

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 From Paul, a slave of God and apostle of Jesus Christ, to further the faith of God's chosen ones and the knowledge of the truth that is in keeping with godliness, 2 in hope of eternal life, which God, who does not lie, promised before the ages began. 3 But now in his own time he has made his message evident through the preaching I was entrusted with according to the command of God our Savior. 4 To Titus, my genuine son in a common faith. Grace and peace from God the Father and Christ Jesus our Savior! 5 The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you. 6 An elder must be blameless, the husband of one wife, with faithful children who cannot be charged with dissipation or rebellion. 7 For the overseer must be blameless as one entrusted with God's work, not arrogant, not prone to anger, not a drunkard, not violent, not greedy for gain. 8 Instead he must be hospitable, devoted to what is good, sensible, upright, devout, and self-controlled. 9 He must hold firmly to the faithful message as it has been taught, so that he will be able to give exhortation in such healthy teaching and correct those who speak against it.



Qualifications Of Elders

1. Why did Paul consider himself to be *a slave of God*?
2. What did God promise *before the ages began*?
3. How does God make *His message evident*?
4. What had been *entrusted* to Paul?
5. Why did Paul leave Titus in Crete?
6. Describe the character of an elder's wife and children.
7. How is an elder *entrusted with God's work* (cf. Acts 20:28).
8. How does an elder *hold firmly to the faithful message*?
9. How should an elder *correct those who speak against the truth*?

Titus 1:10-16



10 For there are many rebellious people, idle talkers, and deceivers, especially those with Jewish connections, 11 who must be silenced because they mislead whole families by teaching for dishonest gain what ought not to be taught. 12 A certain one of them, in fact, one of their own prophets, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 Such testimony is true. For this reason rebuke them sharply that they may be healthy in the faith 14 and not pay attention to Jewish myths and commands of people who reject the truth. 15 All is pure to those who are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and consciences are corrupted. 16 They profess to know God but with their deeds they deny him, since they are detestable, disobedient, and unfit for any good deed.

The Work Of Elders

1. Who are the *rebellious people* in this context?
2. Who is to stop the mouths of these *idle talkers and deceivers*?
3. What would happen if these people were not stopped?
4. According to this passage, why do some men teach false doctrine?
5. What did one of these *prophets* say about the Cretans?
6. What was Titus to do to false teachers?
7. What *Jewish myths* 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, communicate the behavior that goes with sound teaching. 2 Older men are to be temperate, dignified, self-controlled, sound in faith, in love, and in endurance. 3 Older women likewise are to exhibit behavior fitting for those who are holy, not slandering, not slaves to excessive drinking, but teaching what is good. 4 In this way they will train the younger women to love their husbands, to love their children, 5 to be self-controlled, pure, fulfilling their duties at home, kind, being subject to their own husbands, so that the message of God may not be discredited. 6 Encourage younger men likewise to be self-controlled, 7 showing yourself to be an example of good works in every way. In your teaching show integrity, dignity, 8 and a sound message that cannot be criticized, so that any opponent will be at a loss, because he has nothing evil to say about us. 9 Slaves are to be subject to their own masters in everything, to do what is wanted and not talk back, 10 not pilfering, but showing all good faith, in order to bring credit to the teaching of God our Savior in everything. 11 For the grace of God has appeared, bringing salvation to all people. 12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. 14 He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good. 15 So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on 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 *young women*?
5. What are the *young men* exhorted to become?
6. In what characteristics was Titus to be an *example*?
7. What exhortation is given to *slaves* (bondservants)?
8. How does God's grace *train* 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 3:1-7



1 Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work. 2 They must not slander anyone, but be peaceable, gentle, showing complete courtesy to all people. 3 For we too were once foolish, disobedient, misled, enslaved to various passions and desires, spending our lives in evil and envy, hateful and hating one another. 4 But “when the kindness of God our Savior and his love for mankind appeared, 5 he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 6 whom he poured out on us in full measure through Jesus Christ our Savior. 7 And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life.”

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 the new birth*? Prove it!
5. How are we justified by his grace?
6. What are we heirs to?

Titus 3:8–15



8 This saying is trustworthy, and I want you to insist on such truths, so that those who have placed their faith in God may be intent on engaging in good works. These things are good and beneficial for all people. 9 But avoid foolish controversies, genealogies, quarrels, and fights about the law, because they are useless and empty. 10 Reject a divisive person after one or two warnings. 11 You know that such a person is twisted by sin and is conscious of it himself. 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 Make every effort to help Zenas the lawyer and Apollos on their way; make sure they have what they need. 14 Here is another way that our people can learn to engage in good works to meet pressing needs and so not be unfruitful. 15 Everyone with me greets you. Greet those who love us in the faith. Grace be with you all.

Twisted By Sin

1. What *trustworthy* saying did Paul pass on to Titus?
2. How can we determine what a *good work* is?
3. Give a few examples of *foolish controversies* that you have heard about.
4. How can you identify a *divisive person*?
5. What does it mean to *reject* a divisive person?
6. Identify the following people...
 - a. Artemas
 - b. Tychicus
 - c. Zenas
 - d. Apollos
8. Where is Nicopolis?
9. How can we learn to engage in good works to meet pressing needs?
8. What should we avoid being?
9. What does it mean to *greet* the brethren?

Philemon 1:1-7



1 From Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our dear friend and colaborer, 2 to Apphia our sister, to Archippus our fellow soldier, and to the church that meets in your house. 3 Grace and peace to you from God our Father and the Lord Jesus Christ! 4 I always thank my God as I remember you in my prayers, 5 because I hear of your faith in the Lord Jesus and your love for all the saints. 6 I pray that the faith you share with us may deepen your understanding of every blessing that belongs to you in Christ. 7 I have had great joy and encouragement because of your love, for the hearts of the saints have been refreshed through you, brother.

A Prisoner Of Christ

1. How was Paul a prisoner of Christ?
2. Identify the following people...
 - a. Timothy
 - b. Philemon
 - c. Apphia
 - d. Archippus
2. How was Philemon a *colaborer* with Paul?
3. What does the phrase *the church that meets in your house* mean?
4. What is the difference between *grace* and *peace*? How are they related?
5. What did Paul thank God for in his prayers?
6. How did Philemon *share* his faith?
7. What gave Paul *great joy* and *encouragement*?
8. Define the word *refreshed* as used in this context.

Philemon 1:8–17



8 So, although I have quite a lot of confidence in Christ and could command you to do what is proper, 9 I would rather appeal to you on the basis of love—I, Paul, an old man and even now a prisoner for the sake of Christ Jesus— 10 I am appealing to you concerning my child, whose spiritual father I have become during my imprisonment, that is, Onesimus, 11 who was formerly useless to you, but is now useful to you and me. 12 I have sent him (who is my very heart) back to you. 13 I wanted to keep him so that he could serve me in your place during my imprisonment for the sake of the gospel. 14 However, without your consent I did not want to do anything, so that your good deed would not be out of compulsion, but from your own willingness. 15 For perhaps it was for this reason that he was separated from you for a little while, so that you would have him back eternally, 16 no longer as a slave, but more than a slave, as a dear brother. He is especially so to me, and even more so to you now, both humanly speaking and in the Lord. 17 Therefore if you regard me as a partner, accept him as you would me.

A Plea For Onesimus

1. What was Paul hesitant to do?
2. Upon what basis does Paul make his appeal?
3. How did Paul describe himself in verse 9?
4. How did Paul describe his relationship to Onesimus?
5. Why did Paul send Onesimus back?
6. What would have happened if Paul did not send Onesimus back?
7. Why did Paul want to keep Onesimus in Rome?
8. Paul wanted Philemon to perform his good deed from what motive?
12. What can you learn from the word *perhaps* in verse 15.
13. How did Paul want Philemon to treat Onesimus?

Philemon 1:18–25



18 Now if he has defrauded you of anything or owes you anything, charge what he owes to me. 19 I, Paul, have written this letter with my own hand: I will repay it. I could also mention that you owe me your very self. 20 Yes, brother, let me have some benefit from you in the Lord. Refresh my heart in Christ. 21 Since I was confident that you would obey, I wrote to you, because I knew that you would do even more than what I am asking you to do. 22 At the same time also, prepare a place for me to stay, for I hope that through your prayers I will be given back to you. 23 Epaphras, my fellow prisoner in Christ Jesus, greets you. 24 Mark, Aristarchus, Demas and Luke, my colaborers, greet you too. 25 May the grace of the Lord Jesus Christ be with your spirit.



Paul's Offer To Philemon

1. What was Paul willing to do 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, 50–57

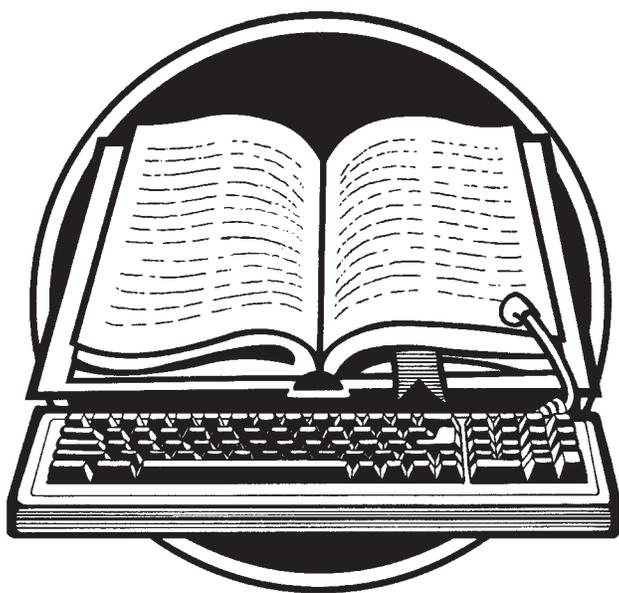


The next act of the revolution came not from the free but from the slave. Lentulus Batiates kept at Capua a school of gladiators—slaves or condemned criminals trained to fight animals, or one another, to the death in public arenas or private homes. Two hundred of them tried to escape; seventy-eight succeeded, 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, 137–138



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