

Titus (Week 26)

Titus 2:9-11

Types of slavery in the bible

- **Debt servitude** for Israel was by **contract** and **temporary**. The slave or servant literally “worked” for the master, and then released at a certain point.

Chattel slavery involved **permanent ownership**, and was much harsher with little hope of freedom. More likened to the type during the Roman Empire and the Greek-Roman society, as we noted.

- **New Testament Slavery** was considered **permanent property** like Chattel, but their status wasn't always lifelong, as some had the opportunity to become freed. There were mainly two categories: **Domestic** slaves, and **public** slaves.

“**bondslave**”. The Greek word here is: **doulos**

It means: a slave (**literally** or **figuratively**, **involuntarily** or **voluntarily**; frequently therefore in a qualified sense of subjection or subserviency): - **bonded** (man), **servant**.

Derived from the verb: **deō**

A primary verb; meaning **to bind** (in various applications, **literally** or **figuratively**): - bind, be in bonds, to knit, tie, or wind.

We noted that the word “doulos” here can also be meant **literally** or **figuratively**.

Tit 2:9, 1Co 9:16-23, Tit 1:1, Rom 6:20-22

And what does Paul command in this situation? He gives us the mandate:

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

So, how do they NOT adorn the doctrine of God? By doing the exact opposite:

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

They were in that situation, that status. But, now they have a new situation, a new condition and a new status:

Every believer now has a new Master

- We have been bought with a price from the old slave-master, Sin.

Rom 6:20-22, 1Co 6:20

- Even though we are enslaved to God, we are free: *Joh 8:31-36*

So, our new Master has become our **new Father**, a loving heavenly Father.

- Believers are therefore not merely slaves to God, but **children**. *Gal 4:1-7*

- His **fatherly love and adoption** was bestowed upon us: *1Jn 3:1a*

- He declares us to be Children: *2Co 6:18*

- Unlike an earthly slave master's discipline and scourging, for their own benefit, our Father, out of love, disciplines us for our good and benefit, and we should not reject it or be angry about it... *Heb 12:6-10*

- He is a giving Father: *Mat 7:9-11*

- We did not earn or deserve this love: *Psa 103:9-13*

- He is a protecting Father: *Deu 1:30-31*

- We are precious to Him, and he provides for us: *Mat 6:26, Mat 10:29-31*

- And, it is by faith that we are children of God, born of Him: *Joh 1:12-13*

So, having a new good Master AND Father, He has given believers a new mandate regarding their old, earthly masters through Paul. *Tit 2:9-11*

Employer/employee relationship, or really **anyone** who has authority over you.

Example: At your job, towards your boss, do you:

- Subject yourself in everything
- Well-pleasing
- Not argumentative
- Not pilfering
- Trustworthy

This is how we can adorn the doctrine of God our savior in our lives now.

Mat 5:11-12, Tit 2:9-11

Why "pilfering"? *Phm 1:1-24*

Onesimus was Philemon's slave who possibly **stole** from Philemon and then ran away. This type of behavior could be grounds for **execution**, or if captured and returned to his master, could be **branded with a red-hot iron** on his forehead with the letter "F" for fugitive, as per **Roman custom**. Onesimus returns home to Philemon after running away with a letter from Paul, urging Philemon to receive him **not as a slave**, but as a **beloved brother** in Christ, therefore transforming their relationship and illustrating Christian **forgiveness and reconciliation**, instead of **severe punishment**.