



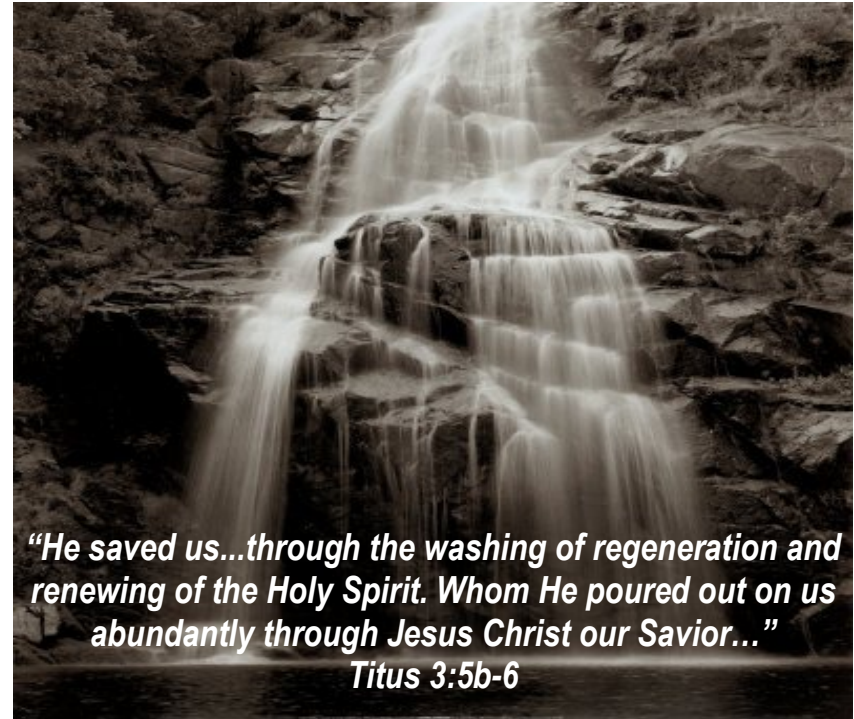
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



“He saved us...through the washing of regeneration and renewing of the Holy Spirit. Whom He poured out on us abundantly through Jesus Christ our Savior...”

Titus 3:5b-6

Titus and Philemon

February 14th-20th , 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

Titus-

The little epistle was written about the same time as 1 Timothy. It has much in common with the two epistles to Timothy, but it strikes a different emphasis. In 1 and 2 Timothy the emphasis is on *doctrine*: in Titus it is on good works. First Timothy is a *charge*. Second Timothy is a *challenge*. The epistle to Titus is a *caution*—a strong and urgent reminder that sound faith must be accompanied by good works. The *doctrine* must be adorned by *doing*. These three “Pastoral” epistles are really a trinity in unity, exhorting us to “guard” the precious “deposit” of the Gospel. In 1 Timothy we are to *protect* it. In 2 Timothy we are to *proclaim* it. In Titus we are to *practise* it.

--J. Sidlow Baxter, Explore the Book.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/titus_commentaries.htm

http://preceptaustin.org/philemon_commentaries.htm

Sermon Links:

“What God Cannot Do” by C.H Spurgeon

<http://www.spurgeongems.org/vols10-12/chs568.pdf>

“ Philemon: A Brother Restored” by Ray C. Stedman

<http://www.pbc.org/files/messages/3257/0258.html>

Commentary:

The commentary used throughout this booklet is

With the Word Bible Commentary

by Warren W. Wiersbe.

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Notes for Titus

Pastoral Letter: Titus finds itself listed as one of the three “Pastoral Letters” (1-2 Timothy and Titus). These three books of the Bible are called Pastoral letters, simply because they are written to men who are overseeing a church or group of churches and instructing them in their role, calling and need in the churches they are serving.

Titus the Man: Titus was a Greek believer (Gal. 2:3), won to Christ through Paul’s ministry (Titus 1:4). We know little about his background; he is not once mentioned in Acts. It is likely he was a convert from heathenism whom the apostle enlisted for service. He assisted in taking the offering for the saints (2 Cor. 2:1–9; 7:8–12; 12:18); and he met Paul at Troas with the report of the Corinthian situation (see 2 Cor. 2:12–13; 7:5–16). Titus carried 2 Corinthians back for Paul (2 Cor. 8:16–24). Titus was Paul’s helper, left at Crete to organize the church (Titus 1:5) until Paul could send Tychicus or Artemas to take over (Titus 3:12). Titus was at Rome during Paul’s second imprisonment, from whence he traveled to Dalmatia on a mission for the apostle (2 Tim. 4:10). Paul’s estimate of Titus is given in 2 Cor. 8:23.

Although a chronology must be reconstructed from incidental comments in the Pastoral Epistles, it appears that the book of Titus was written c. a.d. 63, after Paul’s release from

Location: Crete The Mediterranean island of Crete is 156 miles long and up to 30 miles wide. Its first-century inhabitants were notorious for untruthfulness and immorality (1:12, 13) and the expression “to act the Cretan” became an idiom meaning “to play the liar.” A number of Jews from Crete were present in Jerusalem on the day of Pentecost (Acts 2:11) and some of them may have believed in Christ and introduced the gospel to their country. Although Paul was shipwrecked on Crete during his trip to Rome (Acts 27:7–13), he probably had little time for active ministry during that brief sojourn. The apostle spread the gospel in the cities of Crete after his release from Roman imprisonment and he left Titus there to finish organizing the churches (1:5).

The Problem in Crete: The Christians on the island of Crete experienced the same problems with doctrine as did the major cities of Asia Minor and Greece. False teaching, spread by those not qualified to minister

God's word, tended to move believers away from a clear and secure focus on the hope, discipline, and power stemming from the imminent return of Christ. Paul's letter to Titus met some basic needs of the church for security and direction in the face of opposition. The structure and content of Titus show that Paul intended to answer the following questions for the Christians on Crete.

- What kind of people do church leaders need to be?
- How should believers answer those who argue about the law and want them to keep it?
- How should the appearance of God's grace in Christ affect the behavior of believers?

Theme of Titus: Order in the Church

Titus Outline

- I. Salutation (1:1–4)
- II. Order in Church leaders (1:5–16)
 1. Recognition of elders (1:5–9)
 2. Rebuke of false teachers (1:10–16)
- III. Order in Church Members (2:1–15)
 1. Holy living (2:1–10)
 2. Sound doctrine (2:11–15)
- IV. Order in the Church Living (3:1–11)
 1. Holy living (3:1–4)
 2. Sound doctrine (3:5–11)
- V. Conclusion (3:12–14)
- VI. Benediction (3:15)

Notes for Philemon

Philemon is one of the four “Prison Epistles” (Ephesians, Philippians, and Colossians were the others). It was written in a.d. 60 or 61 and dispatched at the same time as Colossians during Paul’s first Roman imprisonment. Philemon 22 reflects Paul’s hope of release from captivity.

Reconstructing the background of this letter, it appears that a slave named Onesimus had wronged his master and escaped to Rome, where he found relative safety among the masses. Somehow, Onesimus came into contact with Paul, who led him to Christ. Knowing that Onesimus had a responsibility to return to Philemon, Paul sent him back with Tychicus to Colosse carrying the epistle to Philemon.

Philemon was a resident of Colosse and a convert of Paul (v. 19), perhaps through an encounter with Paul in Ephesus during Paul’s third missionary journey. Philemon’s house was large enough to serve as a meeting place for the church there (v. 2). He was benevolent to other believers (vv. 5–7), and his son Archippus evidently held a position of leadership in the church (Col. 4:17; Philem. 2). Philemon may have had other slaves besides Onesimus, and he was not alone as a slave owner among the Colossian believers (Col. 4:1). Thus, this letter provided guidelines for other master-slave relationships.

Paul’s letter to Philemon meets some basic needs that apply to situations beyond the specific needs of Philemon and Onesimus. The Colossian believers probably wondered how Christianity should affect the relationships between Christians of different social classes. The structure and content of Philemon show that Paul was answering questions like the following.

- How can Christian leaders encourage people to reconcile relationships without commanding them harshly?
- How should Christ affect the way believers view their relationships with people of differing social and vocational status?

Philemon is the only totally private letter in Scripture. It is therefore an example of how Christians can and should deal with issues and problems in a fallen world.

Philemon Outline

- I. Greeting (v.1-3)
- II. Thanksgiving for Philemon (v4-7)
- III. The Petition of Paul for Onesimus (v8-20)
- IV. Closing Remarks (v.21-25)
- II. The Promise of Paul to Philemon (v17-25)

Daily Bible Study

Thursday, February 14th, 2008

Passage for today: Titus 1

Questions to Ponder

1. As we read through Paul's greeting, what do we learn of his calling and character?
2. What do we learn about the promise of eternal life and the means by which God manifests His word?
3. Why was Titus left in Crete? What was taking place there? How does this relate to us today?

With the word Bible Commentary

Titus 1

Titus wanted another assignment from Paul because he was having a hard time ministering in Crete. When you feel like quitting, follow the counsel Paul gave to Titus.

Focus on the privileges of ministry (1–4). God declares His truth through dedicated people, and it is a joy to share the Word with others. The angels in heaven would love to change places with us, so we should never cease to marvel that God would use us!

Obey the Word (5–9). Sometimes there are problems because unqualified people get into places of leadership or because places of leadership have not been filled. The Greek word translated “set in order” is a medical term that means “to set a broken bone.” The church body suffers when we avoid facing and solving serious problems.

Face the enemy (10–16). Perhaps like Timothy (2 Tim. 1:7), Titus was too timid to confront the enemy; but it had to be done. “Sound doctrine” (v. 9) means “healthy doctrine,” teaching that contributes to the spiritual health of the church. Just as a physician must attack infection and disease, so local church leaders must attack false doctrine.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, February 15th, 2008

Passage for today: Titus 2

Questions to Ponder

1. The culture in Crete was far from God's standards. Examine carefully the qualifications and standards that apply to each of us.
2. What does it mean to adorn the doctrine of God? How do the different virtues apply to different people? What areas most apply to you?

With the word Bible Commentary

Titus 2

Living (1–10). Whether we are young or old, married or single, we are all needed in the local church; and God has a job for us to do. One test of spiritual fellowship is its ability to accept and minister to a variety of people. How we live either blasphemes the Word (v. 5) or beautifies it (v. 10), and those who minister should set the example (vv. 7–8).

Learning (11–12). God's grace not only saves us but also teaches us how to live the Christian life. Those who use God's grace as an excuse for sin have never experienced its saving power (Rom. 6:1; Jude 4). The same grace that redeems us also renews us so that we want to obey His Word (v. 14).

Looking (13–15). What starts with grace will lead to glory! The return of Jesus Christ for His people is more than a blessed hope; it is a joyful hope (Rom. 5:2; 12:12), a unifying hope (Eph. 4:4), a living hope (1 Pet. 1:3), a stabilizing hope (Heb. 6:19), and a purifying hope (1 John 3:3).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, February 16th, 2008

Passage for today: Titus 3

Questions to Ponder

1. How should we as Christians relate to the civil authority? How should we relate to other people?
2. How does Paul describe our lives before we were saved?
3. Have you now experienced the transforming power of God in putting the former life aside?

With the word Bible Commentary

Titus 3

We all need frequent reminders!

Remember what you should do (1–2). Christians are citizens of earth as well as citizens of heaven, and they should be the kind of people described in these two brief verses.

Remember what you were (3). God has forgotten our sins, and we should, too; but it does us good to remember what it was like to be a lost sinner. (See Deut. 5:15; 15:15; 24:18, 22; 1 Pet. 4:1–4.)

Remember what God did for you (4–7). Did you deserve to hear the gospel and receive the gift of eternal life? No, it all happened because of God’s kindness, love, and grace. “He saved us”—we did not save ourselves. He has washed away our sins; we stand justified in His sight; and we face the future confidently because we are the heirs of God.

Remember what God expects of you (8–11). A major theme in this letter is good works (1:16; 2:7, 14; 3:1, 8, 14). People who are busy for the Lord do not have time for useless arguments.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, February 17th, 2008

Passage for today: Titus 1

Questions to Ponder

1. Titus was given the task of appointing elders. What are the areas most focused on?
2. Are the things skills and abilities or character qualifications mentioned?
3. What does this teach us about church leadership? Why must these qualifications be present in those who serve in a leadership capacity?

With the word Bible Commentary

Titus 1

Titus wanted another assignment from Paul because he was having a hard time ministering in Crete. When you feel like quitting, follow the counsel Paul gave to Titus.

Focus on the privileges of ministry (1–4). God declares His truth through dedicated people, and it is a joy to share the Word with others. The angels in heaven would love to change places with us, so we should never cease to marvel that God would use us!

Obey the Word (5–9). Sometimes there are problems because unqualified people get into places of leadership or because places of leadership have not been filled. The Greek word translated “set in order” is a medical term that means “to set a broken bone.” The church body suffers when we avoid facing and solving serious problems.

Face the enemy (10–16). Perhaps like Timothy (2 Tim. 1:7), Titus was too timid to confront the enemy; but it had to be done. “Sound doctrine” (v. 9) means “healthy doctrine,” teaching that contributes to the spiritual health of the church. Just as a physician must attack infection and disease, so local church leaders must attack false doctrine.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, February 18th, 2008

Passage for today: Titus 2

Questions to Ponder

1. What does God's grace teach us? How is this different from the false views of grace that are prevalent in our culture?
2. According to verse 13, what should we be looking for in life? Practically speaking, how should this affect the way we live?

With the word Bible Commentary

Titus 2

Living (1–10). Whether we are young or old, married or single, we are all needed in the local church; and God has a job for us to do. One test of spiritual fellowship is its ability to accept and minister to a variety of people. How we live either blasphemes the Word (v. 5) or beautifies it (v. 10), and those who minister should set the example (vv. 7–8).

Learning (11–12). God's grace not only saves us but also teaches us how to live the Christian life. Those who use God's grace as an excuse for sin have never experienced its saving power (Rom. 6:1; Jude 4). The same grace that redeems us also renews us so that we want to obey His Word (v. 14).

Looking (13–15). What starts with grace will lead to glory! The return of Jesus Christ for His people is more than a blessed hope; it is a joyful hope (Rom. 5:2; 12:12), a unifying hope (Eph. 4:4), a living hope (1 Pet. 1:3), a stabilizing hope (Heb. 6:19), and a purifying hope (1 John 3:3).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, February 19th , 2008

Passage for today: Titus 3

Questions to Ponder

1. How does this chapter describe the work of salvation? What are we told of our present state and future hope?
2. Since we have received so richly from God, what should we be careful to do and maintain?
3. According to verse 9, what should we avoid and reject? Why is this necessary?

With the word Bible Commentary

Titus 3

We all need frequent reminders!

Remember what you should do (1–2). Christians are citizens of earth as well as citizens of heaven, and they should be the kind of people described in these two brief verses.

Remember what you were (3). God has forgotten our sins, and we should, too; but it does us good to remember what it was like to be a lost sinner. (See Deut. 5:15; 15:15; 24:18, 22; 1 Pet. 4:1–4.)

Remember what God did for you (4–7). Did you deserve to hear the gospel and receive the gift of eternal life? No, it all happened because of God’s kindness, love, and grace. “He saved us”—we did not save ourselves. He has washed away our sins; we stand justified in His sight; and we face the future confidently because we are the heirs of God.

Remember what God expects of you (8–11). A major theme in this letter is good works (1:16; 2:7, 14; 3:1, 8, 14). People who are busy for the Lord do not have time for useless arguments.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Tit 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, February 20th , 2008

Passage for today: **Philemon**

Questions to Ponder

1. Paul's letter to Philemon gives us a wonderful picture of faith in action. What insights do we gain about Paul from this letter? How was Paul encouraging each party to do what was right in this situation?
2. Onesimus' name means "profitable". How is he now able to live up to his name? How can we as believers become profitable not only to God, but also to those around us?

With the word Bible Commentary

Philemon

Providence. While a prisoner in Rome, Paul met Onesimus ("unprofitable" [v. 11]), a runaway slave who belonged to Philemon, a friend Paul had led to Christ (v. 19). Paul won Onesimus to Christ and sent him back to his master in Colosse (Col. 4:7–9). The providence of God is amazing, that Paul and Onesimus should meet in the great city of Rome! Perhaps Philemon's prayers brought the men together (v. 22). Philemon certainly saw Romans 8:28 in action!

Friendship. Paul has so much good to say about Philemon. He was a beloved friend, a man of faith and love, a refreshing Christian, a praying man, a man who obeyed God's will. Can your friends say these things about you?

Reconciliation. According to Roman law, Onesimus could have been executed for his crimes. But he had become a brother in Christ, and Philemon had to forgive him and take him back. True reconciliation is not cheap; there is a price to pay. Paul knew this and was willing to pay the price himself. Can God use you as a reconciler? Are you willing to pay the price?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Phm 1). Nashville: Thomas Nelson.

***“But avoid foolish disputes, genealogies,
contentions, and strivings....”***

Titus 3:9

Devotional from Morning and Evening

By C H Spurgeon

Our days are few, and are far better spent in doing good, than in disputing over matters which are, at best, of minor importance. The old schoolmen did a world of mischief by their incessant discussion of subjects of no practical importance; and our Churches suffer much from petty wars over abstruse points and unimportant questions. After everything has been said that can be said, neither party is any the wiser, and therefore the discussion no more promotes knowledge than love, and it is foolish to sow in so barren a field. Questions upon points wherein Scripture is silent; upon mysteries which belong to God alone; upon prophecies of doubtful interpretation; and upon mere modes of observing human ceremonials, are all foolish, and wise men avoid them. Our business is neither to ask nor answer foolish questions, but to avoid them altogether; and if we observe the apostle's precept (Titus 3:8) to be careful to maintain good works, we shall find ourselves far too much occupied with profitable business to take much interest in unworthy, contentious, and needless strivings. There are, however, some questions which are the reverse of foolish, which we must not avoid, but fairly and honestly meet, such as these: Do I believe in the Lord Jesus Christ? Am I renewed in the spirit of my mind? Am I walking not after the flesh, but after the Spirit? Am I growing in grace? Does my conversation adorn the doctrine of God my Saviour? Am I looking for the coming of the Lord, and watching as a servant should do who expects his master? What more can I do for Jesus? Such enquiries as these urgently demand our attention; and if we have been at all given to cavilling, let us now turn our critical abilities to a service so much more profitable. Let us be peacemakers, and endeavour to lead others both by our precept and example, to "avoid foolish questions."

***“This is a faithful saying, and these things
I want you to affirm constantly...”***

Titus 3:8

The third chapter of Titus displays for us the “faithful saying” that Paul shared with Titus and charged him to constantly affirm among the people of Crete. The chapter began with a call to Titus to remind the believers there “to be subject to authority, to obey, to be ready for every good work, to speak evil of no one, to live peaceable, gentle, showing all humility to all men.” Then Paul gave reason as to why they should live in such a way. He wrote, “For we ourselves were once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.” Paul told Titus to remind the Cretan believers that they were to live peaceable, gentle and humble lives toward others because they were once the same as those whom they might have been prone to treat in an ungodly and proud way.

How true this is for us today! We are called to live submissive and loving lives as well. And there is no better thing to motivate us to live these humble and caring lives than to remember our own state before Christ took over in our hearts. Paul called Titus to remind the Cretans of the life of humility and love they had been born into by faith. And then he called them to look back to see how they used to do the same things. It is very easy for us as Christians to forget that we were once lost as well. Christian, have you forgotten? Remember what he called us out of and humility and love will once again flow from your heart.

Paul continued with the thought of why they were to live such humble and considerate lives. He reminded them of their past and then he turned the light on. Verse 4 begins with a wonderful word...“But.” We were all in a state of depravity and death, **but** the kindness of God appeared! He appeared and changed everything. Paul wrote, “But when the kindness and the love of God our Savior toward man appeared...He saved us...” This is good news! Paul reminded Titus of this and he commanded Titus to constantly remind the believers in Crete of it as well.

Within that wonderful phrase Paul also stated that the kindness of God that did appear was not according to any works of righteousness that they had done, but that it was according to His mercy. Saint, have we drifted into a place of forgetting this? How easy it is for us

to get so wrapped up in the entangling details of this world that we forget that God saved us *according to His mercy*. Today, we might find ourselves striving to pull off some work of righteousness, subconsciously thinking that it will bring the kindness of God into our lives. This is not the way we have been saved, nor is it the way we are to walk in Him. We were saved according to His mercy, not according to our works.

Paul continued on with the trustworthy teaching. He wrote "...He saved us, through the washing of regeneration and renewing of the Holy Spirit whom He poured out on us abundantly through Jesus Christ our Savior..." There are massive truths tied into this phrase as well. But simply put, the Lord of the universe has imparted His Holy Spirit to wash us clean and to make us brand new. Paul called Titus to share this continually with the Cretans so as to remind them that their efforts were not what had made them clean before God. He wanted them to remember that the Lord, through His Spirit, had cleansed them and was working effectually to keep them clean and new before Him until the end. Oh, how this truth should bring us relief! It should take the load off of us to know that the Lord has given us His Spirit to make us continually new and clean before Him. It is not our load to carry. And praise God for it! Through faith in Christ, the Holy Spirit is (and should be) working in each of us, washing us and making us brand new. He is sanctifying us!

The faithful saying goes deeper, stating, "...that having been justified by His grace we should become heirs according to the hope of eternal life." Paul wanted Titus to continually affirm to the Cretans that they had been justified by grace and given an inheritance in heaven. He wanted them to know that they were citizens of heaven. Oh, how this makes a difference in our daily lives, if we understand that we have been justified before the Lord and actually have citizenship in His kingdom! When this is lived out in our lives, there is sure to be fruit. There is sure to be good works because we no longer do things for self or for the world, but we do them for His kingdom that we belong to.

Paul told Titus that he wanted him to continually affirm these things to the believers on the island of Crete. He said that in affirming them constantly that the people would be moved to maintaining good works in their own lives. Today, do you, just like the Cretans, need the humbling reminder that you were once dead in your transgressions? Are you in need of being reminded that while you were still dead in sin, that the kindness of God appeared in your life according

to His mercy? Is there a need in you today to remember that the God of all creation has given His Spirit to clean you up and make you brand new? Today, be assured, Saint, that He is doing it. If you are in Christ, you can take stock in the fact that God has done and is doing these things in you. And this assurance should be producing fruit in your life that is good and profitable for all men.

The Church in Thy House

Philemon 1:2

Devotional from Morning and Evening

by C. H. Spurgeon

Is there a Church in this house? Are parents, children, friends, servants, all members of it? or are some still unconverted? Let us pause here and let the question go round--Am I a member of the Church in this house? How would father's heart leap for joy, and mother's eyes fill with holy tears if from the eldest to the youngest all were saved! Let us pray for this great mercy until the Lord shall grant it to us. Probably it had been the dearest object of Philemon's desires to have all his household saved; but it was not at first granted him in its fullness. He had a wicked servant, Onesimus, who, having wronged him, ran away from his service. His master's prayers followed him, and at last, as God would have it, Onesimus was led to hear Paul preach; his heart was touched, and he returned to Philemon, not only to be a faithful servant, but a brother beloved, adding another member to the Church in Philemon's house. Is there an unconverted servant or child absent this morning? Make special supplication that such may, on their return to their home, gladden all hearts with good news of what grace has done! Is there one present? Let him partake in the same earnest entreaty. If there be such a Church in our house, let us order it well, and let all act as in the sight of God. Let us move in the common affairs of life with studied holiness, diligence kindness, and integrity. More is expected of a Church than of an ordinary household; family worship must, in such a case, be more devout and hearty; internal love must be more warm and unbroken and external conduct must be more sanctified and Christlike. We need not fear that the smallness of our number will put us out of the list of Churches, for the Holy Spirit has here enrolled a family-church in the inspired book of remembrance. As a Church let us now draw nigh to the great head of the one Church universal, and let us beseech Him to give us grace to shine before men to the glory of His name.

***“I am sending him back. You therefore receive him,
that is, my own heart.”***

Philemon 1:12

Devotional from Our Daily Homily

By FB Meyer

My very heart. -- This fragment of ancient letter-writing gives us a model of the way in which our commonest or most prosaic dealings, and our letters, even on business matters, may breathe the spirit of Christ. It also illustrates the relation in which we stand to Jesus Christ. What Onesimus was to Paul and Philemon combined, that we are to our Lord. What was Onesimus to Paul? — His child, whom he had begotten in his bonds. He had probably been discovered by some of his companions in the purlieus of Rome, where criminals concealed themselves from justice, and abandoned characters gave vent to the wildest passions. Or, having heard that the apostle, whom he had so often met in his master's house, was residing in his own hired house in Rome, the runaway slave had found him out, when in the extremity of hunger. In either case he had now become dear as the apostle's heart; had learnt to minister to him in his bonds; had proved more than a servant — a brother beloved. O Thou who hast redeemed us from our sins, may we be all this to Thee! What was Onesimus to Philemon? — He had been unprofitable; and we have been. He was sent back; and we have returned to the Shepherd and Bishop of our souls. He had been a servant, henceforth he should be a beloved brother; and we are no longer servants, but friends. He had grievously wronged his master; but his sin had been forgiven, and so covered by overabounding grace, that it would bring him into a position of greater privilege and blessing than ever before. In this man's sin and restoration we see ourselves. Where our sin abounded, grace has much more abounded, through the tender pity of Him who had put our defalcations to his own account.