

Titus (Week 24)

Continuing on in Titus 2:7-8

We saw how we **reflect** Christ, God the father, and the word of God is paramount! We also saw the COMMON theme between the epistle examples we read in Paul and Peter's letters. This is why they used these strong words such as:

- Sound, Purity, Truth, Beyond reproach

The bible is the **standard** and guide on how to discern Godly truth from worldly deception and darkness, and to act on it. Notice these are commands that **we act on**.

By Paul's standard, a good teacher:

- Will not compromise in his good teaching.
- Will have **integrity in regard to the text**, with purity and sound doctrine.
- Will not include personal ideas or speculations that **have no place** in his teaching.

We went over three things to help you identify **good teaching**:

1. It will magnify the **grace of God**.
2. It will focus on the **person of Jesus Christ**.
3. It will challenge you to **move forward in faith**, motivating you to become mature.

Good works will **always follow** in the pattern of good teaching. *Tit 2:1, 7-8*

Three things that are essential to determine **what you are hearing is truth**:

1. **It must be coherent, or easily able to understand.**
2. **It must have correlation or application to life.**
3. **It must be consistent and in context.**

Remember our purpose and the charge:

- We are to hear from pastor-teachers, and discern it for truth.
- We are to become mature.
- We are to stand in that truth and be Godly.
- We are to reflect that truth in our decisions and actions (good deeds).
- We are to be an example to others, reflecting Christ in all things.

So, let's see a summary of these passages on being an example:

Passage	Command	Purpose [So That]
1Pe 2:12	Keep your behavior excellent	because of your good deeds, as they observe them, glorify God in the day of visitation
Php 2:14-15	Do all things without grumbling or disputing	prove yourselves to be blameless and innocent, children of God above reproach, appear as lights in the world
1Pe 3:16	keep a good conscience	those who revile your Godliness will be put to shame
Eph 4:29	Let no unwholesome word proceed from your mouth	it will give grace to those who hear.
Tit 2:7-8	show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech	the opponent will be put to shame, having nothing bad to say about us

In the church age we are in now, we primarily focus on the epistles of Paul. Both Peter and Paul in the passages we just read expressed that we will be slandered and reviled for our Godliness, your Christ-like behavior. *Mat 5:10-16*

Continuing on in *Tit 2:9-11*

We're going to take a look into what slavery meant in this time period.

- History of Slavery (non-biblical)
 - Slavery has existed before written records. It's that old, and was a massively widespread practice.
 - According to academic documentation, Its **origins** can be linked to agriculture's rise, the first agricultural revolution (that's the Neolithic Period); it created surpluses and large workforces, plus there was **Conquest, Debt, and Crime**.
 - In the **Classical World** (approx. 800bc to 500ad), more than a third of ancient Athens and Rome were enslaved, with diverse origins.
 - In Africa & Asia: Internal and external slave trades existed, with large populations enslaved across the Sahara, Red Sea and Indian Ocean.
 - The word "slave" comes from "Slav," referring to Eastern Europeans enslaved in medieval times.

- So, slavery was very widespread and commonplace, and was a part of everyday life in the past. As a matter of fact, limits and abolishment laws didn't even begin to surface until 1315 in France, then other countries followed suit gradually in the centuries to follow.
- Types of slavery in the bible
 - The **Old Testament** describes two main types of servitude: **debt-slavery** (indentured servitude), where **Israelites** worked off **debts** for a limited time, often six years, with rules for humane treatment and release and **chattel slavery**, defined as enslavement in which the slave is seen as a commodity or owned property.
 - **New Testament Slavery** was a pervasive institution in the Roman empire, and early Christians operated within it, unable to overturn the system immediately. The writers of the NT lived in this Greco-Roman society. Over $\frac{1}{3}$ to $\frac{1}{2}$ of the population were slaves.

A **domestic slave** was a person who worked for a master, typically in a home setting. *Luk 7:1-10*

A **public slave** was a person who worked as a civil servant for the state. The majority of the people became these slaves from being a **prisoner of war**. People could also become a public slave by a way of clearing a debt, or given a criminal sentence. The slavery in this culture was **not based** on race or ethnicity. Anyone could become a slave, there was no partiality.

The **price** to purchase a slave depended on their gender, education, and skill set. The cost of a slave could range from 500 denarii to 6,000 denarii. To put that into perspective, 1 denarius was a day's wage, so 300 denarii was about a year's full wage. As you can see, slaves were **expensive**, and the higher **elite** people in society could afford more slaves and more skilled workers. Highly skilled slaves would be educated for tutoring positions, cooks, and even hair dressers, any specialty positions that were needed.

- So, if you were a slave by Roman law, after becoming a believer, you couldn't just say, "I'm a Christian now, and I'm free in Christ, and I do not have to obey the law or my master any longer". 1Co 7:20-21

What does Paul command in this situation?

- Subject yourselves in everything
- Be well-pleasing
- Not argumentative
- Not pilfering
- Showing all good faith

How do you NOT adorn the doctrine of God?:

- By being disobedient
- By being displeasing, unpleasant, disagreeable, offensive.
- By being quarrelsome, pugnacious, antagonistic.
- By pilfering, stealing, or looting.
- By not being faithful or respectful to their masters, or not reflecting their faith and Godliness in their servitude.

Phm 1:1-24

In this particular case, Onesimus was a Christian slave, and Philemon was a wealthy Christian master living in Colossae. Onesimus returns home to Philemon with a letter from Paul, urging Philemon to receive him **not as a slave**, but as a **beloved brother** in Christ, transforming their relationship and illustrating Christian forgiveness and reconciliation: