

Agros

Find, Train, Support

Exegesis of Titus Workshop

June 18, 2022

Maysville, MO

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all the he has and buys that field.”

Matthew 13:44

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Date: June 18th, 2022

Location: First Baptist Church of Maysville
300 W Main St
Maysville, MO 64469

Bring: There is no cost for this workshop. Bring a pen or pencil. The workbooks will use the ESV translation, so feel free to bring an additional translation if that would be helpful.

Purpose: To build fellowship for gospel laborers in NE Kansas and NW Missouri by practicing exegesis in Titus together, sharing a meal, singing hymns, hearing biblical teaching, and praying for the advance of the gospel in our region.

Summary: Exegesis is the term for bringing the meaning *out* of a Bible passage to believe, obey, and encourage others with. But sometimes, we do the opposite—eisegesis. Eisegesis is the term for imposing our own meaning *into* a Bible passage based on our own biases, assumptions, or bad habits. This workshop will try to model a good process for bringing the God-inspired meaning out of a Bible passage by using the context of the whole book. Our morning sessions aim to equip. We want church members to study the Bible more carefully, and we want pastors to preach the book of Titus more confidently. Our afternoon fellowship aims to encourage. Our shared meal, singing, teaching, and prayer are meant to remind our hearts of the treasures in God’s Word that are worth great sacrifices to study and share.

Approach: For the morning sessions, we will focus on hands-on learning, instead of lectures and note-taking. These sessions will begin with a brief explanation of the concepts, but will then be followed by practice in a workbook with a small group. The afternoon fellowship will provide a break in the pace and will give opportunities for more personal interaction.

Proposed Schedule (session topics are subject to change)

- 8:00 – 9:00... Registration and fellowship (w/ light breakfast available)
- 9:00 – 10:00... Session 1: Outline and observations
- 10:00 – 11:00... Session 2: Outline and summaries
- 11:00 – 12:00... Session 3: Exegesis of a section w/ context
- 12:00 – 1:00... Lunch (provided at FBC Maysville)
- 1:00 – 2:00... Singing and Sermon
- 2:00 – 3:00... Prayer Session

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Session 1 – Observations and outline

1. Background information

Below is some background information on the book of Titus that might be useful for today's workshop.

The recipient, Titus: "Of Titus, much less is known [than Timothy]. Curiously, he is not mentioned in Acts. From Paul, we learn that he was a Gentile, whose lack of circumcision was a key factor in Paul's securing the right of the Gentiles to a Law-free gospel (Gal. 2:1, 3). He, too, was an early co-worker of Paul's (the event in Gal. 2:1 probably dates ca. A.D. 48-49) who became a trusted compatriot throughout Paul's life." – Gordon Fee in *1 & 2 Timothy, Titus*, p. 2

The setting, Crete: "Crete was proverbial in the ancient world for its moral decadence. The ancient historian Polybius wrote that it was 'almost impossible to find... personal conduct more treacherous or public policy more unjust than in Crete' (*Histories* 6.47). Cicero also stated, 'Moral principles are so divergent that the Cretans... consider highway robbery honorable' (*Republic* 3.9.15)." – Ray Van Neste in *ESV Study Bible*, p. 2349

The situation, false teachers: "The content of the false teaching is not made explicit (as in 1 Timothy). There appears to be a significant Jewish element to the teaching since the opponents arise from the 'circumcision party' (Titus 1:10), and are interested in 'Jewish myths' (1:14) and perhaps ritual purity (1:15). Paul's primary concern, however, is with the practical effect of the false teaching. In spite of their concern for ritual purity, the adherents of the false teaching did not live lives of godliness flowing out of the gospel but instead lived in a way that proved they did not know God (1:16)." – Ray Van Neste in *ESV Study Bible*, p. 2345; cf. Acts 11:2; Galatians 2:12

2. Make observations of the whole book

On the next page, have one member of your group read aloud slowly through Titus. Have each of the other members make notes of observations (consult additional handout). At the end, share these observations with your group so that others can mark them in their own workbook. Below, make a list of the repeated words and their number of occurrences. Complete this process 3-5x.

Discuss and write a one-sentence summary of the book using the repeated words above.

3. Make initial divisions of the book

Using your observations, work with your group to divide the book into sections. Mark those sections with a dotted line. Read through the book again and discuss: Where does the flow of thought change, and why do you think that? Try to support your decision with some of these observations: A frequently repeated word, a specific conjunction, or a change in grammar (e.g. verbs, pronouns), genre, topic, theme, time, location, or setting.

[1] Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, [2] in hope of eternal life, which God, who never lies, promised before the ages began [3] and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior; [4] To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. [5] This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—[6] if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. [7] For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, [8] but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. [9] He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. [10] For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. [11] They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. [12] One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." [13] This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, [14] not devoting themselves to Jewish myths and the commands of people who turn away from the truth. [15] To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. [16] They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work. [2:1] But as for you, teach what accords with sound doctrine. [2] Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. [3] Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, [4] and so train the young women to love their husbands and children, [5] to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. [6] Likewise, urge the younger men to be self-controlled. [7] Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, [8] and sound speech that cannot be condemned, so that an opponent

may be put to shame, having nothing evil to say about us. [9] Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, [10] not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior. [11] For the grace of God has appeared, bringing salvation for all people, [12] training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, [13] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, [14] who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. [15] Declare these things; exhort and rebuke with all authority. Let no one disregard you. [3:1] Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, [2] to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. [3] For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. [4] But when the goodness and loving kindness of God our Savior appeared, [5] he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, [6] whom he poured out on us richly through Jesus Christ our Savior, [7] so that being justified by his grace we might become heirs according to the hope of eternal life. [8] The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people. [9] But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. [10] As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, [11] knowing that such a person is warped and sinful; he is self-condemned. [12] When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. [13] Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. [14] And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful. [15] All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all.

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Session 2 – Summaries and outline

1. Summarize the *content* of each section

If you haven't finished making initial divisions of the book with your group, finish that quickly. Starting with the first section, discuss *and agree upon* a one-sentence (or less) summary of each section through the whole book. Helpful considerations: What is unique about this section? What is the topic and what is Paul arguing about it? Is there a word/concept repeated more in this section than in others? Is there a word/concept in this section that does not occur in any other sections? Is there a sentence in this section that functions like a topic sentence for the whole paragraph? Write summaries below.

2. Summarize the *relationships* of the sections

Having considered what is unique about each section, now work with your group to consider what they all have in common—how they *relate* to one another. For each section, discuss: How is this *connected* to what comes before or after it? What words/concepts does it *share* with other sections? How does it logically result from what came before or prepare for what comes after? In epistles, pay special attention to the conjunctions. They hint at the relationship with what comes before or after. Write your description of these relationships for each section below.

3. Write your outline of the book of Titus below

With your group, discuss and agree upon an outline of the book of Titus. You can use material from either or both of your summaries on the previous page. Write your outline below.

4. Refine your outlines

Send a “missionary” from your group to another group to convince them of your outline of Titus. Ask the missionary who comes to your group to defend the differences between any section divisions or wording in the outline. When missionaries return, revise your outlines if convinced.

Look back at your one-sentence summary of Titus on page 3 of this workbook. Discuss: would you change anything? If so, write your updated summary of the book below here.

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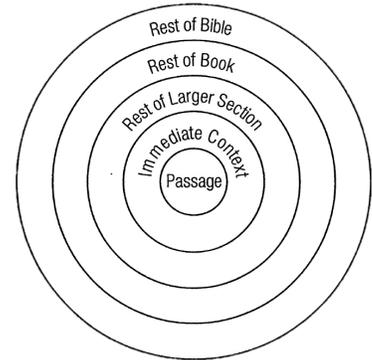
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Session 3 – Context and Exegesis of Titus 1:1-4

Literary context: The genre of a passage and the words, sentences, and paragraphs that surround the passage you are studying.

1. Use the context to define words/concepts

Below, list all of the words/concepts in your first section that are repeated elsewhere in the book. Then, using the other occurrences, discuss and write down definitions of these words/concepts.



2. Use the context to hone interpretation

Read each phrase below from your section, then discuss and write answers to: What does this mean? Why did Paul include this here? Is it related to any concepts or themes in the rest of the book? If so, how?

Paul, a servant of God and an apostle of Jesus Christ

for the sake of the faith of God's elect and their knowledge of the truth

which accords with godliness

in hope of eternal life

which God, who never lies, promised before the ages began

and at the proper time manifested in his word

through the preaching with which I have been entrusted

by the command of God our Savior

To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior

4. Use the context to solve interpretive issues:

With your entire group, discuss a response to the interpretations of your passage below. See if the context can help.

Godliness is only an optional pursuit for Christians. The emphasis of these verses is on “faith” not works, God’s election not man’s choice, “knowledge of truth” not behavior, “hope” in God’s “promises” not our deeds, devoting ourselves to “preaching” not good works. The only time he mentions godliness is simply to say that it “accords with” the truth, meaning it’s not wrong to pursue godliness when we know the truth. But it’s not essential. Otherwise, we would contradict the most important thing Paul says in this whole book: “Grace and peace from God.”

The church needs Apostles today to teach us the truth. Paul introduces himself as “an apostle of Jesus Christ” to immediately establish his special authority to do this. It’s only with this level of authority that “God’s elect” can be given “faith.” Our hope in eternity future and eternity past is brought into our time through preaching that’s not “entrusted” to ordinary men, but to Apostles. That’s why Paul emphasizes, “the preaching with which *I* have been entrusted.” This is also why he calls Titus his “true child.” He is passing the authority of an Apostle to Titus, as from a father to his “son.” This authority has been passed down through the ages to the Popes.

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Session 4 – Prayer

List the churches represented in your group:

Pray for these churches by name. Use some or all of the categories below to guide your prayers. Consider reading the corresponding passage from Titus aloud before making the specific request.

Pray for the **strength** of these churches:

More faith and knowledge of the truth – Titus 1:1

More godliness in our church members – Titus 1:16-2:10

More godliness and devotion to the Word in our pastors – Titus 1:6-9

More resistance to false teachers – Titus 1:10-11

More devotion to good works flowing from faith in sound doctrine – Titus 2:10-14; 3:3-8

More hope in eternal life than in this present life – Titus 1:2; 2:13; 3:7

Pray for the **spread** of these churches:

More pastors for our towns to hold firm to and teach the trustworthy Word – Titus 1:5, 9

More concern to uphold and adorn God’s Word with our behavior – Titus 1:5b, 8, 10

More humility toward unbelievers – Titus 3:1-2

More testimonies of God’s goodness to unbelievers – Titus 3:3-5

More aversion to division over unprofitable things – Titus 3:9-11

More ambition to speed gospel laborers forward in mission – Titus 3:13-14