

"Even the ploughboy should be able to read the Bible," said Wyclif, the first to English the Bible (late 14th-c.; his bones dug up & burned, for the heresy of lay access to Scripture). First off, the ploughboys had to be taught to read, thus the Protestant accent on literacy.... This Bible-study method is for ploughboys; nothing but literacy is assumed.

PRAYER (Ps.43.3): "Send forth your light and your truth...."

(NOTE to readers of this Thinksheet: Participants have in hand only the biblical text, with room for their notes.)

Our process in this session is **3-step**:

- 1 You hear a question.
- 2 You read through the text in light of the question, formulating & **writing** your answer. (SILENCE)
- 3 We hear & discuss your answers. (During the discussion, the leader [who has made technical preparation] will introduce only so much outside info [i.e., outside the text] as is needed for understanding.)

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- 1 **Action**: what's going on? who's doing what? when? where? why?
- 2 **Addressees**: what ten groups are being addressed (directly or indirectly)? Underline their names, & number them.
- 3 **Lift**: What most lifts you, & (in light of a story from your life) why?
- 4 **Puzzle**: What most puzzles you, & why?
- 5 **Tugs**: What in the text tugs you toward **change** (in faith/order/life/work [1] in your life, [2] in our church)?

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At session-close, this Thinksheet is distributed for personal reprocessing of the session.

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NOTES: While on Crete last year, I thought of Titus, whom Paul assigned as evangelist-teacher-pastor to that Greek island....As behavioral (moral-ethical) instruction, the passage assumes the best Hellenistic (pagan & Jewish) values & virtues, & adds the Christian emphasis on faith/hope/love (as in the last verse of 1Cor.13, with love as supreme)....What's the "authority" (vs.15) of the pastor? The

### TITUS New International Version

**2** You must teach what is in accord with sound doctrine. 2Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

3Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. 4Then they can train the younger women to love their husbands and children, 5to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

6Similarly, encourage the young men to be self-controlled. 7In everything set them an example by doing what is good. In your teaching show integrity, seriousness 8and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

9Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, 10and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

11For the grace of God that brings salvation has appeared to all men. 12It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, 13while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, 14who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

15These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

theme occurs frequently in the Pastorals (1 & 2 Timothy, Titus). Titus, Crete's peripatetic Christian leader, was often pointed to with the questions "What is that? Who does he think he is? Whom/what does he represent? What right has he to be making the truth-claims & leadership-claims he makes?" In earliest AngloAmerica (as in Arthur Miller's "The Crucible," on the Salem witch-trials), those questions did not exist: everybody knew the role/authority of pastor & magistrate (no "separation of church & state"). But in today's America, the pastor's role/authority is ambiguous, & those old questions have returned (with increasing force in Orthodoxy, Catholicism, & Protestantism).

In the NT, Greek has a dozen ways to speak of **power** (so important in life is power). Here (in Ti.2.15), the word is ἐπιταγή *epitagé*. In the NT, it's root (tag/tass/takt/taks) signals order/setting in order/maintaining order/command/rule/charge/have a charge (or command)/( & esp. this word) authority as the right/duty to order (against anarchy) by commanding.

Just as nascent Christianity had to evolve its norms of character/conduct (as we see going on in our chapter), so with its polity, which sought the best structures & processes for honoring, by balancing, freedom (avoiding anarchy) & order (avoiding tyranny). Jews & pagans, attracted to the greater freedom to be found in the churches, overdid the freedom. Gal.5.13-15: "You were called to be free," but "don't act like wild [untamed] animals." The early churches in Corinth were indeed wild, disgracing the gospel (the social sanction Paul shames them with); they needed to hear the authoritative word (1Cor.14.40 TEV) "Everything must be done in a proper and orderly way [κατὰ τάξιν *kata taksin* (Vulg.) *secundum ordinem*, "according to [good] order"]."

**Jesus** chose disciples/apostles (case of Paul, Ti.1.1), who chose assistants/successors (case of Titus, Paul's "son in the faith" [vs.4], whom Paul authorized to "put in order" the Christian movement on Crete, "appoint[ing] church elders in every town" [next vs.]). The Bible's authority-structure is **top-down**, hierarchical (from the Holy One [including Jesus as High Priest] to priests to people, who receive authoritative instructions (our word in Ti.2.15, Titus having "every right to command," to speak with "impressiveness"--as a military officer given a group-"command" [Vulg., "imperio," from which we have empire/emperor/imperial])). Overdeveloped, clergy-power = clericalism, suppressing what in the Boston diocese of the Roman Church has taken the form of a lay revolt, "the Voice of the Faithful." In Christianity, the counterbalancing reality is lay authority, "the priesthood of all believers" (as in Rev.1.6), which corrupts to laicism (all "power to the people," none to the priests [the ordained clergy]). Because of the Christian understandings of order/freedom, cleric/laic powers (authority) should be *continuously negotiated*.

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Paracletica

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h. m. a. l. i. b. y. !  
makap.  
240 μία virginity  
341 w. 340

1. Progn
2. Silent read
3. 1st "
4. 2nd "
5. 3rd "
6. 4th "

Handwritten: You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

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2. 1st "

3. 2nd "

4. 3rd "

5. 4th "

6. 5th "

7. 6th "

8. 7th "

9. 8th "

10. 9th "

11. 10th "

12. 11th "

13. 12th "

14. 13th "

15. 14th "

16. 15th "

17. 16th "

18. 17th "

19. 18th "

20. 19th "

21. 20th "

22. 21st "

23. 22nd "

24. 23rd "

25. 24th "

3

AG: "impressions"

a divine command (in Paul); a not assigned - q.p., a command

a story p. your life!

changes do you think are now indicated?

your life? on ch.?