Note that it is not Titus's job to come into town with a big stick to personally chastise the lying, rioting, deceiving, subversive believers. In fact, he's not going to do the job at all, because he will not stay on the island long enough.

The new recruit is to be the teacher. Month after month, year after year, the man who has emerged as a community spiritual leader will patiently instruct, encourage, exhort, convince -- by using the Word of God either to convince those with positive volition or to close the mouths of the implacable. The principle is that Bible teaching is the instrument of bringing change into people's lives. The opposition will either capitulate to doctrine, or they will be forced to leave.

“holding fast”: (antecomai), “to cling to something; to hold fast to; to be devoted to”

That which is “held fast” is sound doctrine. The verb is in the Greek middle voice, which is reflexive, that is, the subject acts upon itself. Thus, the believer is holding something fast for himself.

Heb. 4:14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast (antecomai) our profession.”

Heb. 10:23 “Let us hold fast (antecomai) the profession of our faith without wavering.”

“the faithful word”: (pistos logos), “the trustworthy word; the dependable word”, that which inspires trust, The Word of God.

“as he hath been taught”: (kata tein didachei), “according to the instruction; teaching; doctrine”.

“that he might be able”: (eimi + dunatos), “might be capable”.

Strength after the flesh, that is, human strength, is not enough. The teacher's ability is the result of clinging to doctrine.

1 Cor. 1:26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:”

“by sound doctrine”: (didaskalia + hugiainw), “by means of uncorrupted doctrine” .

(hugiainw) “uncorrupted” is repeated in 1:13; 2:1; 2:2; with (hugiain) in 2:8. It is used in the physical sense for good health; in the Gospels and in 3 John v.2.

The doctrine the new pastor is to teach is uncorrupted, sharply contrasted with other comments in this chapter about false teaching, myths, commandments of men.

“both to exhort”: (parakalew), “to exhort, to push, to stimulate”.

The Holy Spirit is called the Paraclete, and the Greek verb here has several meanings in the Bible, including “to exhort” and “to comfort”.

Exhortation requires authority; Titus 2:15
“These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Exhortation requires great patience. 2 Tim. 4:2
“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Exhortation requires persistence. Heb. 3:12,13
“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.”

Exhortation takes place in the local church environment. Heb. 10:23-25

“and to convince”: (elegkw), “to bring to light; to expose; to demonstrate; to convince; to reprove; to rebuke. Translated “rebuke” in 1:13 and 2:15; but even rebuking is by means of convincing argument from the Scripture.

“the gainsayers”: (antilegw), literally, “those who speak against; those who contradict”; therefore, “those who are in opposition”.

Note the use in 2:9, servants are not to contradict or speak against their masters.

READ Luke 2:34; 20:27

READ Romans 10:21 !!

Topical Studies

Judgment, Justice, and Judging

The Bible says that God is just. We know that He exercises perfect judgment and discernment in His dealings with mankind. This study discusses the various Bible passages dealing with the subjects of judgment and justice and gives the Christian believer a basis for knowing the difference between sinful judging and spiritual discernment in human affairs.

God is the Only Capable Judge of Mankind

Romans 2:1-16

The general purpose of Rom. 1:18 to 3:20 is not to prove that all men are sinners -- this is taken for granted. It is, rather, to make starkly clear the certainty of God's judgment on unrighteousness, which is the terrible consequence of sin.

In chapter 1, the Gentiles were not actually referred to, although they were probably in the picture in the minds of some readers, particularly the Jews. In fact, some people, including especially the Jews, would not have regarded themselves as in the category of immoral persons. Yet these very people, in their self-righteousness, were in equal need of conviction of sin.

This conviction of sin is found in chapter 2, with the individual being addressed as "thou", as opposed to the "they" of chapter 1.

The self-righteous person does not consider himself as being subject to condemnation; and it is not easy to convince him of sin. His self-

righteousness and moral trends are so strong that he does not feel the need of the Gospel of Christ.

If the immoral man of chapter 1 is "holding down" or "hindering" the truth by sinning, the respectable man of chapter 2 is "proclaiming the truth in unrighteousness" by judging. Spiritual pride is a great stumblingblock. Chapter 2, verses 1 to 16, is arranged as follows:

1. The Rebuke -- (2:1) The Apostle appeals to the S/R person's conscience. If the man assents to the condemnation of sinners, he really condemns himself. The man must have his arrogance removed; God has one standard for all. Judging others will not bring escape from God's judgment.

2. The First Principle of Judgment -- (2:2) The judgment of God is "according to truth", therefore impartial.

3. The Impossibility of Escape -- (2:3-5) The Jew will not be able to claim any exemption because of his national heritage or religion. No human righteousness provides for escape from judgment.

In human jurisdictions, a guilty person may get away with a crime if (1) his offence is not known; (2) he escapes beyond the bounds of the jurisdiction; (3) there is some failure in the legal process after his arrest; or, (4) he escapes from custody and hides from officers of the law. Of course, none of these will help a person escape from divine justice.

4. The Second Principle of Judgment -- (2:6) God's dealings with mankind are based on absolute justice, whether as to punishment or reward. "Who will render to every man according to his deeds." cf. Prov. 24:12

5. The Reality of Meaning -- (2:7-10) There is no middle ground. Only two sorts of deeds are allowed. People are either on one side or the other.

6. The Third Principle of Judgment -- (2:11) "There is no respect of persons with God." God has no favorites. The Jews' being chosen did not mean that they had immunity from judgment.

7. Universal Application of Judgment -- (2:12-15) Standards of judgment will be different between Jew and Gentile, the Jews being judged by the Law of Moses, and the Gentile being judged by

the law of conscience. Thus, character will be the test in both cases.

8. The Fourth Principle of Judgment -- (2:16)
Both Jews and Gentiles will be brought face to face with Christ and the Gospel in the ultimate judgment. "In the day when God shall judge the secrets of men according to my Gospel by Jesus Christ."

The Justice of God

God has sovereignty over His creatures by virtue of His creation. He has the perfect right to dispose of His works as it may please Him. Psalm 115:3; 135:6

God is a judge. Psalm 50:6. As a judge, He places a penalty on sin. Rom. 6:23, "The wages of sin is death." God demands that disobedience against His laws be punished, Deut. 18:18-19.

God is perfect in Justice.

Isa. 45:20-25; Ps. 89:13-16

God's Justice is impartial.

II Chr. 19:4-11

Rom. 3:26, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

God's Justice is satisfied because of God's provision: Jesus Christ paid the penalty.

Col. 2:13-15

The Person and Work of the Lord Jesus Christ satisfied the just demands of God's Righteousness and Justice.

II Cor. 5:21; Isa. 53:10-11

Therefore, God is Just when He forgives the person who accepts the Work of Jesus Christ.

Rom. 8:1, "There is therefore now no condemnation..."

I John 5:11,12 "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Principle : Grace always precedes judgment. cf. Mal. 1,2

Judging

There are several words in the Bible referring to various types of discernment, judgment, and condemnation. Sometimes we are warned not to engage in sinful judging of others. At other times we are told to exercise godly judgment (discernment) in deciding a matter. In almost every passage dealing with judging, the context will enable you decide which type of judging is being discussed.

For clarity in our teaching, we often use the word judging to refer to improper, destructive criticism, either by a believer out of fellowship, or by an unbeliever under certain conditions. We use the word discernment for the proper evaluation of people, events, or problems, by believers under the control of the Holy Spirit.

USES OF (krino)

The basic Greek word for the verb "to judge" is krino. This word is used for both legitimate discernment and for sinful judging. This word has the following uses :

"To select, to prefer":

Rom. 14:5 "One man esteems (krino) one day above another: another esteems every day alike. Let everyman be fully persuaded in his own mind."

This is legitimate discernment.

"To judge": "I speak as to wise men; judge ye what I say." I Cor. 10:15 Used in the right sense of discernment.

"To reach a decision": "...hath so decreed..." I Cor. 7:37. The right sense.

"To hold court" (used as a legal term)

I Cor. 5:12, "For what have I to do to judge thee also that are without? (the unbelievers) Do not ye judge them that are within (believers in local church)?" Paul or a congregation have the right to hold court. In regard to believers this is legitimate.

Acts 25:10, "...where I ought to be judged." Paul is before the Roman Court where it is legitimate for cases to be judged.

"Settling a dispute or quarrel":

1 Cor. 6:6, "But brother goeth to law with brother, and that before the unbelievers..."

Here, krino is translated "to go to law", which, in itself, is legitimate. But between two church members it is not right in these circumstances.

Divine Court :

2 Tim. 4:1, "...Christ, who shall judge the quick and the dead at His appearing and His kingdom."

"To pass judgment upon, thus to express an opinion":

Matt. 7:1,2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This kind of judgment is sinful judging carried on by a believer out of fellowship.

John 7:24, "Judge not according to the appearance, but judge righteous judgement." This is an excellent illustration of the Lord teaching that sinful judging is to be replaced by discernment based on spiritual information.

"To pass unfavorable judgment upon, to criticize, to find fault with, to condemn":

Romans 2:1, "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." This is either a mental attitude sin, a sin of the tongue, or both.

Romans 14:3, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." In other words, mind your own business.

Romans 14:10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Delegate all judging to the Lord.

Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Here krinw is used both in the bad sense and in the good sense.

1 Cor. 4:5, "Therefore judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

1 Cor. 10:29, "Conscience, I say, not thine own but of the other: for why is my liberty judged of another man's conscience?" Live and let live. Live your life as unto the Lord, not unto people..

Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days..." That is, let the other believer live his life as unto the Lord.

James 4:11,12, "Speak not evil one of another, brethren. He that speaks evil of his brother, and judges his brother ... there is one lawgiver, who is able to have and to destroy: who are you that keeps on judging another?" This person sets himself up as God when judging in this manner.

USES OF (anakrino)

"To examine for answers" ... "to pass judgment upon", which comes to mean "to examine". This is a legitimate activity, especially concerning our attitude toward the scriptures. Acts 17:11, "These were more noble (open-minded) than those in Thessalonica, in that they received the Word with all readiness (eagerness) of mind, and searched (anakrino) the Scriptures (daily), whether those things were so."

1 Cor. 10:25-27, "...eat, asking no question, for conscience sake...whatsoever is set before you, eat, asking no question for conscience sake."

The idea is that we are not to make an issue out of food set before us by passing judgment on it.

"To discern" (while in fellowship) ...

The proof that anakrino takes on a good connotation is found in the following passage, among others. The term "spiritual" indicates that the believer in fellowship can be discerning without condemnation from God.

1 Cor. 2:14,15, "But the natural man (unbeliever) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (anakrino). But he that is

spiritual (in fellowship) judgeth (discerns) all things, yet he himself is judged of no man."

USES OF (diakrino)

"To be at odds with oneself, to doubt, to waver":

Rom. 4:20, "He (Abraham) staggered (diakrino) not at the promise of God..."

Rom. 14:23, "And he that doubteth (diakrino) is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This is an introspective judging which proceeds out a guilt complex.

"To make a distinction":

1 Cor. 4:7, "For who maketh thee to differ from another" This is describing the sin of partiality, exalting one person over another; it is failure to recognize that a person is what he is because of the Grace of God.

"To judge oneself":

1 Cor. 11:31, "For if we would judge (diakrino) ourselves, we should not be judged (krino).

"To render a decision":

1 Cor. 6:5, "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"

USE OF (kritikos)

Used only once in the Word of God, to describe the quality of the Word of God as an absolute criterion of judgment.

Heb. 4:12, "For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner (kritikos) of the thoughts and intents of the heart."

USE OF (diakrasis)

Heb. 5:14, "But strong meat belongs to them that are of full age (mature believers) even those who by reason of use have their senses exercised to discern (diakrasis) both good and evil." The believer who uses the Word of God in fellowship will be able to discern a great deal.

Shepherds of the Flock of God

1 Peter 5:1,2 "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: FEED THE FLOCK of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:"

Deuteronomy 8:3, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

We live by God's Word, that which proceeds out of the mouth of the Lord. "Let this mind be in you which was also in Christ Jesus".

And it is our shepherds who have the duty to provide us with this nourishment, lest we waste away in spiritual malnutrition!

My aim in this article is to provide a thorough introduction to the Bible concept of shepherding, from Jehovah and the Lord Jesus Christ as Shepherd, to the Christian believer who feeds and cares for the "sheep of His pasture."

Pastors and elders are shepherds. The Greek word (poimeinos), used a single time in the New Testament in Ephesians 4:11, is translated "pastor". On other occasions, such as in 1 Peter 5:2, the verb form (poimeinw) is translated "to feed". So pastors and elders are "feeders", and Christians are the "flock" which are to be fed.

I intend in this article to develop a full description of what a Christian spiritual shepherd is, including a shepherd's qualifications and duties. This description will be derived from a study of what the whole Bible says about shepherds, by examining the following:

- * Jehovah as Shepherd
- * The Lord Jesus Christ as the Good Shepherd
- * King David as shepherd of his people. He was both a shepherd-boy and the shepherd of the kingdom of Israel

* Pastors and elders, including all those who "feed the flock of God"

I think that the Bible passages I cite in this study will demonstrate that there are well laid out Bible standards for the function of shepherd, and that when one is known a true shepherd of the sheep, certain objective criteria have been met.

Titus was given the task of choosing shepherds (elders) for the local congregations on the island of Crete. When choosing a shepherd, it's important to have a good idea of what God intends a shepherd to be.

To illustrate:

* A good shepherd puts the needs of the sheep first, and has an abiding sense of obligation toward them. One who does not know how to care for sheep, or who neglects sheep, is not a good shepherd.

* A good shepherd leads sheep to good pasture and water. A person who does not provide food and water for sheep is not a good shepherd.

* A good shepherd protects the sheep and sets up defenses against those who would harm the sheep. An individual who deliberately harms or frightens sheep is not a good shepherd.

Jehovah as Shepherd

There is a chain of command in Christian affairs. In a chain of command, such as in a military organization, when one level of command fails to function properly, the responsibility is taken over by the next higher level of command.

God the Father, Jehovah, is always watching His sheep; and He is always ready to take over when the sheep are not being well handled by their appointed shepherds..

Jeremiah 10:19-22

[I will show scripture passages to illustrate these ideas, but it's up to you to examine the whole context of the discussion in any passage I cite. Be aware that the verses I indicate are only pointers to broader portions of the Bible that need to be reviewed in context.]

Suggestion: read the whole book of Jeremiah from the standpoint of shepherds, good and bad, and their duties toward their "sheep."

Jeremiah 23:1-6

Jeremiah 50:4-19

Psalms 23

Isaiah 44:24-28

Even a heathen king, Cyrus, was named shepherd, to fulfill a specific function, to contribute to the rebuilding of Jerusalem.

Read Ezekiel 34.

From C. F. Keil, Commentary on Ezekiel

The shepherds of Israel, namely, the political and religious leaders, have been feeding themselves and neglecting the flock. The flock has been scattered and has become a prey to wild beasts. The Lord will remove the bad shepherds from their office.

The Lord will take charge of His own flock, gather it together from where it is scattered, and feed and tend it on good pasture in the land of Israel. He will sift the flock by getting rid of the "fat" and "violent" ones.

He will appoint His servant David shepherd over His flock, make a covenant of peace with His people, and bless the land with fruitfulness, so that Israel may dwell there in security, and no more suffer by internal strife and famine or be carried off by their enemies.

This chapter (Eze. 34) is a repetition and expansion of the prophecy of Jeremiah 23:1-8. Both prophecies deal with the salvation of Israel and the fact that the sheep will be gathered and tended by the Lord and His servant David.

Rev. 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Rev. 12:6, "And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand, two hundred, and threescore days."

The Lord Jesus Christ as the Good Shepherd

Jesus Christ is presented as the "Good Shepherd" in that He lays down His life for His sheep. This refers to Christ's saving work on the cross, the atonement.

In Hebrews 13:20,21, He is called the "great shepherd," a title that refers to divine blessing to advanced believers.

In 1 Peter 5:4, the title "Chief Shepherd" is the title for Christ as we face Him after death.

The Lord Jesus provides for His sheep in many ways.

* The believer, like a sheep, is helpless and has no sense of direction; a sheep must be guided by a shepherd. We need Bible truth as our guide in life.

* A sheep cannot clean itself; this a reminder of our Lord's provision of cleansing, as shown in 1 John 1:9.

* A sheep is helpless when injured. So, when we are injured by the various problems in life, only the Lord can provide the necessary therapy.

* A sheep is defenseless; he depends on the shepherd for protection. The Lord provide the armor of God for protection.

* A sheep can't find food or water for itself. A sheep must depend on the shepherd to lead it to water.

* A sheep is easily frightened or panicked. The shepherd calms the sheep with songs in the night; i.e. Bible truth in the soul.

* When the sheep produces wool, it belong to the owner of the flock. It does not belong to the sheep.

Every Christian is supposed to be "like Christ." Pastors and elders, in particular, must have the qualities of good shepherd that the Lord Jesus embodies.

An elder must have the "mind of Christ." This means that, as he grows into his job as elder, he will become more like Christ in his thinking and shepherding. If he does not, he will be a bad shepherd.

Matthew 9:35-38

Matthew 25:31-34

Luke 15:4-7

John 10:1-18

John 21:15-17

Keep in mind as we study - the sheep belong to the Lord Jesus Christ. All through the scriptures that we are studying, the flocks belong to God. They

do not belong to the human shepherd. By illustration, David was the shepherd for sheep that belonged to his father, Jesse.

In Heb. 13:20, Christ is called "the great Shepherd of the sheep."

1 Peter 2:21-25, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

Matthew 18:10-24

Psalm 78:51-54, "He smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."

Psalm 79:13, "So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations."

Isaiah 40:10,11, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

If an elder has the mind of Christ, he will have the attitude of Christ toward his flock and toward his job as shepherd. This is the attitude and motivation to look for in anyone who aspires to the office of pastor or elder.

David as the Shepherd of Israel

1 Chronicles 17:3-9

1 Chronicles 21:16,17

In this passage, David takes the responsibility for the poor handling of his human flock when he numbered the people.

Spiritual Qualifications for an Elder (Shepherd)

The most important function in a church - and the most important activity that a Christian can engage in - is the study and teaching of the Word of God. Bible truth is the theoretical and practical support for every other feature of Christian life, including worship, prayer, evangelism, missionary service, discipling, and fellowship. Without a solid foundation in Bible principle and doctrine, a Christian can spend his life flailing around trying to serve the Lord while never understanding the basic plan of God for his life and ministry.

In a local church, someone has to teach, to organize things, to arrange for the activities of the organization, no matter how small. If no hierarchy is imposed on a community of people, leaders will emerge anyway, either chosen by the group to take charge, or, by default, to move into a leadership void.

In the Bible, Christian leaders are not chosen politically, or by seniority, or by submitting a résumé. An "eldership" is a battlefield commission; a person tested and proved in battle is seen to be the natural choice for a position as a bishop or elder.

The most highly decorated American soldier of World War II, Audie Murphy, received a battlefield commission to 2nd Lieutenant, after he had proved himself in battle. His leaders had seen in him the qualities of leadership and proven ability that made him eligible for that honor. (He was prevented by his physical disability from wounds from attending the U. S. Military Academy after the war.)

In the Epistle to Titus, the task given to Titus was to observe which individuals were qualified to be appointed, according to the criteria Paul outlined.

Chief among these qualifications was that the elder was to "hold to the faithful word as he had been taught, that he may be able by sound doctrine to refute and to convince the gainsayers." An elder is primarily a teacher of the Word of God. If he does not teach his flock what the Bible says, his sheep will perish of malnourishment!

The qualifications of elders (pastors, bishops, overseers, presbyters, deacons) are given in such passages as 1 Peter 5, Titus 1 and 2, 1 Timothy, and Acts 7.

Think about Titus's job of selecting elders on Crete.

He had to observe men in the communities on Crete and decide whom to appoint as elder. Maybe he interviewed likely candidates. Maybe he asked other believers to describe the qualities they say in various people.

It's possible to fake many things in the Christian life. A person can smile, talk the language of the church he attends, refrain from certain taboos, and generally fool most of the people most of the time. After all, we don't go around questioning people to their face about the genuineness of their profession or claims. If a person claims to love the Lord and be devoted to Christian service, how can you tell if the claim is genuine?

Well, there are two things in which it is extremely difficult to fool an experienced person like Titus. First, it is hard to give the appearance of having a great love for the Word of God. And second, it is hard to fool a discerning Christian into believing that one has the fruit of the Holy Spirit.

Love for the Word of God

When a person genuinely loves the Lord, a love for the Word of God is naturally accompanies that love. That person will give evidence every day of immersion in the Bible. After all, the Bible is the communication of the Lord Jesus, the One loved, and a desire to know the Word, to meditate in it, and to talk about it, will be just as natural as a young person's total captivation with romance.

In fact, this characteristic can be used to discern the true merits of any candidate for Christian office. A person can attend church, engage in worship and Christian service, and use Christian vocabulary. But there may be some ulterior motive in this.

A young man who is interested in a young woman can readily adapt himself to her surroundings and seem to be something that he is not. People are chameleons when trying to impress others. But it is very difficult over a period of time for a person

to establish a reputation as one who is absorbed by the Word of God, unless the Bible is the center of attention and devotion.

A Christian who is motivated by a desire for recognition, a lust for power, or an ambition to have a religious career, can adopt almost any appearance or conform to any program or set of standards. One of the most difficult things to fake, however, is an occupation with the Lord Jesus Christ and His Word.

THE FRUIT OF THE HOLY SPIRIT

The other thing that is hard to cover up is a lack of the fruit of the Holy Spirit. But how can you tell when a person is filled with the Holy Spirit?

The people in Acts 7 were expected to do just that when they selected the first seven deacons. They were expected to select men to handle this job, based on just this one qualification. If you had been in that church, how would you have known whom to vote for?

Would you believe that a man is Spirit-filled because he tells you he is, or because he says he has had a spiritual experience? Would you be impressed by a person who is sweet, smiles, and uses spiritual vocabulary? The outward appearance is easy to counterfeit. When one person exhibits some genuine spiritual power or ability, it's quite natural that others will envy that and want to fake it, or buy it (Simon the Sorcerer)!

But Titus was looking for some very objective evidence of genuine Christian character in the men he was considering for positions of responsibility on Crete.

LOVE - The first fruit of the Holy Spirit mentioned in Galatians 5 is Love.

Titus 1:8 states that an elder is to be "a lover of hospitality": (philozenos); he is to have a love for strangers. This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned one's consideration.

This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is

sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

There is no envy, self-righteousness, or sinful judging accompanying this love. There will be no hatred, maligning, or malicious gossip involved in this love.

This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the "professional" love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.

Some examples:

JOY - Joy is the happiness which God provides, a happiness that does not depend on people, circumstances, or things to maintain it. Joy is the relaxed mental attitude that comes from casting one's cares on Christ, knowing that He cares for us. A person who does not possess spiritual joy will chase after the world's attractions and provisions because there is no satisfaction in the things of the Lord.

PEACE - Peace is the result of exercising Faith-Rest. Faith-Rest is the process of trusting God the Father to keep his promises, to make provision for every contingency and trial, and then enjoying the tranquillity that abiding in Christ provides. A person without godly peace will fret and stew, try to solve problems in flesh, and will generally exhibit the same anxieties as the unbeliever in the same position.

PATIENCE - the long view; the quality that results from having eternity's value in view, of being occupied with Christ, of living in the Word of God, and of knowing what God's plan is and how it is working out in the life. The impatient person wants things now and will avidly pursue "things", not being willing to wait for the Lord to provide or promote.

The Elder's Professional Qualifications

An elder must be an accomplished instructor of the Word of God. There are many other duties of elders, especially of those who are overseers, such as priests, pastors, bishops; but the underlying

basic responsibility is that of teaching - feeding the flock.

To the spiritual character and personal integrity described above must be added the training and growth in "knowledge of our Lord and Savior Jesus Christ" that allows the elder, as the chief among edified believers, to serve as an effective shepherd.

A local church needs at least one person who teaches the Bible with sufficient quality, and in sufficient quantity, to provide nourishing spiritual food for the congregation. The teacher needs to have a thorough knowledge of the Word and the ability to correlate the facts and doctrines of

scripture and make application of those principles to Christian living.

A Christian needs to know what the Bible says and what it means. A Christian is supposed to live "by every word that proceeds out of the mouth of God." There is no substitute in any believers' life for a thorough overall knowledge of the facts, the doctrines, and the spiritual principles of the Word. A pastor must be willing and able to spend the hours studying and teaching that are required.

If there is no shepherd to teach these things, the people will be hungry.

Titus Lesson 2 Quiz

Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- The easiest way is to return your answers by email:
 1. Complete the quiz by entering your answers after the questions below.
 2. Copy the completed quiz and paste it into the body of an email message.
 3. In the email's Subject field, type the name and lesson number of the course (e.g. Titus 1).
 4. Send the email message to: **wdoud@gracenotes.info**.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Titus Lesson 2

1. Literally speaking, a hospitable man has a love for _____.

Answer:

2. The love of God does not depend on the _____ or _____ of the one loved.

Answer:

3. In Titus, the word "sober" refers to a person who is [A. joyous; B. prudent; C. full of good works; D. kind to strangers].

Answer:

4. What does a pastor do to protect the congregation from false teaching caused by unruly Christians?

Answer:

5. The pastor is to hold fast to _____.

Answer:

6. Exhortation requires _____, _____, and _____.

Answer:

7. What does the pastor use to try to convince or reprove those who speak against Christianity (the gainsayers)?

Answers: sound doctrine

Judgment, Justice, Judging

8. In Romans 2, the first principle of judgment is that it is [A. carried out in a court of law; B. according to truth; C. different for Christians and non-Christians; D. administered by a pastor].

Answer:

9. The just demands of God's righteousness and justice were satisfied by the _____ and _____ of Jesus Christ.

Answer:

10. When a person accepts the Work of Christ on the Cross, God can still not forgive the person until he gets completely right with God. [True/False]

Answer:

11. A Christian may never judge other people in any way. [True / False]

Answer:

12. In your opinion, what is self-righteousness?

Answer:

13. The Word of God is a discerner of the _____ and _____ of the heart.

Answer:

Shepherds of the Flock of God

14. The main responsibility of an elder (pastor, bishop, leader of a church) is to _____.

Answer:

15. In the Christian life, we live by [A. regular church attendance; B. frequent conversations with other Christians; C. the Word of God; D. being productive in good works]

Answer:

16. The religious leaders in Israel (in the times of Jeremiah and Ezekiel) were poor shepherds because they [A. lived far away from Jerusalem, B. were on the king's payroll; C. were lazy and greedy; D. were feeding themselves and neglecting the flock].

Answer:

17. Jesus Christ, the Good Shepherd, _____ for His sheep.

Answer:

18: List three of an elder's professional qualifications.

Answer:

19. What happens in a local church when there is not enough quality Bible teaching?

Answer:

20. ESSAY: Write a description of what you think the Bible teaching in a local church should contain. That is, what types of classes should be held, who should be in charge of the teaching program, and what should be done to train teachers. I realize this is an extensive topic, but you can be brief with your answer; two or three paragraphs are enough.
