

***THE EPISTLES
OF PAUL TO
TITUS
AND PHILEMON***

STUDIES 1 - 10

STUDENT MANUAL

Stephen Nemeth Lectures

The Epistles Of Paul To Titus And Philemon

Studies 1 - 10

Student Manual

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Stephen Nemeth Lectures

PAUL'S FIRST WORDS TO TITUS

STUDY 1

Scripture Portion: Titus 1:1-4

It is almost certain that Paul wrote the three Pastoral Epistles in this order:

**1 Timothy,
Titus,
2 Timothy.**

After ministering for a period on the island of Crete, he had left Titus behind to consolidate the work and organize the churches there.

Now, Paul was on his travels.

As two of his companions (Artemas and Tychicus) were to visit Crete on their journeyings, he entrusted them with this letter to Titus.

In this first study -

Titus 1:1-4 -

Paul gives a fivefold description.

1. HOW PAUL DESCRIBES HIMSELF.

The first word in the letter is Paul, the writer's name. It was the custom in those days to begin a letter with the name of the writer, just as it is our custom today to conclude the letter with the writer's name.

Paul describes himself in two ways.

1. A servant of God.

This is characteristic of him.

Compare -

Romans 1:1 -

Philippians 1:1 -

He was a bondman of God, God's slave, for God owned him and he owned the Lord as his Master.

Paul's life was totally committed to the Lord. He was not his own.

Compare -

Exodus 21:6 -

1 Corinthians 6:20 -

2. An apostle of Jesus Christ.

Here Paul gives us his official authority for the ministry in which he is engaged.

He was 'a sent one' - sent by the Lord Himself.

Sometimes Paul's enemies questioned his right to call himself an apostle, but there was no valid ground for such questioning.

He was the envoy of Jesus Christ, who had entrusted him with the gospel.

Titus 1:3 -

We also, by the grace of God, are servants of God, the sent ones of Jesus Christ.

Do we take our place before the Lord as His slaves and recognize that He has sent us into the world to be His representative?

2. HOW PAUL DESCRIBES CHRISTIANS.

Here again he gives us a twofold description in -

Titus 1:1 -

3. God's elect.

Paul rejoiced in the doctrine of Election.

Compare -

Romans 8:33 -

Colossians 3:12 -

2 Timothy 2:10 -

1 Thessalonians 1:4 -

1 Peter 1:2 -

2 Peter 1:10 -

It is a difficult doctrine to understand but very precious indeed to the heart.

It was true of the Christians in the first century that they were God's elect. It is true also today of every real Christian.

Are you rejoicing in this truth?

4. Believers.

The expression 'the faith of God's elect' indicates that Christians are believers, men and women of faith. We are saved by believing.

John 3:16 -

John 5:24 -

Acts 16:30-31 -

Romans 1:6 -

But, faith, believing, trust in God are also the principles by which we are to live. We are to have faith not only for justification but also for the supply of our needs and for the sufficiency of God's grace.

2 Corinthians 9:8 -

Is our faith as comprehensive as this?

This, then, is Paul's twofold description of the Christians in Crete and of Christians everywhere. We, by the grace of God, are *God's elect* and we are believers, those who trust in the living God.

1 Timothy 4:10 -

3. HOW PAUL DESCRIBES THE GOSPEL.

Again he gives us a twofold description in -

Titus 1:2-3 -

5. It is the eternal gospel.

The good news of the gospel is the offer of eternal life.

Verse 2 tells us that God promised this before the world began.

God's gracious and merciful plan of saving men and women was no afterthought. It was part of His eternal purpose.

John 17:24 -

2 Timothy 1:9 -

It is important to remember that the gospel we love, by which we have been saved and which we preach, is an eternal gospel.

Revelation 14:6 -

6. It is a declared gospel.

The apostle tells us that this great and glorious message of God has been manifested by preaching. In other words, the gospel is committed to us, but we must preach it. Paul tells us that he had been faithful in this respect.

The gospel has been committed to us as a solemn trust. Our responsibility is to declare it so that others may be saved.

1 Thessalonians 2:4 -

Notice that what Paul is saying about the gospel has its application to us as well as to those in Crete to whom Paul first wrote.

4. HOW PAUL DESCRIBES THE LORD.

Titus 1:2-3 -

tells us two particular things about the Lord.

7. He cannot lie.

This is only one of the things God cannot do.

Compare -

John 10:35 -

2 Timothy 2:13 -

James 1:13 -

Our God is *the never lying God*.

1 Samuel 15:29 -

Hebrews 6:18 -

He is altogether free from falsehood. This means that every promise He has ever made in relation to His children, the church, the Jews, the world, and in relation to eternity, He will fulfil.

8. He is our Saviour.

Here we need to compare -

1 Timothy 1:1 -

The most precious name we give to our Lord is the name *Saviour*, which means *Deliverer*.

Is He your Saviour? From what does He save you?

Christ is able and willing to save us from the guilt, pollution and power of sin, from worry, anxiety and fear. At His coming again, He will save us from the very presence of sin.

Compare -

2 Kings 13:5 -

Psalms 106:21 -

Isaiah 43:3 -

Isaiah 45:21 -

John 4:42 -

Acts 5:31 -

Philippians 3:20 -

Jude 25 -

Are you rejoicing in the God who cannot lie and in the Lord Jesus Christ as your own personal and all-sufficient Saviour?

5. HOW PAUL DESCRIBES TITUS.

We are not told very much about Titus, though his name is mentioned in -

2 Corinthians 2:13 -

2 Corinthians 7:6 -

2 Corinthians 7:13-14 -

2 Corinthians 8:6 -

2 Corinthians 8:16 -

2 Corinthians 8:23 -

Galatians 2:3 -

2 Timothy 4:10 -

In - **Titus 1:4 -**

we are told that -

9. Titus was Paul's child.

He refers to him as *my son*. Paul was his spiritual father. We do not know where Titus was converted. Possibly it was in Iconium, though we cannot be sure. Perhaps Titus did not know the time and place of conversion.

Many Christians do not, but they do know they are the Lord's.

2 Timothy 1:12 -

10. Titus was Paul's genuine child.

The words *mine own* quite literally mean *my genuine* child, or *my true* child. Titus was not a nominal Christian as so many are today.

2 Timothy 3:5 -

Is it possible that you are only a nominal Christian?

All this may, and should be true of us. Are we really the children of God?

John 1:12 -

Have we been born again?

John 3:5 -

In concluding this study, carefully consider the beautiful and prayerful greeting that Paul sends to his son Titus in -

Titus 1:4b -

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NOTES

SPIRITUAL LEADERSHIP IN THE CHURCH

STUDY 2

Scripture Portion: Titus 1:5-9

Titus 1:5-9 -

These verses have to do with leadership in the church. There are several vital requirements if the local church is to be a true centre of spiritual worship, fellowship and service.

The members must be truly born again -

John 3:3 -

They must be separated -

2 Corinthians 6:14 -

They must be dedicated -

Romans 12:1 -

They must be spiritual people -

1 Corinthians 3:1 -

There must be harmony and concord in the church.

Psalms 133:1-3 -

However, one other vital requirement is that there should be right leaders. For, whether a church is strong or weak, powerful or lacking in vitality, will depend to a large extent upon the leadership in the church.

No one knew this better than Paul. It is one of the main reasons he wrote the Pastoral Epistles.

Here in **Titus 1:5-9** he authorizes Titus to appoint leaders in each of the established

churches. Then he describes the kind of people who should be entrusted with this responsible position of leadership.

He uses three words to describe leaders in the church.

11. Elders.

Titus 1:5 -

This suggests maturity and dignity. An elder must be a man of spiritual stature and not a novice.

b. Bishop.

Titus 1:7 -

The word means *overseer*, so a leader in God's work is one who *sees over* that work.

12. Steward.

Titus 1:7 -

A steward acts on behalf of another. A steward in the church is one whom God has placed there to work under His direction.

Now notice the qualifications for spiritual leadership -

Titus 1:6-9 -

What is God's standard in this matter?

A SPIRITUAL LEADER SHOULD BE OF BLAMELESS REPUTATION.

Titus 1:6-7 -

A leader must be blameless! But what is meant by the use of this word? It does not mean perfect, otherwise there would be no leaders!

If we turn to a parallel passage -

1 Timothy 3:7 -

we shall find a helpful exposition of the word.

To be qualified for spiritual leadership, a man must have a clean testimony in the church and before the world. He must be a man of unimpeachable virtue.

A SPIRITUAL LEADER SHOULD BE OF UNQUESTIONED MORAL INTEGRITY.

He must be -

Titus 1:6 -

This does not mean that he must marry only once. It means he must not be a polygamist, as were some of the Cretans to whom Paul was writing.

A leader must be of unquestioned moral integrity with no suspicion of any wrong relationship or impropriety of any kind.

No one should be given any position in the church whose marriage relationship is questionable or whose attitude towards the opposite sex is careless.

3. A SPIRITUAL LEADER SHOULD BRING UP HIS CHILDREN TO FEAR THE LORD.

Titus 1:6 -

That is, not likely to be accused of loose living or lawbreaking.

Turn again to the parallel passage in -

1 Timothy 3:4-5 -

If a man has not sought diligently to train his own family to love and serve the Lord, how can he be qualified to help the children of God in the church of God to love and to serve Him? His training of his children will qualify him for special ministry in the church.

If he has not succeeded in securing the conversion of his children and of seeing them go on with the Lord, he must, at any rate, have sought their spiritual welfare by prayer and godly example.

6. A SPIRITUAL LEADER SHOULD BE OF OBVIOUS SPIRITUAL GRACE AND DISCIPLINE.

Titus 1:7 -

Here are five negatives, all of which tell us that a leader is qualified by what he does not do.

In the language of -

Colossians 3:8-9 -

he is to put off certain things. What are they?

13. Not self-willed.

Not ministering to self.

Matthew 20:26-28 -

b ***Not soon angry.***

Not aggressive or explosive. Our temperaments can be disciplined by submission to the Holy Spirit.

The man who has learned this, is qualified to serve the Lord in a position of responsibility.

14. Not given to wine.

A leader must be temperate. In these days, leaders must have firm convictions regarding the use of alcohol.

1 Corinthians 10:23 -

d. ***No striker.***

He must not be quarrelsome or contentious. What a bad testimony it is when an office bearer in the church is undisciplined!

15. Not given to filthy lucre.

Not covetous. A man's character can often be judged by his attitude towards money and earthly possessions. A leader must be absolutely honest in all his dealings and not a man of 'sharp practice'.

7. A SPIRITUAL LEADER SHOULD BE GENEROUS HEARTED AND HAVE THE RIGHT KIND OF FRIENDS.

Titus 1:8a - *But a lover of hospitality,.....tells us the spiritual man must be -*

16. A lover of hospitality.

In the early Church, hospitality had a special significance, for Christians had to cling together. They lived in a hostile world, and the grace of hospitality was very necessary.

17. A lover of good men.

A man is known by his friends.

He should, of course, emulate his Saviour in being a -

Matthew 11:19 - *The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.*

But, if he becomes 'unequally yoked' in close friendship with the ungodly, then he is not qualified to be a leader in God's work.

Compare -

2 Corinthians 6:14-17 -

Psalms 101:6 -

8. A SPIRITUAL LEADER SHOULD BE OF POSITIVE, HOLY CHARACTER.

Titus 1:8b -

A leader must be -

18. Sober. Discreet, of sound judgment.

Compare -

Titus 2:3 -

Titus 2:5 -

b. Just. Fairminded and discerning.

19. Holy. 'Holy' means Christlike.

1 Timothy 2:8 -

d. Temperate. Master of himself.

Philippians 4:13 -

9. A SPIRITUAL LEADER SHOULD BE OF SPIRITUAL MATURITY, SETTLED CONVICTIONS, SOUND DOCTRINE AND ABILITY.

These four things are all mentioned in -

Titus 1:9 -

20. He must be Spirit-taught.

This indicates maturity.

b. He must 'hold fast the faithful word'.

He must have settled convictions.

21. He must be of 'sound doctrine'.

He must know, believe and hold fast to the truth of the Bible.

d. He must be 'able to exhort and convince'.

This indicates ability.

These are the qualifications we should require and look for in anyone who is to be set in a position of responsibility in the local church or in Christian work.

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NOTES

DANGEROUS PEOPLE IN THE CHURCH

STUDY 3

Scripture Portion: Titus 1:10-16

Are there dangerous people in the Church? There were in Paul's day and, of course, there are in our day.

In his epistles, Paul frequently warned his readers about people who were a danger to the life of the Church, to its growth, prosperity, purity and testimony.

Romans 16:17-19 -

2 Corinthians 2:10-11 -

2 Corinthians 3:1 -

2 Corinthians 2:4 -

2 Corinthians 11:26 -

Galatians 1:6-7 -

Ephesians 4:14-17 -

Philippians 3:18-19 -

Philippians 4:2 -

Colossians 2:4 -

Colossians 2:8 -

1 Timothy 1:3 -

1 Timothy 1:19-20 -

1 Timothy 4:1 -

2 Timothy 4:14 -

Then read -

Mathew 16:18 -

Our Lord foretold that the enemy would make great onslaughts on the life and witness of the Church. This reminds us that there are two reasons why people who are a danger to the life and witness of the Church are found within it.

First - because of the devil, for Satan's chief purpose is to upset the Church.

Ephesians 6:12 -

He failed to destroy the Seed -

Genesis 3:15 -

He failed to destroy and to deflect Christ from the purpose of His advent -

Matthew 16:23 -

So now he attacks the Church.

Second - The second reason why there are dangerous people in the Church is because the Church is composed of men and women. True, there are those who have been redeemed -

1 Peter 1:18-19 -

born again -

John 3:5 -

and have received new life in Christ -

1 John 5:12-13 -

But they are still human and possess the old Adamic nature.

Also, of course, there are those in the Church who are only professors - compare -

Titus 1:16 -

and not possessors of eternal life -

John 17:3 -

We should recognize that there are two chief ways in which people can be a danger in any church:

First - by holding and propagating false doctrine.

Second - by undisciplined living.

If doctrine is wrong then duty is also wrong. Now turn to -

Titus 1:10-16 -

and see the conditions that prevailed in the church in Crete. There certainly were dangerous people in this church.

10. THEY WERE NUMEROUS.

Titus 1:10 -many.....

There were 'many' such people - which means they were there in alarming numbers. This was serious, for, where one person can do great damage to the work of the Lord by careless living and undisciplined gossiping, what a potential danger *many* such people are!

2. THEY WERE DISOBEDIENT TO GOD'S WORD.

Titus 1:10 -unruly.....

They refused to submit to the authority of the scriptures and were insubordinate and ungoverned. Here is the heart of the matter.

If there is trouble in Christian work, it is not necessarily a clash of personalities, though it may include this. It is due to refusal on the part of someone to submit to the authority of the Word of God.

In Crete, these dangerous people 'were like disloyal soldiers refusing to obey the word of command'.

11. THEY WERE DISOBEDIENT, AND THIS AFFECTED THE WAY
 THEY LIVED AND WHAT THEY TAUGHT.

They caused harm by life and lip.

The word 'unruly' in **verse 10**, refers to their manner of life. The words 'vain talkers' refer to what they said.

Their much talking achieved no useful purpose, so, by what they were and what they said, they were 'deceivers' - serious indeed! Notice it was the Jewish church members who were particularly guilty in this respect.

We need to remember that people who, prior to their conversion, were judaistic, or were caught up in some sect or group contrary to the scriptures, are especially susceptible to be used by Satan in creating difficulties and problems in the Church.

12. THEY EXERTED A VERY BAD INFLUENCE ON MANY PEOPLE.

Titus 1:11 -*mouths must be stopped*,.....

Their 'mouths must be stopped', or (as the word means literally) 'muzzled' with a 'gag' because of their widespread influence. 'They subvert whole houses' - that is, they influence whole families.

Compare -

2 Timothy 3:6 -

How solemn! What harm one unspiritual man or woman can cause in a church influencing even whole households of people!

5. THEY WERE GRIPPED BY IMPURE MOTIVES.

Titus 1:11 -*for filthy lucre's sake.*

Their motive was 'unworthy gain'.

When anyone is acting harmfully in God's work, it is right to ask, 'What is his real motive?'

This could be gain of position, like Diotrophes in -

2 John 9 -

gain of power, authority or popularity. Some people long for the esteem of others. They are self-centred and crave recognition.

There are many unworthy motives that can grip hold of us.

Psalm 139:23-24 -

13. THEY WERE ESPECIALLY SUSCEPTIBLE DUE TO THEIR
BACK- GROUND AND TEMPERAMENT.

Titus 1:12-13 -

No people ever had a worse reputation in the ancient world than the Cretians. They were famed as an insolent, untrustworthy and lying people. They were known to be drunken and gluttonous.

It might be said, *But surely, when a man becomes a Christian, his old way of life is completely changed?* Is not this the meaning of -

2 Corinthians 5:17 -

Yes, but this change does not always take place immediately. When it does, we are always in danger of being greatly influenced by our background, custom and temperament.

Some people are naturally lazy, some races are unreliable, some are hasty and some are backward.

Paul had this in mind when he quoted one of the ancient poets -

Titus 1:12 -

‘Men of Crete are always liars, evil and beastly, lazy and greedy.’

And in -

Titus 1:13 -

he says, ‘There is truth in this testimonial of theirs.’

Background and temperament play a very great part in the lives of people and thus, in the life of the Church.

14. THEY WERE TO BE REBUKED AND STOPPED FROM DOING
 FURTHER HARM.

Titus 1:13 -

These dangerous people were to be rebuked, but not to be thrown out. This is wonderful, for the rebuking was with a view to their restoration.

Compare -

Galatians 6:1 -

There are three citadels of our personality which have to be carefully guarded -

22. We must have a pure heart.

Contrast in -

Titus 1:15 -

the words ‘pure’ and ‘defiled’. We need constantly to pray the prayer of -

Psalm 51:10 -

23. We must have an enlightened mind.

The reference in -

Titus 1:15 -

is to a defiled mind. How can a defiled mind be enlightened and purified?

Psalm 119:9 -

c. We must have an unseared conscience.

Titus 1:15 -

Compare -

Acts 24:16 -

2 Corinthians 4:2 -

1 Peter 3:16 -

NOTES

NOTES

THE CHRISTIAN LIFE IN ACTION

STUDY 4

Scripture Portion: Titus 2:1-10

There is everything in the Word of God to enable every Christian in every circumstance of life to live acceptably to the Lord.

In **Titus 2:1-10**, the apostle Paul guides Titus as to the instruction he is to give to five classes of people - aged men, aged women, young women, young men and servants.

The purpose of the instruction is to enable these people to live consistent Christian lives, harmonizing their behaviour with their belief.

These instructions were necessary for the early Christians, and are equally so for the Church today.

If we ask, What should Christians be like in the home, the church and the world?, the answer is in **Titus 2:1-10** where we have an outline of the Christian life in action.

15. THE AGED MEN.

Titus 2:2 -

24. They must be 'sober' -
temperate, vigilant and moderate in their habits.

25. They must be 'grave' -
serious and not flippant; but it does not mean gloomy!

It means to live in the light of eternity and to have about them a spiritual dignity.

c. They must be 'temperate' -

prudent and self-controlled.

An older Christian must be controlled by the Holy Spirit, which is the real meaning of -

Ephesians 5:18 -

The aged men must be of mature judgment and proper restraint.

26. They must be 'sound in faith' -

the word means healthy, (compare **verse 1**).

Faith is the first of three Christian virtues mentioned here.

e. They must be 'sound in charity' -

healthy in their love.

Their love for the Lord and His people should be robust and should be the badge worn by the older brethren.

27. They must be 'sound in patience' -

in endurance or fortitude.

This has special reference to the times of testing that come upon us in our earthly life. Paul was an example of one who showed great fortitude in the midst of tremendous testings.

Here, then, is God's pattern for the senior men.

Do you come into this category?

16. THE AGED WOMEN.

Titus 2:3 -

28. They must be holy in their demeanour.

This is beautiful, but very challenging! If you come within this category, ask yourself:

‘Does my behaviour mark me out as a Christian?’

The older women must treat the whole of life as sacred.

b. They must not be ‘false accusers’ -

must not spread slanderous reports or stories. What power there is in the tongue for good or for evil!

James 3:5-6 -

29. They must not be ‘given to much wine’ -

but temperate, especially where wine is used, and it was used extensively in A.D. 65.

d. They must be ‘teachers of good things’ -

‘examples of the good life’, that is, the Christian life.

1 Peter 3:1-2 -

An aged sister in the church should, by her life and words, be a true example of Christ-likeness!

30. They must ‘teach the young women’.

What a blessing it would be in our churches if the older women would become spiritual guides and guardians to the younger women! Here is God’s pattern, so, if you come into this category, please take note!

17. THE YOUNG WOMEN.

Titus 2:4-5 -

31. They must be ‘sober’.

This is the same injunction as is mentioned in connection with the older men. It means they must be moderate.

32. They are to ‘love their husbands’.

Their whole attitude towards their husbands is to care. This rule applies even if their husbands are not Christians.

c. They are to 'love their children'.

It is easy for zealous Christian women to be so busy that they neglect their children, but parents are to care for their children, give time to them, teach them the Word of God and show them the love of God.

d. They are to be 'discreet'.

This means sensible. Nothing is so obnoxious as a silly woman - unless it be a silly man!

33. They are to be 'chaste'.

They are to be pure in thought, word and deed, which is not always easy. Everything tends to influence us the other way. Besides, 'it is not the done thing' to be chaste. It is - for the Christian!

34. They are to be 'keepers at home'.

It is good to be an out-and-out Christian, but this does not mean being out at meetings all the time.

g. They are to be 'good'.

This means they are to be kind.

35. They are to obey their husbands.

The husband is the head of the house and the head of the wife.

Here the younger women are told to be submissive to their husbands. When the husband also is a Christian this is not a burden. When he is not a Christian, the Lord will give grace.

Ephesians 5:22-24 -

1 Peter 3:1-2 -

Why are the younger women to live this way? -

Titus 2:5 -

That they may be a good advertisement for the Christian faith.

18. THE YOUNG MEN.

Titus 2:6-8 -

36. They are to 'sober minded'.

Do take Christian life seriously!

b. They are to be characterized by 'good works'.

Verses 7-8 are an exhortation to Titus himself. He is to be an example to the young men around him. From Paul's words we see the Lord's requirements of young men.

37. They are to sound in doctrine -

that is, to be without error. This involves hard study.

2 Timothy 2:15 -

d. They are to be grave -

serious. They are to mean business for the Lord.

38. They are to be sincere.

No comment needed!

f. They are to be characterized by 'sound speech' -

'sound' means healthy, and this refers to the kind of speech with which no one can find fault. Be careful about the words and expressions you use! Young men, this is God's

pattern for you. Seek to fit your life into it!

19. SERVANTS (OR SLAVES).

Titus 2:9-10 -

Five specific and important things are mentioned here.

39. They are to be 'obedient to their masters'.

The word means submissive. A great deal of trouble would be avoided if this injunction were heeded today!

40. They are to please their masters well in all things.

They are to give satisfactory service in every way, gladly and willingly.

c. They are not to answer back.

There must be no rebellion, strife, vindictiveness or resistance.

41. They are not to steal.

This is the meaning of 'purloin'.

Do you use the firm's notepaper, stamps or time? To purloin is to embezzle.

e. They are to be utterly trustworthy.

They are to show 'all good fidelity'. It still pays to be honest. Employers want utterly reliable employees!

In conclusion, link up -

Titus 2:1 -

with -

Titus 2:10b -

NOTES

THE WONDROUS GRACE OF GOD

STUDY 5

Scripture Portion: Titus 2:11-14

Titus 2:11-14 -

This classic passage gives us the clearest statement of the grace of God in the New Testament.

What is the grace of God? It has been defined as 'the favour of God shown to the undeserving'.

The late Dr. W. H. Griffith Thomas pointed out that grace may be viewed from three standpoints:

(1) What grace is in God.

(2) What grace is in Christ.

(3) What grace is in the believer.

Grace in God is God's mercy pitying, God's wisdom planning, God's power preparing and God's love providing. God's grace thus stretches from Eden to Calvary.

Grace in Christ is saving grace suggested by Jesus, sanctifying grace suggested by Christ, sovereign grace implied by the Lord, and satisfying grace by the little word *our*.

Paul was able to say that he was what he was -

1 Corinthians 15:10 -

Another definition worthy of note is that ***God's grace is His active favour bestowing the greatest gift upon those who have deserved the greatest punishment.***

In the verses before us, notice that **verse 11** begins with the word *For*.

Paul has been giving Titus instructions as to how he is to teach various classes of people to live.

He connects this with the massive outline of doctrine that is contained in **verses 11-14**, showing us again the connection between belief and behaviour, creed and conduct.

To simplify this study, we are using an intriguing outline published by Mr. George Goodman in *Words of Life and Beauty* in 1898.

20. WHAT GRACE BROUGHT.

What did grace bring? Grace brought salvation.

Titus 2:11 -

Notice that only the grace of God brings salvation. The law did not do it. Science does not do it. Psychology cannot do it. Humanism will not do it. Philosophy is unable to do it. None of these can save, but the grace of God evolved a method of saving men and women.

Ephesians 2:8-10 -

Notice three things about the salvation that grace has brought.

42. Salvation is embodied in a Person.

The Person is Jesus Christ the Lord, whose Name *Jesus* means *Saviour*. In **verse 11** there is a reference to the Incarnation.

Compare -

Matthew 1:21 -

Acts 4:12 -

Also compare -

Luke 2:27-30 -

Luke 19:9 -

both of which emphasize that salvation is in the Person of the Lord Jesus Christ.

b. It is a full and a free salvation.

If grace provides it, it must be so.

It means that salvation is altogether of God's providing. Therefore, it is entirely free for the taking. This is the meaning of grace.

Refer again to -

Ephesians 2:8-10 -

43. It is available to all people, everywhere.

This is the significance of the words *all men*.

This salvation is universal in its scope. It does not mean that when Jesus came, all men saw Him appear. It means He came to make salvation available to everyone. Thank God!

Romans 10:12-13 -

Titus 2:11 -

shows us that grace brought salvation that is embodied in a Person, is full and free, and is available to everyone.

Now notice -

21. WHAT GRACE TAUGHT.

Titus 2:12 -

The word *teaching* may be rendered *training* or *disciplining*. Please note this: Many people think that salvation is a matter of having sins forgiven and receiving a new life. But it is much more than this.

The grace that saves us goes on to sanctify us in two ways:

44. Negatively - 'denying ungodliness and worldly lusts'.

The word 'denying' means 'renouncing'. The word 'ungodliness' refers to all that is unlike God. Compare **Romans 1:18-32**.

The words *worldly lusts* refer to any unspiritual desires.

Hendriksen says that according to the scriptural usage of this word *lusts*, the following may be included: inordinate sexual desire, the liquor mania, excessive yearning for material possessions, longing for pleasure, power, self-pleasing.

Compare -

1 John 2:16 -

Titus 3:3 -

- b. Positively - 'we should live soberly, righteously and godly in this present world'.***

To be saved is not just to receive an insurance ticket to heaven. It is to live with prudence, justice and reverence - that is,

- 'soberly' (our self-ward attitude),
'righteously' (our man-ward attitude),
and 'godly' (our God-ward attitude).

How do you fit in to this picture?

Now the Apostle tells us -

22. WHAT GRACE WROUGHT.

Titus 2:13 -

The fact that the grace of God has brought salvation means that we have a *blessed hope*. That is what grace wrought. It gave us, or gives us, a *blessed hope*.

What is the Christian's *blessed hope*? It is the personal return of Jesus Christ.

The word *hope* does not imply uncertainty. It means *a confident expectation*. The hope of Christ's coming is blessed indeed. This of the One who is coming and see how He is described in **verse 13**, and think how He is coming -

first to rapture the Church into His presence -

John 14:3 -

1 Corinthians 15:51-52 -

1 Thessalonians 4:16-17 -

and then to reign in great glory -

Revelation 1:7 -

Compare with -

Matthew 25:31 -

2 Thessalonians 1:7 -

2 Thessalonians 1:9 -

We as Christians, therefore, are to *live looking!* Do we live like this?

Where do we Look? - at the world, its upsets, unrest and sins, or are we looking for Him?

Luke 21:28 -

Now notice -

4. WHAT GRACE SOUGHT.

What did God's grace seek? What was the great objective of the Incarnation? The answer is in -

Titus 2:14 -

in three words, *a peculiar people*. This may seem strange language to us. It means *a set apart*, a *different* people, a people *of His very own!*

This is marvelous - that the Lord should seek us because He wanted us for Himself! This is why Jesus died.

First - 'that He might redeem us from all iniquity' and then -

Second - that He might 'purify unto Himself a peculiar people, zealous of good works.'

Here, then, we have a description of the kind of people that grace seeks.

(1) A Redeemed people - a Saved people.

(2) A Cleansed people - a Sanctified people.

(3) A Zealous people - a Serving people.

In case we have emphasized grace to the exclusion of works, Paul's paragraph closes on the note of good works.

We do not work in order to be saved, but when, by the grace of God, we are saved, then we work with great zeal for the glory of God.

*I will not work my soul to save,
For that my Lord has done.*

*But I will work like any slave,
For love of God's dear Son.*

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THE CHRISTIAN'S BLESSED HOPE

STUDY 6

Scripture Portion: Titus 2:13

The Christian's 'blessed hope', referred to in -

Titus 2:13 -

is the imminent, personal and (we believe) pre-millennial return of the Lord Jesus Christ.

The word 'hope' in the New Testament does not imply uncertainty. It means a 'joyful and confident expectation'. This hope is joyful and confident because it is based upon the promise of our Lord Himself.

John 14:3 -

The signs of the times suggest that the coming of the Lord is imminent. The Bible clearly indicates that His coming will be personal.

We believe the scriptures clearly predict that His coming will be pre-millennial - that He must come before there can be any millennium.

This is a thrilling subject, yet sadly, there are many Christians who, through ignorance of the scriptures, through prejudice or for some other reason, are not looking for the return of the Lord.

In this study, we want to suggest seven reasons why every Christian should be familiar with, and should rejoice in, the 'blessed hope' of the coming again of our Lord Jesus Christ.

BECAUSE THIS SUBJECT SO INTIMATELY CONCERNS THE LORD **JESUS**
HIMSELF.

We must beware of becoming more occupied with the event than with the Person who is coming!

Scattered throughout the Word of God there are scores of details concerning the time, manner and place of His return.

But the most thrilling aspect of the whole subject is that HE is coming - our Lord Jesus Himself!

Three special New Testament references emphasize this -

The Saviour's Declaration - I go.....

John 14:3 -

b. The Angel's Confirmation - This same Jesus.....

Acts 1:9-11 -

45. The Apostle's Explanation - The Lord Himself.....

1 Thessalonians 4:16-18 -

As it is the Lord Himself who is coming, it behooves us, as His followers, not only to be familiar with the fact but also to be on the look out for Him.

BECAUSE THIS SUBJECT SO DEFINITELY RELATES TO EVERY BELIEVER.

Every Christian is going to heaven, but how are we to get there?

The 'spirits' of the 'dead in Christ' are already with Christ -

Philippians 1:23 -

But we aren't going to spend eternity as disembodied spirits.

2 Corinthians 5:3-4 -

One day we shall have a new body like His own. But how and when will this take place?

1 Thessalonians 4:16-17 -

makes it clear that the resurrection of the 'dead in Christ' and the transformation and translation of all living believers depend upon and await the Second Advent.

How definitely this subject relates to every believer!

BECAUSE THIS SUBJECT COMPLETELY DOMINATES BIBLICAL REVELATION.

A large proportion of the prophecies of the Old Testament are taken up with the final triumph of Christ and of His reign. They were not fulfilled at His first advent, when He came as a Babe in weakness and when He suffered and died for us.

They await fulfillment at His second advent.

Again, there are many more prophecies in the Old Testament relating to the second coming of Christ than there are relating to His first coming. How true it is, then, to say that the subject of the second coming of Christ dominates Biblical revelation!

If we acknowledge the authority of the Bible, we must be convinced about the glorious fact of His return.

When we come to the New Testament, as one great Bible teacher has stated, the second advent is mentioned 318 times, or approximately once in every 25 verses!

4. BECAUSE THIS SUBJECT POWERFULLY AFFECTS CHRISTIAN CHARACTER AND CONDUCT.

If we believe that Jesus is coming again, we shall be different in what we are and do. There is no greater incentive to holy living than to be convinced that, at any moment, He may return. Those who hold the doctrine of the second advent find their belief -

46. an incentive to **WATCHFULNESS**.

Matthew 25:13 -

b. an incentive to **CHARITY**.

1 Corinthians 4:5 -

47. an incentive to **SEPARATION**.

Titus 2:11-14 -

d. an incentive to **PATIENCE**.

James 5:7-8 -

48. an incentive to **ABIDING**.

1 John 2:28 -

f. *an incentive to DILIGENCE.*

Revelation 3:11 -

49. an incentive to **PURITY.**

1 John 3:2-3 -

How carefully we would live and how faithfully we would labour if we did so in the light of His coming!

23. BECAUSE THIS SUBJECT RADICALLY INFLUENCES CHRISTIAN SERVICE.

Some have said that to believe in the second coming would take away the zest for service and would kill evangelistic endeavour. But this is foolish!

The truth of the second coming of Christ spurs us on to faithfulness and gives our service a sense of urgency. Moreover, it safeguards us against a wrong objective in Christian service.

If we do not believe Christ is coming or that His coming is pre-millennial, our objective will be the conversion of the world, which is not God's plan in this dispensation.

But, if we believe Christ is coming, we shall pray and work for the evangelization of the world and the completion of the Church.

Acts 15:14-18 -

which is God's plan for this dispensation.

6. BECAUSE THIS SUBJECT OBVIOUSLY RELATES TO WORLDWIDE EVENTS.

The coming again of our Lord and Saviour, Jesus Christ, is the only solution to the problems and perplexities of our collapsing civilization. No man, politician, government or scientist can solve the present situation.

But God has a solution!

His Man, *the Man Christ Jesus*, will step down from the throne of Glory before long and will set up His reign and rule of righteousness.

All the signs of the times - religious, political, industrial, commercial, etc. - point to the fact that His coming is very near.

24. BECAUSE THIS SUBJECT PERFECTLY CURES THE TROUBLED HEART .

It is significant that our Lord's promise to return is set within the context of His promise of heaven and of His desire that His own should have untroubled hearts.

John 14:1-3 -

We need to understand and apply this cure for troubled hearts, for many of us are anxious, fearful and, oftentimes, lonely and sad.

Is there anything more comforting than this glorious truth of His assured and near return?

1 Thessalonians 4:17-18 -

The 'blessed hope' of the Christian is the imminent, personal and pre-millennial return of the Lord Jesus Christ.

To each one of us who loves Him, He says -

Revelation 22:20a -

to which our hearts respond -

Revelation 22:20b -

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WHY CHRIST GAVE HIMSELF FOR US

STUDY 7

Scripture Portion: Titus 2:13-14

Titus 2:13-14 -

There are two very useful ways of studying any section of the Bible:

(1) The panoramic method -

in which we take a broad survey over a large section of scripture.

(2) The microscopic method -

where we make a detailed examination of a small section.

This study will be microscopic, for we are to study part of -

Titus 2:13 -

and the whole of -

Titus 2:14 -

As we adjust our microscope, by mixing prayer, faith and spiritual alertness, we shall see seven aspects of truth gathered up in this one fragment of scripture.

We shall see something the 'the great God and our Saviour Jesus Christ' has done.

We shall, in fact, see certain things that only 'a great God' could do.

25. ONLY A 'GREAT GOD' COULD GIVE.

Titus 2:13 -

All other gods demand and have to be placated or appeased, and the suppliant must give something - maybe money or food. But, with our God, it is different, for He gives. It is His nature and prerogative to give.

Compare -

John 3:16 -

1 Timothy 6:17 -

What a mercy this is, because we can give nothing to Him that is acceptable to Him until we have first received what He gives to us.

Psalm 116:12-13 -

We are right when we sing, *Nothing in my hand I bring*, for that is the only way we can come before the Lord.

But what does God give? The answer is *Himself!*

26. ONLY A 'GREAT GOD' COULD GIVE HIMSELF.

In the New Testament, we read seven times that Christ gave Himself for us.

Luke 22:19-20 -

Galatians 1:4 -

Galatians 2:20 -

Ephesians 5:2 -

Ephesians 5:25 -

1 Timothy 2:6 -

Titus 2:14 -

Here are three questions.

50. WHO gave Himself?

Titus 2:13 -

Here we have a direct reference to the Incarnation and to the Lord's work on Calvary.

b. WHY did He give Himself?

The clue is found in the words, *our Saviour*, **verse 13**. For the Lord came to be our Saviour and to bring us to God.

1 Timothy 1:15 -

1 Peter 3:18 -

51. HOW did He give Himself?

He gave Himself voluntarily -

Psalm 40:7-8 -

John 10:18 -

vicariously -

Isaiah 53:5-6 -

1 Peter 2:24 -

For whom did He do this? The answer is given in our key verse - He did it for us.

27. ONLY A 'GREAT GOD' COULD GIVE HIMSELF FOR SINNERS.

He gave Himself for us. To whom does this *us* refer?

52. He gave Himself for the WORLD.

Compare -

1 Timothy 2:6 -

1 John 2:2 -

He gave Himself to make salvation available to all people.

b. He gave Himself for the CHURCH.

That is, He gave Himself in a special way for believers, for Christians.

Ephesians 5:25 -

He gave Himself to make salvation actual or experiential in all who believe.

53. He gave Himself for ME.

This is what we read in -

Galatians 2:20 -

The fact that Christ gave Himself for me tells me that He died as my Substitute and died to make me His own!

But what was His motive in giving Himself for us? It was *that He might redeem us from all iniquity.*

28. ONLY A 'GREAT GOD' COULD REDEEM US FROM ALL INIQUITY.

How did He do this?

By the shedding of His own precious blood, as we learn from -

Ephesians 1:7 -

Hebrews 9:12 -

1 Peter 1:18-19 -

Notice that He died to *redeem us from all iniquity*.

54. In relation to the past, He redeemed us from the guilt and penalty of sin.

1 Corinthians 15:3 -

- b. In relation to the present, He redeems us from the power and grip of sin.*

Romans 6:14 -

55. In relation to the future, He will redeem us from the presence of sin at His second coming.

Romans 8:22-23 -

But now see how our verse goes on - *and purify.....*

29. ONLY A 'GREAT GOD' COULD PURIFY SINFUL MEN AND WOMEN.

How does He do this? Can any effort of our own cleanse us? No - but God can, and He does this in three ways.

56. He cleanses by His blood.

1 John 1:7 -

It refers to the initial cleansing from the guilt of sin, and to our standing before God.

b. He washes with His Word.

Ephesians 5:25-26 -

Compare -

Psalm 119:9 -

John 15:3 -

This is the cleansing of our daily walk.

Compare -

John 13:10 -

57. He purges through His Spirit.

Matthew 3:11 -

Then read -

Matthew 3:12 -

Recall the great purging that took place when the Holy Spirit came down at Pentecost and filled the hearts and transformed the lives of God's people.

But God's motive in giving Himself for us was not only to purify us, but in order to make us His own people.

30. ONLY A 'GREAT GOD' COULD CHOOSE A PECULIAR PEOPLE FOR HIMSELF.

What is the meaning of these words -

Titus 2:14 -

Are Christians to be peculiar, odd? No, the phrase means *a people for His own possession, a special treasure.*

Exodus 19:5 -

Deuteronomy 4:20 -

Deuteronomy 32:9 -

God has set apart a certain people for Himself, to be His own special possession. In order to make these people His own, He has chosen them in eternity past -

Ephesians 1:4 -

died for them upon the cross -

Galatians 1:4 -

called them -

Acts 15:14 -

and indwelt them by His Spirit -

John 14:16 -

But there is one more thing to notice: the Lord's purpose in all this was that we might be a people *zealous of good works*.

31. ONLY A 'GREAT GOD' COULD MAKE HIS PEOPLE ZEALOUS
OF GOOD WORKS.

A modern translation of this phrase is: *a people with hearts set upon living a life that is good*. The meaning is this: God our Saviour gave Himself for us that we might live God-glorifying, fruitful, Christian lives.

Are we enthusiastic in our living and in our service for Him?

One day the Saviour -

Isaiah 53:11 -

and will be satisfied with the fruits of His Calvary work.

One day! But how about now? Does He see the travail of His soul now.....?

*When I stand before the throne
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know -
Not 'til then - how much I owe.*

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THE MIRACLE OF GOD'S SAVING GRACE

STUDY 8

Scripture Portion: Titus 3:3-8

Every true conversion is a miracle of God's saving grace. In this study we shall consider several aspects of the salvation which has been made available to us in and through our Lord and Saviour Jesus Christ.

There are three key words in -

Titus 3:5 -*he saved us*,.....

This is the testimony of a great company of people to whom the apostle Paul is referring.

Do you belong to that company?

This key verse gives us a word picture of the content of the Christian gospel. At the very heart of the verse is the great Bible word *saved*, which occurs very frequently throughout scripture.

Isaiah 45:22 -

Matthew 1:21 -

Luke 19:10 -

John 10:9 -

Acts 16:30-31 -

Romans 10:13 -

This is what the Bible is all about. It is about being saved.

Jesus came in order that we might be saved. But -

32. WHY DO WE NEED TO BE SAVED?

For several reasons!

For example: we need to be saved -

from sin -

Matthew 1:21 -

from wrath -

John 3:36 -

from self -

Romans 6:12 -

from hell -

Luke 16:23 -

But -

Titus 3:3 -

answers the question in very graphic words. It gives us God's description of the natural, unregenerate man. It does not make pleasant reading.

Notice that the apostle uses the pronouns 'we', not 'you', when he is describing unregenerate human nature.

Notice also that the word 'sometimes' means 'formerly', or 'at one time'. Paul is really saying, *This is the kind of people we were before we became Christians. Here is a group photograph, a family picture of the human race.*

Look at this picture of every one of us in our natural state.

58. FOOLISH - or, as we should say, 'ignorant'.

1 Corinthians 2:14 -

b. DISOBEDIENT - *or, refusing the Lord's authority in our lives.*

59. DECEIVED - by Satan -

2 Corinthians 4:4 -

by the world and by false prophets.

d. IN SLAVERY TO SELF - *'serving divers lusts and pleasures'.*

60. MALICE AND ENVY - *'living in malice and envy' (or jealousy).*

f. HATEFUL - detestable, odious, repulsive.

61. HATING ONE ANOTHER -

Jeremiah 17:9 -

Whether we admit it or not, this is God's description of the natural man.

33. WHAT DOES IT MEAN TO BE SAVED?

In these verses we are told that it means at least three things that God does for those whom He saves by His grace.

62. It means to be Born Again.

We are told this in -

Titus 3:5b -

To be born again, regenerated or renewed of the Holy Spirit means to receive a new life.

2 Corinthians 5:17 -

When God saves us He does not patch up the old life. He imparts a new nature.

2 Peter 1:4 -

John 3:3 -

John 3:5 -

John 3:7-8 -

When we are born again, we receive -

Titus 3:7 -

b. It means to be Justified.

Titus 3:7 -

When we are saved, we not only receive a new life, but God does something about the old life. He forgives and forgets our sins.

He also justifies us - which means He treats me 'just-as-if-I'd' never sinned at all. He completely removes our sins from us, and then declares us righteous in His sight.

Compare -

Psalm 103:12 -

Romans 5:17 -

63. It means to be made a Child of God.

Titus 3:7 -

When God saves us we are 'made heirs.....'. We are made -

Romans 8:16-17 -

Notice the wonderful change that has taken place between -

Titus 3:3 -

Titus 3:5 -

Titus 3:7 -

The man of **verse 3** is transformed into the man of **verses 5 and 7**. How this magnifies the wondrous grace of God!

But -

34. HOW ARE WE SAVED?

How is the man of **verse 3** made the man of **verses 5 and 7**? -

a man who now possesses a new life (born again), a new standing before God (justified), a new relationship with God (a child and an heir)? What an important 'How' this is!

Verse 5 answers both negatively and positively.

64. Negatively.

'Not by works of righteousness which we have done.....' Man's philosophy is to leave out the word 'not'.

Ask the average man how to be saved and he will answer, 'By works of righteousness which we have done!'

But God's way of salvation is 'Not by works of righteousness which we have done', for we are not saved by any effort, by trying or by works of our own.

Ephesians 2:8-10 -

We are not saved 'by works of righteousness that we have done'. How are we saved?

65. Positively.

Titus 3:4-5 -

The word 'appeared' takes us back to Bethlehem. The word 'saved' takes us back to Calvary where the Lord Jesus Christ completed the work of our salvation nearly 2000 years ago.

In **verse 5**, therefore, we have man's way, which is 'do' and God's way, which is 'done'.

Our part in salvation is simply to believe the testimony that God sent His Son to be our Saviour and to put our trust in the Lord Jesus Christ.

Notice the word 'believed' in -

Titus 3:8 -

and remember that, in the New Testament, the word 'believe' means to 'trust'.

John 1:12 -

All this leads us to ask one more question.

4. WHAT IS THE RESULT OF BEING SAVED?

What is the evidence that we are saved?

Titus 3:8 -

tells us ‘good works’. There is no contradiction here. We are not saved by working for our salvation, but, when we have been saved by God’s grace, the evidence of that salvation is seen in our works.

It is vain to say we are saved if there are no ‘good works’ evidenced in our daily living.

James 2:20 -

In concluding this study, will you answer these two questions?

66. Have I believed on the Lord Jesus Christ, **verse 8**, and am I, therefore saved, **verse 5**?

b. If so, in my life different? It is the opposite of -

Titus 3:3 -

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A TRUE SAYING AND SOME TRUE MEN

STUDY 9

Scripture Portion: Titus 3:8-15

The title of this concluding study in the **Epistle to Titus** is suggested by -

Titus 3:8 -

We read here of four true men. In the Pastoral Epistles there are five of these 'faithful sayings'.

(1) *The fact and purpose of the Incarnation.*

1 Timothy 1:15 -

(2) *The importance of wise administration in the church.*

1 Timothy 3:1 -

(3) *The great value of godly living.*

1 Timothy 4:8-9 -

(4) *The believer's identification with Christ.*

2 Timothy 2:11-13 -

(5) *The necessity of maintaining sound doctrine.*

Titus 3:8 -

What does Paul mean when he says in **Titus 3:8** - *This is a faithful saying, and these things I will that thou affirm constantly?*

They are the great theological statements in -

Titus 3:3-7 -

or this chapter, which contains the great foundational truths of the Christian gospel. They constitute 'an epitome of the gospel'. Therefore, what Paul really says to Titus is this -

35. TITUS, THIS IS THE MESSAGE YOU MUST PROCLAIM.

Titus 3:8 -

This is the truth you must preach. It is 'solid' and 'reliable'. Just as Titus was to proclaim these truths, we are to do likewise.

What truths are entrusted to us to preach?

67. The depravity of the natural man -

Titus 3:3 -

Ephesians 2:1-3 -

68. The loving kindness of God -

Titus 3:4 -

John 3:16 -

Romans 5:8 -

69. The sovereignty of God in salvation -

Titus 3:5 -

Jonah 2:9 -

d. The regenerating work of the Holy Spirit -

Titus 3:5 -

John 3:3-8 -

70. The fulness of blessing that is in Christ -

Titus 3:6 -

Ephesians 1:3 -

f. The justification of all who believe -

Titus 3:7 -

Romans 5:1 -

71. The eternal blessedness of the saved -

Titus 3:7 -

1 Peter 1:3-5 -

These are the truths we are to proclaim. They are the very truths being denied on every hand today. Let us 'affirm (them) constantly' -

Jude 3 -

The most effective way to counteract error is to proclaim the truth.

This is also the most effective way of producing consistent and Christlike Christians, as we are told in -

Titus 3:8b -*These things are good and profitable unto men.*

Now notice the second thing Paul says to Titus.

36. TITUS, THESE ARE THE PITFALLS YOU MUST AVOID.

These are mentioned in -

Titus 3:9-11 -

Whenever and wherever the truth of God is proclaimed, there will be those who will want to argue and to disagree with the preacher.

This form of 'discussion' can be dangerous and damaging to the work of God.

Beware of people in the church who love to think they know better than the Lord Himself, who are not prepared to submit to what God says in His Word and who 'argue', 'wrangle' and 'contend'.

All this is 'foolish', 'unprofitable and vain'.

a. Titus 3:9 -

Much time has often been wasted in asking and answering such questions as, *Where did Cain get his wife?* Christians have frequently been brought into bondage 'about the Law'! Some people simply love a good argument.

72. Titus 3:10 -

A heretic has been described as 'an opinionative propagandist who promotes dissension by his pertinacity'. A heretic here is a man who is convinced that he is right and everyone else is wrong.

Such people must be admonished. They must not be given any position of leadership or authority in the church.

Matthew 18:15-17 -

Romans 16:18 -

c. Titus 3:11 -

Such people have perverted or 'twisted' minds. Their thinking is not straight and is certainly not spiritual.

These are some of the pitfalls that have to be avoided by those who are responsible for the work of God.

How very up-to-date these admonitions are!

Paul then says to Titus -

37. TITUS, THESE ARE THE KIND OF MEN GOD WANTS AND
CAN USE IN HIS CHURCH.

Titus 3:12-13 -

The apostle mentions here four men who represent the kind of men whom God can use as channels of blessing in the Church.

73. Artemas.

He was evidently one of Paul's co-workers. Beyond this we know nothing about him.

However, the fact that he is mentioned here reminds us of that great company of people in the Lord's work who are not prominent in any way but who are faithful in their stewardship.

1 Corinthians 4:2 -

What a boom such people are in the Church!

74. Tychicus.

He was a great friend and a true fellow labourer of the apostle as we are told in -

Acts 20:4 -

Ephesians 6:21 -

Colossians 4:7 -

Those whom God has blessed in pastoral and preaching ministry owe a tremendous debt of gratitude to men, like Tychicus who have been their fellow workers and friends and who have stood by them in their responsible ministry.

c. Zenas.

He is described as a 'lawyer', which means he was qualified to expound the Jewish Law. It also means he had a brilliant intellect, and was a man of some calibre.

It is wonderful how the Lord takes up our natural talents, sanctifies them, and uses them for the promotion of His work and for the glory of His Name.

75. Apollos.

He is mentioned in -

Acts. 18:24-28 -

1 Corinthians 1:12 -

1 Corinthians 3:6 -

1 Corinthians 16:12 -

The one thing that stands out about him is that he was 'mighty in the scriptures'.

Here, surely, is the type of man whom God can use wonderfully for the extension of His kingdom.

It is tremendously important that all who are seeking to guide the work of God should pray for and seek to secure the right kind of lay workers whom God can use - men like Artemas, Tychicus, Zenas and Apollos.

Paul then says to Titus -

38. TITUS, CONSTANTLY ENCOURAGE YOUR CHURCH MEMBERS TO LIVE CONSISTENT AND FRUITFUL CHRISTIAN LIVES.

A modern translation of -

Titus 3:14 -

reads: *Let our people learn to practice fine deeds.....that they may not live useless lives.*

Christianity is very practical. It has to do not only with what we believe but how we behave. This is the great emphasis of this epistle.

John 15:16 -

Ephesians 4:28 -

Are our lives and our service fruitful?

Finally, Paul seems to say to Titus -

5. TITUS, REMEMBER THAT YOUR CHURCH IS JUST A SMALL PART OF *THE* CHURCH.

Titus 3:15 -

This verse brings before us a wonderful picture of members of unnamed Christians who are saluted, greeted and loved in the Faith.

How important it was for Titus to be reminded of the fact that his churches in Crete were only part of the Church of our Lord Jesus Christ, and that all believers are 'all one in Christ Jesus'.

Galatians 3:28 -

Let us beware of being over-denominational. Let us rejoice in our true unity in Christ and our love for all the children of God.

John 17:19-20 -

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THE EPISTLE OF PAUL TO PHILEMON

STUDY 10

Scripture Portion: Philemon 1:1-25

The **Epistle to Philemon** is the shortest of Paul's letters.

It consists of only 25 verses and is the only private letter of Paul's that has been included in the Canon of Scripture.

It was written about A.D. 64 from Rome, where Paul was in prison, but, on account of his age, and possibly his good behaviour, he was allowed to live in his own lodgings, chained to a soldier.

Acts 28:30-31 -

What is the story behind this letter?

It was written to Philemon, a wealthy Christian who lived in Colosse, and who was a convert of Paul's, with his wife Apphia and his son Archippus.

Among their many slaves was one named Onesimus, who, it would appear, had robbed his master and run away to Rome - only to come into touch with Paul who had led his master to Christ!

The result of this meeting was that Onesimus became a Christian, confessed his sin and sought Paul's help in bringing about a reconciliation with Philemon, his former master.

Paul then wrote this wonderful letter of Philemon, entreating him to forgive Onesimus and to receive him back.

What do we learn from this epistle?

39. IT IS A BEAUTIFUL MODEL IN THE ART OF LETTER WRITING.

Notice Paul's tact, grace, skill and appeal. Some letters ought never to be written, but this one is different. Imagine Philemon reading it and then handing it to his wife to read.

Philemon 7-10 -

See Paul's persuasive appeal to Philemon.

76. To put into action again the love that he had so often shown to the saints.

Philemon 7-8 -

'In the past you have so frequently refreshed the hearts of the saints, brother, now I want you to do it again.'

b. To respond to his entreaty rather than his command.

Philemon 8-9 -

He would not command him, though, as an apostle, he had authority to do so. Rather, he would earnestly desire him to do that which was right.

77. To do it for love's sake.

Philemon 9 -

What an appeal! Surely Philemon and Apphia could not resist it.

d. To do it for an old man.

Philemon 9 -

Here was a powerful appeal to sentiment!

e. To do it for a prisoner.

Philemon 9 -

'Philemon and Apphia, you are free.....I am not!'

f. To do it for one who was now his son.

Philemon 10 -

‘He has been truly born again since you saw him last.’

78. To do it for one who was saved through Paul’s affliction.

Philemon 10 -

Begotten in his bonds. Could they fail to respond to this touching appeal?

This leads us to notice a second value in the epistle.

40. IT GIVES US AN INSIGHT INTO PAUL’S CHARACTER.

It tells us the kind of man Paul was. For instance -

79. Philemon 1 - Paul, a prisoner.....

He was a man of conviction who was willing to suffer for the gospel.

b. Philemon 1 -a prisoner of Jesus Christ,.....

Although Paul was a prisoner of Nero, primarily he was a prisoner of Christ. He was His bondsman.

Exodus 21:5-6 -

80. Philemon 1 -and Timothy our brother,.....

It is a mark of true greatness that Paul mentions Timothy here.

Romans 12:10 -

- d. Philemon 1-2 -unto Philemon our dearly beloved, and fellowlabourer,*

2 And to our beloved Apphia, and Archippus our fellowsoldier,.....

Paul had a great affection for his friends. Philemon was his brother in Christ and his son in the faith.

1 John 3:14 -

e. Philemon 4 - I thank my God,.....

What a thankful man Paul was!

1 Corinthians 1:4 -

Philippians 1:3 -

Colossians 1:3 -

1 Thessalonians 1:2 -

2 Thessalonians 1:3 -

2 Timothy 1:3 -

Be sure to obey the injunction of -

Philippinans 4:6 -

81. *Philemon 4 - I thank my God, making mention of thee always in my prayers,*

Here is a significant reference to Paul's prayer life and prayer list.

- g. Philemon 22 - But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.*

Paul was a man who trusted God.

Mark 11:22 -

41. IT ILLUSTRATES THE POWER OF GOD AT WORK.

82. We see His providential power at work.

When Onesimus ran away from Philemon to Rome (a distance of over a thousand miles as the crow flies), he fell into the hands of Paul, of all people!

Here is encouragement for some of us who may wonder whether our loved ones and friends can ever be brought under the sound of the gospel and brought to know the Lord.

83. We see God's power in answering prayer.

Did Philemon, Apphia and Archippus pray for Onesimus? Does God answer prayer? He does!

Mark 11:23-24 -

c. We see God's power in the transformation of a life.

Onesimus was completely changed when he believed on the Lord Jesus Christ.

Notice that Paul speaks of him as -

- (1) **Verse 10** -*my son Onesimus, whom I have begotten in my bonds:*
- (2) **Verse 11** -*unprofitable, but now profitable.....*
- (3) **Verse 16** -*a brother beloved,.....*

All this tells us of the power of the gospel to transform sinners into saints.

Compare -

Romans 1:16 -

1 Corinthians 6:9-11 -

42. IT REMINDS US THAT NO ONE IS BEYOND REDEMPTION.

Do you believe that? 'His blood can make the foulest clean, His blood availed for me.'

Never give anyone up.

In answer to prayer, anyone, anywhere, may be brought to a saving knowledge of the Lord Jesus Christ.

2 Peter 3:9 -

5. IT EMPHASIZES THE NECESSITY OF RIGHT SPIRITUAL RELATIONSHIPS.

Onesimus got right with God - but he also got right with man.

Philemon 12 -

It is important that we should not only repent of our sins -

Isaiah 55:7 -

and confess them to God, where they are against Him -

Proverbs 28:13 -

1 John 1:9 -

and to men, where our sins are against them -

James 5:16 -

but that we should make restitution -

Luke 19:8 -

Acts 16:33 -

How do you stand in regard to these vital matters?

We who are forgiven, are to forgive.

Read **Matthew 18:21-35** and **Luke 7:36-50**.

Love forgives!

43. IT VIVIDLY PICTURES THE WHOLE SCHEME OF REDEMPTION.

84. As Paul found Onesimus wandering from his master's house, so the Lord Jesus found us wandering from God.

Isaiah 53:6 -

1 Peter 2:25 -

b. As Paul pleaded for the restoration of Onesimus, asking that what he owed might be placed to his (Paul's) account, so the Lord Jesus acts as our Advocate with the Father, having borne our sins.

Isaiah 53:5-6 -

2 Corinthians 5:21 -

1 John 2:1 -

85. As Philemon received Onesimus on Paul's account, so God receives us on account of what Christ is and of what He has done for us.

Ephesians 1:6 -

7. IT GIVES US A LESSON ON THE TRANSFIGURATION OF TROUBLE.

Paul was in prison and he might have said, *This is the end of my ministry!* Was it?

Philemon 10 -

Paul says Onesimus was ‘begotten in my bonds’.

In other words, he (Paul) tells us that God made him fruitful in the furnace of affliction.

Genesis 41:52 -

Philippians 1:12-13 -

Thus, with thanksgiving, we complete another series of studies.

Philemon 25 -

NOTES
