

**Welcome to Promise Land Bible Church
We're glad you're here!**



There Is Sunshine In My Soul

Hymn 630



Tell Me The Story of Jesus

Hymn 215



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Call to Worship

Psalm 4

Psalm 4 A Psalm of David. Answer me when I call, O God of my righteousness! You have given me relief when I was in distress. **Be gracious to me and hear my prayer!** O men, how long shall my honor be turned into shame? How long will you love vain words and seek after lies? But know that the LORD has set apart the godly for himself; **the LORD hears when I call to him.** Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. Offer right sacrifices, and put your trust in the LORD. There are many who say, "Who will show us some good? Lift up the light of your face upon us, O LORD!" You have put more joy in my heart than they have when their grain and wine abound. In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety.

Whiter Than Snow

Hymn 109



Be Thou My Vision

Hymn 468





Praise and Prayer Request

Philippians 1:3-6 I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Receiving of the Offering



2 Corinthians 9:5 So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready **as a willing gift**, not as an exaction.

Famous Quote:

“When we share our faith, it is a win/win situation. If people accept what we say, we win. If we plant the seed of God’s Word, we win; and even if we are rejected, we win. The Bible says that when that happens, the Spirit of glory and of God rests upon us (see 1 Peter 4:14). When we contend for the faith and are rejected, we are to rejoice and leap for joy, for great is our reward in heaven (see Luke 6:22, 23). It is a winning situation every single time that we share our faith!”

MARK CAHILL

An open Bible is shown from a low angle, looking up at the pages. The pages are filled with text, and the background is a bright blue sky with wispy white clouds. The text is overlaid in the center of the image.

Today's Message
“How are We to Live”
(Christians Slaves)

Scripture text: Titus 2

Christian Slaves (Titus 2:9–15)

Paul usually had a word concerning the slaves (see Eph. 6:5–9; 1 Tim. 6:1–2). We are glad for this word to Titus because **Paul backed it up with one of the greatest statements about salvation found in the New Testament.** Paul always linked doctrine and duty. Paul warned these Christian slaves about three common sins they must avoid (Titus 2:9–10). **First, disobedience.** They were to obey their masters and seek to please them, which meant going the extra mile. It is possible to obey, but not “from the heart” (Eph. 6:6). It is possible to do a job grudgingly. Some unsaved masters would not be thoughtful and would overwork their slaves.

Ephesians 6:5-9 Slaves, obey your earthly masters with fear and trembling, **with a sincere heart, as you would Christ**, not by the way of eye-service, as people-pleasers, but **as servants of Christ**, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free. Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and **that there is no partiality with him.**

1 Timothy 6:1-2 Let all who are under a yoke as slaves **regard their own masters as worthy of all honor**, so that the name of God and the teaching may not be reviled. Those who have believing masters must not be disrespectful on the ground that they are brothers; rather they must serve all the better since those who benefit by their good service are believers and beloved. **Teach and urge these things.**

Titus 2:9-10 Slaves are to be submissive to their own masters in everything; they are to be well-pleasing, **not argumentative, not pilfering**, but showing all good faith, **so that in everything they may adorn the doctrine of God our Savior.**

The second sin was talking back (“answering again,” Titus 2:9). While a slave would not carry this too far (his master might severely discipline him), he could argue with his master since the master probably knew less about the job than the slave did. The slave could also “gripe” about his master to others on the job. This would certainly be a poor testimony for a Christian slave.

Christian slaves were also to avoid **the sin of stealing** (“purloining”). This was the sin Onesimus probably committed against Philemon (see Phile. 18). It would be easy for a slave to pilfer little items and sell them, and then report that they had been broken or lost.

Philemon 1:17-18 So if you consider me your partner, receive him as you would receive me. **If he has wronged you at all, or owes you anything, charge that to my account.**

Openly, there are no slaves in our society today, but there are employees.

Christian workers must obey orders and not talk back. They must not steal from their employers.

Millions of dollars are lost each year by employers whose workers steal from them, everything from paper clips and pencils to office machines and vehicles. “They owe it to me!” is no excuse. Neither is, “Well, I’ve earned it!”

Paul gave a good reason why Christian workers should be trustworthy (“showing all good fidelity”): This will “embellish with honor” the Word of God.

When we serve faithfully, we “beautify the Bible” and make the Christian message attractive to unbelievers.

When Paul addressed the slaves in Timothy’s church (1 Tim. 6:1), he used a negative motive: “that the name of God and His doctrine be not blasphemed.”

But the positive motive, **to make God’s message attractive, and the negative motive, to keep God’s teaching from being slandered, ought to control our lives.**

Titus 2:10-11 not pilfering, but showing all good faith, so that in everything they **may adorn the doctrine of God our Savior**. For the grace of God has appeared, bringing salvation for all people,

Here (Titus 2:11) Paul expanded the meaning of “**Savior**” (Titus 2:10) by explaining what was involved in this salvation that we have through Jesus Christ. The emphasis is on grace—God’s lavish favor on undeserving sinners.

Paul pointed out three wonderful ministries of the grace of God (Titus 2:11–14).

Grace redeems us (vv. 11, 14a).

People could not save themselves. God's grace had to bring salvation to lost mankind. This salvation was not discovered by sinners; **it appeared to them** via the life, death, and resurrection of Jesus Christ.

God in His grace sent His Son to redeem those in the bondage of sin. This salvation is for “all men” who receive it (see 1 Tim. 2:4–6). There is a universal need, and God provided a universal remedy for all who will believe.

1 Timothy 2:1-6 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. **This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.** For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

Paul explained this salvation further (Titus 2:14). Christ “gave Himself for us,” which means that He became our substitute.

1 Peter 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

The word redeem means “**to set free by paying a price.**” We were all slaves of sin (Titus 3:3) and could not set ourselves free; but Jesus Christ gave Himself as the ransom for our sins. By His death, **He met the just demands of God’s holy law, so that God in His grace could forgive and free those who believe on Christ.**

We have been redeemed “from all iniquity,” which means that sin should no longer master our lives.

(Remember that the context of this passage is Paul’s counsel to slaves. They knew the meaning of “redeem.”)

“Iniquity” means “lawlessness.”

In our unsaved condition, **we were rebels against God’s law**; but now all of that has been changed. This led Paul to the second ministry of the grace of God.

Grace reforms us (vv. 12, 14b).

Salvation is not only a change in position (set free from the slavery of sin), but it is also a change in attitude, appetite, ambition, and action.

The same grace that redeems us also reforms our lives and makes us godly.

“Teaching” has the idea of “disciplining.” We are disciplined by God’s grace, trained to be the kind of people that glorify Him.

Godly living involves both the negative and the positive.

We deny “ungodliness [whatever is unlike God] and worldly lusts” (see 1 John 2:15–17). **The verb means that we do it once and for all. It is a settled matter.**

Then, we work on the positive. “Sober” is our familiar word for “**self-control, prudence, restraint**” (see Titus 2:2). This emphasizes the believer’s relationship to himself, while “righteously” deals with his relationships with other people. “Godly” speaks of the Christian’s relationship to the Lord, though the qualities must not be separated.

1 John 2:15-17 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the desires of the flesh and the desires of the eyes and pride in possessions--is not from the Father but is from the world. And the world is passing away along with its desires, but **whoever does the will of God abides forever.**

Titus 2:1-2 But as for you, **teach what accords with sound doctrine**. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

Christians live “in this present age” (niv), but they do not live like it or for it.

Christ has redeemed us from this evil age (Gal. 1:4), and we must not be conformed to it (Rom. 12:1–2).

Neither should we walk according to its standards (Eph. 2:2).

We have tasted the powers of “the coming age” (Heb. 6:5, niv), and we should not desire to cultivate the present age with its shallowness and godlessness.

Galatians 1:4 who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,

Romans 12:1-2 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. **Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God,** what is good and acceptable and perfect.

Ephesians 2:1-3 And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience--among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Hebrews 6:4-5 For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have **shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come,**

Grace reforms us because God purifies us and makes us His own special possession (Titus 2:14b).

This process of purification is called **“sanctification,”** and **its goal is to make the believer more like Jesus Christ** (Rom. 8:29).

Sanctification is not only separation from sin, but it is also devotion to God (2 Cor. 6:14–7:1).

“Peculiar” does not mean “odd” or “strange.” It means **“a special people for God’s own possession”** (see Deut. 14:2; 26:18).

2 Corinthians 6:14-7:1 Do not be unequally yoked with unbelievers. For **what partnership has righteousness with lawlessness?** Or what fellowship has light with darkness? What accord has Christ with Belial? Or **what portion does a believer share with an unbeliever?** What agreement has the temple of God with idols? For **we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.** Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then **I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.** Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

Grace rewards us (v. 13).

We are looking for Jesus Christ to return; this is our only hope and glory.

This verse boldly affirms that Jesus Christ is God, for there is only one article in the Greek: “the great God and our Savior.”

Paul did not go into detail about the events surrounding the return of Christ. **Believers should always be expecting His return and live like those who will see Him face-to-face.**

A. M. E. N.

Agree with God

Move with God

End with God

Never doubt God

When We All Get To Heaven

Hymn 123

