



*STOP going to church...
START being the church.*

week 6

Scripture to Read

Sermon text: Titus 2:1-10

Summary of Titus 2:1-10

Right doctrine rightly understood leads to right behavior. In this section Paul charges Titus to teach with authority and to train people to live lives shaped by the gospel. This Lord's Day, Phillip will highlight Paul's instruction concerning how we ought to live as workers and employees, based on what Titus is supposed to teach Christian slaves.

Scripture for Memorization and Meditation

...so that in everything they may adorn the doctrine of God our Savior. [Titus 2:10b]

Questions for Personal Study and/or group discussion

- What is the relationship of right doctrine to right living?
- What does God want slaves to do?
- Read 1 Peter 2:13-25, 1 Corinthians 7:21, Ephesians 6:5-9, Colossians 3:22-25, and 1 Timothy 6:1-2. What light do these passages shed on the subject of slaves and masters?
- What are some of the excuses you have offered for failing to do your utmost to glorify God in the workweek? Are these reasons biblical?
- Do you have to be doing overtly "religious" things to be a Christian on the job? Explain. Is it as spiritual to sing at the Metropolitan Opera as it is to sing in the church choir? Explain.
- How does submission glorify Jesus? Read Philippians 2:5-11 as you consider your answer.
- What are some ways in which you can discern the gifts and calling of God on your life?
- While considering your job (including ones you don't get paid for, like mothering) are you convicted or encouraged by the Titus 2 passage? Why?
- What can you do to be a better worker at your job?
- Have you seen your work affect other's people view of Jesus? How so?

Thoughts worth thinking

Slavery in the Greco-Roman world: The Roman institution of being a "bondservant" (Gk. *doulos*; see esv footnote) was different from the institution of slavery in North America during the seventeenth through the nineteenth centuries. Slaves generally were permitted to work for pay and to save enough to buy their freedom (see Matthew 25:15 where the "servants" [again Gk. *doulos*] were entrusted with immense amounts of money and responsibility). The NT assumes that trafficking in human beings is a sin (1 Tim. 1:10; Rev. 18:11-13), and Paul urges Christian slaves who **can gain...freedom** to do so. The released slave was officially designated a "freedman" and frequently continued to work for his former

master. Many extant inscriptions from freedmen indicate the tendency to adopt the family name of their former master (now their “patron”) and to continue honoring them.

Martin Luther on the priesthood of all believers: “Just as those who are now called “spiritual,” that is, priests, bishops, or popes, are neither different from other Christians nor superior to them, except that they are charged with the administration of the word of God and the sacraments, which is their work and office, so it is with the temporal authorities. They bear the sword and rod in their hand to punish the wicked and protect the good. A cobbler, a smith, a peasant—each has his own work and office of his trade, and yet they are all alike consecrated priests and bishops. Further, everyone must benefit and serve every other by means of his own work of office so that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, just as all the members of the body serve one another” [*An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate, in Three Treatises*, based on the American edition of Luther’s *Works* (1520; reprint, Philadelphia: Fortress, 1966), 130.]

John Barkley on what makes someone somebody: “The only real farmer is a Christian farmer; the only real doctor is a Christian doctor; the only real man is a Christian man; and the only real woman is a Christian woman; and so on covering every detail and aspect and station in life. Apart from Christ we are not what we ought to be.” [Quoted in Cyril Eastwood, *The Priesthood of All Believers: An examination of the Doctrine from the Reformation to the Present Day* (London: Epworth, 1960), 73.]

For Parents with Young Children

Monday: Explain to your children that the Bible is from God and totally true, and so Paul tells us to read it, learn from Bible teachers, and go to church to hear the Bible preached. Teach your children how important these things are, and ask them if they have any questions about the Bible or why it is important for them to learn it.

Tuesday: Explain to your children that part of being a Christian is to be a good worker. Make sure your children have chores, and that they understand why it is good to learn to work hard and do a good job. For some chores you should pay your children so that they learn how to earn and manage money, while some chores should simply be done because they are members of the family.

Wednesday: Review what your children learned in Wednesday Night Connection. Spend some time together praying for FPC, its leaders, and your friends at church.

Thursday: Review any memory verses or catechism questions your children have learned lately.

Friday: Explain contentment to your children in such a way that they are thankful for what they have. Make sure they understand that to be content means: to be happy (and not jealous) when another child gets something, not always whining for new things, and not asking for everything in the store when they go shopping with you. It will be very important for you to explain how advertising works, and that it is designed to make them feel not content.

Saturday: Read a Bible story to your children, or have them read one to you if they are old enough. Pray that Phillip will have boldness in preaching the Word of God tomorrow. Also, pray for the Sunday School teachers and for the musicians and choir members who serve us each Sunday.

Sunday: Before you leave for church, explain to your children that their ministry at church is to welcome new children, help their Sunday School teacher, serve others, and worship God in the service. After church, discuss with your children what they learned and what you learned.