

Workbook On The Epistles To Titus and Philemon



The Isle of Crete

“For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you” (Titus 1:5)

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Titus 1:1–9



1 Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, 2 in hope of eternal life which God, who cannot lie, promised before time began, 3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior; 4 To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. 5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you— 6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.



Qualifications Of Elders

1. What did God promise before the world began?
2. How does God manifest His word?
3. What had been committed to Paul?
4. Why did Paul leave Titus in Crete?
5. Describe the character of an elder's wife and children.
6. How is an elder the "steward of God"? (cf. Acts 20:28)
7. How does an elder hold "fast the faithful word"?
8. How should an elder "convict those who contradict"?

Titus 1:10–16



10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. 12 One of them, 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 giving heed to Jewish fables and commandments of men who turn from the truth. 15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. 16 They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.



The Work Of Elders

1. Who are the “insubordinate” in this context?
2. Who is to stop the mouths of false teachers?
3. What would happen if these false teachers were not stopped?
4. According to this passage, why do **some** men teach false doctrine?
5. What did one of the “prophets” say about the Cretans?
6. What was Titus to do to false teachers?
7. What “Jewish fables” did Paul have reference to?
8. What is “pure” to the unbeliever?
9. How do false teachers deny God?

Titus 2:1–15



1 But as for you, speak the things which are proper for sound doctrine: 2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. 6 Likewise exhort the young men to be sober-minded, 7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. 9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. 11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. 15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Proper Roles

1. What was Titus to speak?
2. What is the work of “older men”?
3. What are the older women to teach the younger?
4. Are all older women qualified to teach the younger?
5. What are the young men exhorted to become?
6. In what characteristics was Titus to be a pattern?
7. What exhortation is given to bondservants?
8. What does God’s grace teach us? How does it teach us?
9. Since God’s grace has appeared to all men, does this mean all men are saved?
10. What did Christ redeem us from?
11. What type of person does God desire?
12. How was Titus to rebuke others?

Titus 3:1–15



1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men. 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. 4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. 9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned. 12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. 14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. 15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all.
Amen.

Reminders

1. What seven things was Titus to remind the brethren of?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
2. How did Paul describe his former life?
3. How did Christ save us?
4. What is the “washing of regeneration”? Prove it!
5. How are we “justified by his grace”?
6. What are we heirs to?
7. What are we to maintain? Why?
8. What should we avoid?
9. How are we to treat a “divisive man”?

Philemon 1:1–7



1 Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved friend and fellow laborer, 2 to the beloved Apphia, Archippus our fellow soldier, and to the church in your house: 3 Grace to you and peace from God our Father and the Lord Jesus Christ. 4 I thank my God, making mention of you always in my prayers, 5 hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, 6 that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus. 7 For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother. 8 Therefore, though I might be very bold in Christ to command you what is fitting, 9 yet for love's sake I rather appeal to you—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ— 10 I appeal to you for my son Onesimus, whom I have begotten while in my chains, 11 who once was unprofitable to you, but now is profitable to you and to me. 12 I am sending him back. You therefore receive him, that is, my own heart, 13 whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel. 14 But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary. 15 For perhaps he departed for a while for this purpose, that you might receive him forever, 16 no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.

A Plea For Onesimus

1. How was Paul a “prisoner of Christ”?
2. How was Philemon a “fellow laborer” with Paul?
3. What does the phrase “the church in your house” mean?
4. What did Philemon show towards the Lord?
5. How did Philemon “share” his faith?
6. Why did Paul have “great joy and consolation” in Philemon’s love?
7. What was Paul hesitant to do?
8. Define the word “refreshed” as used in this context.
9. How did Paul describe himself in verse 9?
10. What appeal did Paul make?
11. Why did Paul send Onesimus back?
12. What can you learn from the word “perhaps” in verse 15.
13. How did Paul want Philemon to receive Onesimus?

Philemon 1:17–25



17 If then you count me as a partner, receive him as you would me. 18 But if he has wronged you or owes anything, put that on my account. 19 I, Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides. 20 Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord. 21 Having confidence in your obedience, I write to you, knowing that you will do even more than I say. 22 But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you. 23 Epaphras, my fellow prisoner in Christ Jesus, greets you, 24 as do Mark, Aristarchus, Demas, Luke, my fellow laborers. 25 The grace of our Lord Jesus Christ be with your spirit. **Amen.**



Paul's Offer To Philemon

1. What motive did Paul offer Philemon for receiving Onesimus back?
2. What was Paul willing to if Onesimus has caused financial hardship on the part of Philemon?
3. Before Philemon could make out a bill for Paul, what did Paul remind him of?
4. How could Philemon “refresh” the heart of Paul?
5. What was Paul confident of?
6. What was Philemon to prepare for Paul?
7. Please identify the following men:
 - a. Epaphras
 - b. Mark
 - c. Aristarchus
 - d. Demas
 - e. Luke

Slavery In The First Century

It was by such institutions that the nations of the empire insensibly melted away into the Roman name and people. But there still remained, in the centre of every province and of every family, an unhappy condition of men who endured the weight, without sharing the benefits, of society. In the free states of antiquity, the domestic slaves were exposed to the wanton rigor of despotism. The perfect settlement of the Roman empire was preceded by ages of violence and rapine. The slaves consisted, for the most part, of barbarian captives, taken in thousands by the chance of war, purchased at a vile price, accustomed to a life of independence, and impatient to break and to revenge their fetters. Against such internal enemies, whose desperate insurrections had more than once reduced the republic to the brink of destruction, the most severe regulations, and the most cruel treatment, seemed almost justified by the great law of self-preservation. But when the principal nations of Europe, Asia, and Africa were united under the laws of one sovereign, the source of foreign supplies flowed with much less abundance, and the Romans were reduced to the milder but more tedious method of propagation. In their numerous families, and particularly in their country estates, they encouraged the marriage of their slaves. The sentiments of nature, the habits of education, and the possession of a dependent species of property, contributed to alleviate the hardships of servitude. The existence of a slave became an object of greater value, and though his happiness still depended on the temper and circumstances of the master, the humanity of the latter, instead of being restrained by fear, was encouraged by the sense of his own interest. The progress of manners was accelerated by the virtue or policy of the emperors; and by the edicts of Hadrian and the Antonines, the protection of the laws was extended to the most abject part of mankind. The jurisdiction of life and death over the slaves, a power long exercised and often abused, was taken out of private hands, and reserved to the magistrates alone. The subterraneous prisons were abolished; and, upon a just complaint of intolerable treatment, the injured slave obtained either his deliverance, or a less cruel master.

Hope, the best comfort of our imperfect condition, was not denied to the Roman slave; and if he had any opportunity of rendering himself either useful or agreeable, he might very naturally expect that the diligence and fidelity of a few years would be rewarded with the inestimable gift of freedom. The benevolence of the master was so frequently prompted by the meaner suggestions of vanity and avarice, that

the laws found it more necessary to restrain than to encourage a profuse and undistinguishing liberality, which might degenerate into a very dangerous abuse. It was a maxim of ancient jurisprudence, that a slave had not any country of his own; he acquired with his liberty an admission into the political society of which his patron was a member. The consequences of this maxim would have prostituted the privileges of the Roman city to a mean and promiscuous multitude. Some seasonable exceptions were therefore provided; and the honorable distinction was confined to such slaves only as, for just causes, and with the approbation of the magistrate, should receive a solemn and legal manumission. Even these chosen freedmen obtained no more than the private rights of citizens, and were rigorously excluded from civil or military honors. Whatever might be the merit or fortune of their sons, they likewise were esteemed unworthy of a seat in the senate; nor were the traces of a servile origin allowed to be completely obliterated till the third or fourth generation. Without destroying the distinction of ranks, a distant prospect of freedom and honors was presented, even to those whom pride and prejudice almost disdained to number among the human species.

It was once proposed to discriminate the slaves by a peculiar habit; but it was justly apprehended that there might be some danger in acquainting them with their own numbers. Without interpreting, in their utmost strictness, the liberal appellations of legions and myriads, we may venture to pronounce, that the proportion of slaves, who were valued as property, was more considerable than that of servants, who can be computed only as an expense. The youths of a promising genius were instructed in the arts and sciences, and their price was ascertained by the degree of their skill and talents. Almost every profession, either liberal or mechanical, might be found in the household of an opulent senator. The ministers of pomp and sensuality were multiplied beyond the conception of modern luxury. It was more for the interest of the merchant or manufacturer to purchase, than to hire his workmen; and in the country, slaves were employed as the cheapest and most laborious instruments of agriculture. To confirm the general observation, and to display the multitude of slaves, we might allege a variety of particular instances. It was discovered, on a very melancholy occasion, that four hundred slaves were maintained in a single palace of Rome. The same number of four hundred belonged to an estate which an African widow, of a very private condition, resigned to her son, whilst she reserved

for herself a much larger share of her property. A freedman, under the name of Augustus, though his fortune had suffered great losses in the civil wars, left behind him three thousand six hundred yoke of oxen, two hundred and fifty thousand head of smaller cattle, and what was almost included in the description of cattle, four thousand one hundred and sixteen slaves.

The number of subjects who acknowledged the laws of Rome, of citizens, of provincials, and of slaves, cannot now be fixed with such a degree of accuracy, as the importance of the object would deserve. We are informed, that when the Emperor Claudius exercised the office of censor, he took an account of six millions nine hundred and forty-five thousand Roman citizens, who, with the proportion of women and children, must have amounted to about twenty millions of souls. The multitude of subjects of an inferior rank was uncertain and fluctuating. But, after weighing with attention every circumstance which could influence the balance, it seems probable that there existed, in the time of Claudius, about twice as many provincials as there were citizens, of either sex, and of every age; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation would rise to about one hundred and twenty millions of persons; a degree of population which possibly exceeds that of modern Europe, and forms the most numerous society that has ever been united under the same system of government.

Edward Gibbon
History of the Decline and Fall of the Roman Empire
Vol. I, pp. 50–57



The next act of the revolution came not from the free but from the slave. Lentulus Batiates kept at Capua a school of gladiators—slaves or condemned criminals trained to fight animals, or one another, to the death in public arenas or private homes. Two hundred of them tried to escape; seventy-eight succeeded, armed themselves, occupied a slope of Vesuvius, and raided the adjoining towns for food. As their leader they chose a Thracian, Spartacus, “a man not only of high spirit and bravery,” says Plutarch, “but also in understanding and gentleness superior to his condition.” He issued a call to the slaves of Italy to rise in revolt; soon he had 70,000 men, hungering for liberty and revenge. He taught them to manufacture their own weapons, and to fight with such order and discipline that for years they outmarched every force sent to subdue them. His victories filled the rich men of Italy with fear, and its slaves with hope; so many of these tried to join

him that after raising his army to 120,000 he refused further recruits, finding it difficult to care for them. He marched his horde toward the Alps, “intending, when he had passed them, that every man should go to his own home.” But his followers did not share these refined and pacific sentiments; revolting against his leadership, they began to loot the towns of northern Italy. The Senate now sent both consuls, with heavy forces, against the rebels. One army met a detachment that had seceded from Spartacus, and slaughtered it; the other attacked the main rebel body, and was defeated. Moving again toward the Alps, Spartacus encountered a third army, led by Cassius, and decimated it; but finding his way blocked by still other legions, he turned south and marched toward Rome.

Half the slaves of Italy were on the verge of insurrection, and in the capital no man could tell when the revolution would break out in his very home. All that opulent society, which had enjoyed every luxury slavery could produce, trembled at the thought of losing everything—mastery, property, life. Senators and millionaires cried out for a better general; few offered themselves, for all feared this strange new foe. At last Crassus came forward and was given the command, with 40,000 men; and many of the nobility, not all forgetting the traditions of their class, joined him as volunteers. Knowing that he had an empire against him, and that his men could never administer either the Empire or the capital, Spartacus passed Rome by and continued south to Thurii, marching the length of Italy in the hope of transporting his men to Sicily or Africa. For a third year he fought off all attacks. But again his impatient soldiers rejected his authority and began to ravage the neighboring towns. Crassus came upon a horde of these marauders and slew them, 12,300 in number, every man fighting to the last. Meanwhile Pompey’s legions, retuning from Spain, were sent to swell the forces of Crassus. Despairing of victory over such a multitude, Spartacus flung himself upon the army of Crassus and welcomed death by plunging into the midst of the foe. Two centurions fell by his hand; struck down and unable to rise, he continued the fight on his knees; at last he was so cut to pieces that his body could not later be identified. The great majority of his followers perished with him; some fled, and became hunted men in the woods of Italy; 6000 captives were crucified along the Appian Way from Capua to Rome. There their rotting bodies were left to hang for months, so that all masters might take comfort, and all slaves take heed.

Will Durant
Caesar And Christ
pp. 137–138



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