Slave Market of Sin

Outline

I. Definition
II. Ancient World
III. Greece
IV. Rome
V. Israel
VI. Spiritual Slavery
VII. Spiritual Freedom

I. Definition:

A. Webster’s 9th New Collegiate Dictionary defines slavery as “drudgery, toil, submission to a dominating influence, the state of a person who is chattel of another.”
B. The International Standard Bible Encyclopedia defines slavery as, “the voluntary or involuntary servitude to an individual, the state, or temple that entails reduction of legal status and social status to the level of property” (Volume IV, pg. 539).
C. The Encyclopedia Britannica defines a slave as a “species of property; thus, he belonged to someone else” (Volume 27, page 288).
D. Encyclopedia Britannica also states that slaves were considered “movable” or “immovable” property, like real estate.

II. Ancient World

A. The Rights of Slaves
   1. They were objects of the law, and not its subjects.
   2. The slave much like an animal was not ordinarily held responsible for what he did.
   3. He was not personally liable for contracts.
   4. In most ancient societies, slaves had rights and there were not many that did not have any rights for slaves.
   5. There were limits in most societies on how much a slave could be abused.
   6. Relatives could not stand up for their rights or get vengeance for them.
   7. Slaves were deprived of personal freedom and the right to move about geographically as they desired.
   8. There were limits on their choice of occupation and sexual partners.
B. There were many ways in which one became a slave in the ancient world:
   1. Capture in war
   2. Kidnapping on slave raiding or piracy expeditions
   3. One was an offspring of a slave
   4. Punishment for crimes or debt
   5. Sold into slavery by parents, relatives, or spouses
   6. Sold into slavery to satisfy debts
   7. To escape starvation
   8. Self-sale to escape destitution or gain an elite position in society
C. Slavery has existed in nearly every society throughout human history:
   1. China
   2. Korea
   3. India
   4. Thailand
   5. Burma
   6. Philippines
   7. Indonesia
   8. Japan
   9. Turkey
D. Slavery Laws:
1. Nearly every society in the ancient world that practiced slavery wrote laws concerning the treatment of slaves.
2. The Roman law of slavery was extremely elaborate.
3. The master-slave relationship was the cornerstone of the law of slavery.
4. The subordination of the slave to his owner was supposed to be complete.
5. Some societies allowed slaves to be killed but in others that was not the case.
6. The Israelites, Athenians and Romans restricted the rights of slave owners to kill their human chattel.
7. In every ancient society, there was absolutely no sympathy or mercy extended to the slave who killed his master.
8. In fact, Roman law stated that all slaves who lived under the same roof were to be put to death along with the slave who had murdered his master.
9. In some societies, there were sexual relationships between master and slaves and some slave owners married their slaves.
10. Some societies gave the slaves the ability to purchase their freedom after a period of time.

E. Treatment of Slaves:
1. The treatment of slaves varied from society to society.
2. Some slaves as in the Roman Empire were treated as members of the family and were employed to bring up children and to teach them.
3. All societies had provisions for runaways.
4. Most societies impose sanctions upon slave owners who stole the slaves of other slave owners.
5. This was a capital offense in some societies because it involved the stealing of someone's “property.”

F. Laws of Manumission:
1. Laws of manumission varied widely from society to society.
2. Some societies as in Israel freed their slaves after a prescribed number of years.
3. Some legal systems prescribed manumission of the slave who adopted the religion of his owner.
4. Also, birth could be a way to freedom.
5. Although slavery has existed almost everywhere in the world, it was extremely important in the development of 2 of the world’s major civilizations, Greece and Rome.

G. There have been 2 basic types of slavery throughout recorded history:
1. Household
2. Productive

H. Domestic Slavery vs. Productive Slavery:
1. Household or domestic slavery was the most common form of slavery.
2. The primary function was to perform menial tasks.
3. They would at times when needed perform tasks outside of the home such as harvesting or military service.
4. Household or domestic slaves were often merged with the families of their owner.
5. Boys often became adopted sons such as in Rome and girls would become concubines or wives to their owners.
6. Productive slavery was relatively infrequent and occurred primarily in classical Greece and Rome.
7. Productive slavery pertained to plantations and mines.

I. Slaves and Society:
1. Most societies that practiced slavery extensively in the ancient world devoted much of their energies to getting and keeping slaves.
2. Slaves composed nearly 20-30% of the total population in a “slave” owning society.

J. Slavery had a significant impact on the society’s institutions, such as:
   1. Family
   2. Law
   3. Economy
   4. Social thought
   5. Occupations of slaves:
      6. Temple or slaves who worked in the government (Babylon and Rome)
      7. Soldiers
      8. Estate managers
      9. Merchants
     10. Shopkeepers
     11. Craftsmen
     12. Farmers
     13. Household tasks (cooking, cleaning, waiting on tables, and child-care)

III. Greece

A. The 1st known major society where there were slaves was in Athens, Greece.
   1. This is ironic since the Athenians were known for their strident views on personal freedom.
   2. The wars with the Persians and other surrounding nations provided the Athenians with much slave labor.
   3. Many slaves were acquired by the Athenians through trade with non-Greek peoples.
   4. They came to rely upon the slaves from outside of Attica.
   5. One third of the population in classical Greece during the 5th-3rd centuries B.C. was enslaved.
   6. Slavery was a profitable venture in ancient Greece, as it was in most ancient societies.
   7. Many of the slaves in Athens were used to work the Laurium silver mines.
   8. Slaves were responsible for the prosperity of Athens and the leisure of the aristocrats.
   9. Historian Michael Grant comments on this point, he writes, “Slavery seems an appallingly inhumane institution, because its essential feature is that slaves have no independence or rights or legal personalities of their own, but are the property of their masters. Slavery was a feature of every advanced ancient civilization, not only those of the Greeks and Romans. And those Greeks and Romans who played a large part in public life or made important contributions to literature and art were enabled to do so by means of the spare time, or leisure, and financial surpluses, conferred upon them by their slaves (this was the only way in which such a surplus could be acquired)” (A Social History of Greece and Rome, Chapter 6, page 92).
   10. Philip II, the father of Alexander the Great, freed many slaves after the battle of Chaeronea in 338 B.C.

B. The Athenian government employed slaves as:
   1. Clerks
   2. Attendants
   3. Minor officials
   4. Policeman

C. Treatment of slaves in Greek society:
   1. Most of the slave population was in the cities and few in the countryside.
   2. Slaves in Greece were seldom allowed to bring up children for it was cheaper to buy a slave than to rear one.
   3. Slaves were whipped if they misbehaved.
   4. He could not defend himself if he is struck by a freeman.
   5. If a slave was treated very cruelly, he could run to a temple for safety and then the master would have to sell him.
   6. When the slave was ill or in old age, his master must take care of him.
   7. He was not put on welfare.
   8. If the slave was loyal he was treated like a faithful servant or member of the family.
9. The slave in Greece was often allowed to go into business for himself, provided he will give his owner a percentage of his earnings.
10. He was free from taxation and from military service.
11. Slaves did not have any particular dress that distinguished them from freeman.
12. They acted ordinary citizens on the streets and acted in every detail as if they were the equal of a citizen.
13. Athens was known for its mildness to its slaves.
14. Historian Michael Grant quotes the comic dramatist Aristophanes on the Athenian treatment of slaves, writing, “Unrestraint on the part of slaves and resident aliens is very prevalent with the Athenians, and it isn’t permitted to beat them there, nor will a slave stand aside for you. I’ll explain what’s behind the local practice: if it were lawful for a free person to beat a slave, resident alien, or freedman, lots of Athenians mistaken for slaves would get beaten. For the populace there is no better in its clothing than slaves and resident aliens, and its appearance is no better. If someone is amazed at this too, that they let slaves live it up and in some cases to lead lives of great splendor: this too they would seem to do on considered opinion. For where there is naval power it is necessary for slaves to work for money...And where there are rich slaves there is no longer any advantage in my slave’s being afraid of you” (A Social History of Greece and Rome, Chapter 6, pages 96-97).

D. Attitude towards slavery among the Greek philosophers:
1. The philosophers and liberals of Greece openly condemned slavery, yet slavery was an essential and important part of Athenian life.
2. Plato condemned slavery among Greeks but accepted it for barbarians who he considered to have under-privileged minds.
3. Aristotle looked at the slave as nothing more than a mere animate tool.
4. The average Greek looked upon slavery as essential for the maintenance of Athens, so much so that it was felt that to abolish slavery was to abolish Athens.

E. The Agora:
1. Slave markets were common in Greece.
2. At Athens there was a slave market where slaves stood ready naked for inspection and to be purchased at any time.
3. Greek traders bought slaves, as they would merchandise.
4. Slave dealing was a flourishing business in ancient Greece.
5. In Delos it was not unusual for a 1000 slaves to be sold in a day.
6. After the battle of Eurymedon, 20,000 prisoners were put on the slave market to be sold as slaves.
7. Slaves in Greece were bought for direct use or investment.
8. A person’s poverty was exemplified by the number of slaves they possessed.
9. For instance, a poor person would have only up to 2 slaves and a rich person, up to as many as 50.
10. The cognate noun of *agorazo* is *agora* meaning “marketplace.”
11. Slaves in the ancient world were sold in the *agora*.
12. This word originates from the Greeks.
13. The *agora* was the center of Greek economic, social and political life of the ancient Greek cities.
14. The name is 1st found in the works of Homer.
15. It was located either in the middle of the city or near the harbor.
16. The *agora* was surrounded by public buildings and by temples.
17. Colonnades containing shops enclosed the *agora*.
18. Statues, altars, trees and fountains were used to make the *agora* aesthetically pleasing.
19. The classical Greeks of the 5th century B.C. regarded the *agora* as the center of daily life.

F. It was the center for all types of activities:
1. Religious
2. Political
3. Judicial
4. Social
5. Commercial

G. The *agora* was the placed that the *ekklesia*, “assembly of the people” met to render political and judicial decisions.

H. It was extremely important to the life of the Greek city-state.
I. It was the place where business was transacted daily.
J. People would buy and sell in the shops and businesses of the agora.
K. Private disputes were settled there.
L. The Athenian democracy rendered their decisions in the agora on whether or not to go to war with another nation.
M. Later these decisions were moved to the Pnyx, which was a hill to the west of the Acropolis.
N. Meetings devoted to ostracism were held in the agora.
O. The agora in Athens was highly developed and provided each trade and profession with its own section.
P. Many cities had officials called agoranomoi to police the area.
Q. The agora was employed for theater and gymnastic performances until special buildings were erected to house these events.
R. In Athens respectable women were seldom seen in the agora.
S. Men accused of murder or other crimes were forbidden to enter it before their trials.
T. Free men went there to transact business and to talk about the latest philosophy and gossip.
U. Trade was the soul of the Athenian economy and the agora was the place of trade.

IV. Roman Empire

A. Slavery was a major institution in the Roman Empire.
   1. There had been slaves at Rome from a very early date in the Empire.
   2. Rome was exceptional in utilizing slaves.
   3. Enslavement for debt was the primary means in which Rome acquired slaves in the early days of the Republic, but as the Empire expanded so did the influx of slaves into Rome.
   4. From the 3rd Century B.C. onward slaves flooded into Rome from all quarters as a result of their victories in wars.
   5. For example, there were 75,000 enslaved prisoners from the 1st Punic War who came from the city of Tarentum.
   6. In the 2nd Punic War, 150,000 were enslaved from Epirus in 167 B.C.
   7. Almost the same number arrived from Marius’s victory over the Germans in 102-101 B.C.
   8. Nearly, half a million slaves arrived into Rome from Caesar’s Gallic Wars.
   9. Great slave markets such as Capua and Delos were set up to handle the tremendous influx of slaves into the Roman Empire.
   10. It was not unusual for 10,000 slaves to be auctioned off at Delos in a single day.
   11. These markets were also provided with slaves by pirate kidnappers who infested the Mediterranean.
   12. Every week slave dealers brought their human “merchandise” in from areas such as Africa, Spain, Gaul, Germany, the Danube, Russia, and Asia and Greece to the ports of the Mediterranean and the Black Sea.
   13. Only the best qualified slaves and their children were given civic or domestic jobs.
B. Some slaves became professional men such as:
   1. Philosophers
   2. Teachers
   3. Artists
   4. Architects
C. The Slave under Roman Law:
   1. Criminals and the unfortunate were employed in the gladiatorial schools and some worked the mines and quarries.
   2. The last 2 centuries B.C. saw the economies of Sicily, North Africa and Italy totally dependent on slave labor.
   3. Italy was the chief slave center until the 2nd century A.D., but by this time the influx of slaves was drying up.
   4. The emperor Trajan’s Dacian Wars in the years 101-106 A.D. provided the last big arrival of slaves into the Empire.
   5. There was a great distinction in Roman society between slaves and freeman.
   6. The Roman law of persons states that all men are either free or slaves.
7. The Roman historian Michael Grant in his book, The World of Rome, writes that “the slave was, in principle, a human chattel which could be owned and dealt with like any other piece of property. He was at the mercy of his owner, without rights.”

8. Although the slave was considered a “thing” or a “piece of property” he was indispensable and essential to the economic life of the Empire much like Athens, Greece.

9. Capital punishment such as crucifixion was employed as punishment to deal with slave rebellions in both the days of the Republic and during the days of the Emperors.

10. The slave’s children were all classed as illegitimate and the children of a slave woman were classed as slaves even if the father was free.

11. Slaves, both male and female were frequently seduced by their masters.

12. If a slave ran away from his master he could be branded or crucified.

13. If a slave murdered his master he was to be put to death.

D. Under the law of the Republic, the slave owner could:
   1. Beat his slaves
   2. Im prison him
   3. Condemn him to fight beasts in the arena
   4. Expose him to die of starvation
   5. Kill him with cause or without cause

E. The Rights of Slaves in the Roman Empire:
   1. Roman law stated that the slave had no legal rights.
   2. The slave was considered as “property” under Roman law.

F. The slave could not:
   1. Inherit property or bequeath
   2. Make a legal marriage
   3. Could not bring action against those who injured him

G. Laws of Manumission in the Roman Empire:
   1. As the treatment of slaves became more relaxed so did the laws of manumission.
   2. The manumission of slaves occurred frequently during the days of the Emperors though Augustus did enact legislation to curb the liberality of many slave owners.
   3. He fixed eighteen as the minimum age at which a master could exercise his right to free a slave, and thirty as the minimum age at which a slave could be manumitted.
   4. Jerome Carcopino writing on the topic of manumission, states, “Rome, alone of all cities of antiquity, has the honor of having redeemed her outcasts by opening her doors to them. It is true that the freed slave remained bound to his former master, now his patronus, sometimes by services due or by pecuniary indebtedness, and always by the duties implied by an almost filial respect (obsequium). But once his emancipation or manumissio had been duly pronounced, whether by a fictitious statement of claim before the praetor (per vindicate) or by the inscription of his name on the censor’s register (censu) at the solemn sacrifice of the lustrum, or more commonly in virtue of a testamentary clause (testamento), the slave obtained by the grace of his master, living or dead, the name and status of a Roman citizen. His descendants of the third generation were entitled to exercise the full political rights of citizenship and nothing further distinguished them from ingenui. In the course of time the formalities of manumission were relaxed, and custom, superseding law, substituted simpler and speedier methods of procedure for the manumission rites: a mere letter from the patron or a verbal declaration made, for instance, in the course of some festivity where the guests were requested to serve as witnesses. The caprice of fashion began to take hand, and it seemed as if some masters took a pride in multiplying the number of manumitted slaves round them” (Daily Life in Ancient Rome, chapter 3, pages 59-60).

H. Treatment of Slaves in the Roman Empire:
   1. The cruelty towards slaves is very greatly exaggerated in our society today where slavery by and large is not practiced at all.
   2. Domestic slaves were often treated as members of the family.
   3. Family life was not denied the domestic slave and on many of their tombstones are written the words of a master who was greatly indebted to them and loved them.
   4. Will Durant relates that some epitaphs show “the most affectionate relations between masters and slaves” (Caesar and Christ, Chapter 15, page 334).
5. It was not unusual for slaves to risk their lives to protect their masters and many voluntarily accompanied their masters into exile and several gave their lives for their masters.
6. Many owners freed their slaves and proceeded to marry them.
7. Some treated them as friends such as Seneca who ate with his.
8. Durant also writes, “Many slaves were respected as having high cultural abilities-stenographers, research aides, financial secretaries and managers, artists, physicians, grammarians, and philosophers. A slave could in many cases go into business for himself, given a share of his earnings to his owner and keeping the rest as his peculium, a ‘little money’ peculiarly his own. With such earnings, or by faithful or exceptional service, or by personal attractiveness, a slave could usually achieve freedom in six years” (Caesar and Christ, Chapter 15, page 335).

I. Treatment of Slaves during the Emperors:
1. The largest slave owners in the Empire were the Emperors of Rome.
2. The households of the Emperors were being continually replenished with slaves, as was the case with their bureaucracies.
3. The Romans treatment of slaves in the early days of the Republican was brutal.
4. In the days after the Republic, this attitude towards slaves softened.
5. Slaves were treated more humanely by the time of Augustus.
6. The liberal ideas of the upper classes during the days of Augustus and his successors were responsible for the increased protection of slaves.
7. The maltreatment of slaves became less frequent during the days of the Antoinine Caesars as Roman society became more affluent.
8. For instance, during the reign of Antoninus Pius (138-161 A.D.) laws were enacted to punish slave owners who killed or murdered slaves.
9. The Emperor Hadrian (117-138 A.D.) also enacted legislation for the protection of the slave population.
10. Hadrian ended the right of the slave owner to kill a slave without magisterial sanction.
11. Marcus Aurelius (161-180 A.D.) encouraged owners to bring before the courts damages sustained from their slaves rather than punish the slaves themselves.
12. He did this so that the law would take precedence over brutality and cruelty and private revenge.
13. Jerome Carcopino in his work Daily Life in Ancient Rome writes of the treatent of slaves who were employed by the very rich, “In the great houses where many slaves were able specialists and some, like the tutor, the doctor, and the reader, had enjoyed a liberal education, they were treated exactly like free men” (Chapter 3, page 58).

J. Impact of slavery on the Roman Empire:
1. As in Greece, slavery helped free Romans to engage in various occupations such as politics.
2. The slave contributed greatly to both the economic and social life of the Empire.
3. It is impossible to estimate the number of slaves in Italy or Rome at any one time.
4. There may have been as many as 2 million or more in the reign of Augustus.
5. They may have formed nearly one-quarter to one-third of the total population estimates the historian Michael Grant.
6. At Rome, a quarter of the inhabitants were slaves.
7. Many of these slaves came from Europe, Asia Minor and Syria.
8. Romans may have averaged four or five slaves apiece according to Grant.
9. Slaves were employed in industry and retail trade, and many were employed by the government and performed most of the manual and clerical work.
10. They were called “public slaves” or servi publici.

K. Price of Slaves in the Roman Empire:
1. The price of slaves varied from 330 sestertes for a farm slave to the 700,000 ($105,000) paid by Marcus Scaurus for Daphnis the grammarian according to Will Durant (Caesar and Christ, Chapter 15, page 334).
2. The average price was $400.

L. Domestic slaves were employed as:
1. Personal servants
2. Handicraftsmen
3. Tutors
4. Cooks
5. Hairdressers
6. Musicians
7. Copyists
8. Librarians
9. Artists
10. Physicians
11. Philosophers
12. Eunuchs
13. Cupbearers
14. Cripples to provide amusement

M. The Dress of Slaves:
1. The dress of slaves in Rome was no different than the freeman and this was for public security.
2. This was done because the percentage of slaves far exceeded freeman in the Empire.

V. Israel

A. Slavery in the Old Testament:
1. The Bible does not condemn slavery, but in fact condones it (Lev. 25:44).
2. Slavery was commonly practiced in the nation of Israel.
3. The nation of Israel was commanded by the Lord God to make slaves of those whom they conquered in battle.
4. Under Israelite law, the length and type of service depended upon nationality, the form of servitude, and gender.
5. For instance, Israelites who became slaves to resolve a problem with debt were to be treated as “hired workers” under the Mosaic Law and not as slaves from pagan nations.

B. There were 5 ways in which one could become a slave:
1. Those who sold themselves into slavery because of debt.
2. Those who were prisoners of war.
3. Those who were born into slavery (Gen. 17:23; Lev. 22:11)
4. Those who were sold into slavery, i.e., Joseph (Gen. 37:28, 36)
5. Those who were caught committing the crime of breaking and entering (Ex. 22:2-3)

C. Slaves were acquired through:
1. Trade
2. Purchase
3. Payment of debt
4. Gifts
5. Birth
6. Plunder in war
7. Self determination

D. Debt-slavery in Israel:
1. An Israelite could sell himself or herself into slavery to a fellow countryman to pay off a debt.
2. The Lord freed Israel from bondage in Egypt to serve Him, not to serve foreign nations as slaves (Lev. 25:35-42, 55; Deut. 15:15).
3. Israelites who had to sell themselves into slavery because of debt were a great problem in ancient Israel.
4. In fact, David’s army was composed of individuals who were oppressed and were debt ridden (1 Sam. 22:1).
5. Amos 2:6, 8:4 point to this widespread problem in Israel.
7. Nehemiah required the wealthy nobles to take a public oath that they would not take advantage of the poor exiles returning to Israel from Babylon.
8. Famine and the king of Persia’s tax on the poor had caused many returning exiles to give their sons and daughters over to be slaves.
9. This should have never been a problem in Israel for the Lord had made provision and foresaw in His omniscience this abuse of the rich over the poor in Israel.
10. The Lord had commanded that there be no interest charged to a fellow Israelite (Ex. 22:25).
11. All Jewish slaves were to be freed on the year of Jubilee.
12. All Jewish slaves were to serve 6 years and then could go free, if they desired, on the 7th year and did not have to make payment to their master (Ex. 21:2).
13. The rich nobles in Israel were not to make slaves of their fellow countryman.

E. Slaves carried out:
1. Household duties
2. Farming duties
3. Young women served as concubines
4. Building projects for the state

F. Slaves in Israelite society:
1. Slaves within Israelite society, as well as in other ancient Semitic societies, were dependent and subservient.
2. The slave was not permitted to come and go as they pleased.

G. The price of a slave in Israel:
1. The average price of a slave during the 3rd century B.C. was between 10 and 20 shekels.
2. Joseph was sold by his brothers for 20 silver shekels (Gen. 37:28).
3. The Mosaic Law stipulated that 30 shekels of silver were to be the compensation for a slave who had been gored to death by an ox (Ex. 21:32).
4. Our Lord was betrayed by Judas Iscariot for 30 pieces of silver, the price of slave (Matt. 26:15).
5. This was according to the prophecy found in Zech. 11:13.
6. The word shekel comes from the Hebrew word shaqal and means “to weigh something in the balance to measure its amount,” and commonly, “to weigh out silver or gold as payment for something.”
7. The shekel was the common unit of weight throughout Canaan and Mesopotamia.
8. The weight of the shekel varied according to time and place.
9. The temple shekel weighed approximately 10 grams and the ordinary merchant’s shekel weighed 11 1/2 to 12 grams and the heavier or royal shekel weighed approximately 13 grams.
10. In the NT, the shekel was the standard wage for a day’s labor.
11. The value of a male or female slave in Israel as designated by the Lord was 30 shekels of silver (Ex. 21:32).

H. The Rights of Slaves in Israel:
1. To redeem themselves and work for their freedom
2. To good and fair treatment (Lev. 25:43)
3. To justice (Ex. 21:20; Job 31:13)
4. To marry and have children (Ex. 21:5)
5. To choose to remain a permanent slave after being set free (Ex. 21:5; Deut. 15:16)
6. To own property and have money (Lev. 25:29)
7. To promotion (Gen. 15:2)
8. To worship God without interference from Master (Ex. 12:44; Deut. 12:12)

I. Hebrew slaves had more rights:
1. They could be held for only 6 years (Ex. 21:2; Deut. 15:12)
2. When freed, the master had to provide animals, grain and wine (Deut. 15:13).
3. They could not be returned to foreign owners if they ran away (Deut. 23:15)

J. Slave owners had the right:
1. To hold slaves as possessions (Lev. 25:45)
2. To leave slaves to his inheritance (Lev. 25:46)
3. To hold as property the wife and children of all slaves who were unmarried at the time they became a slave (Ex. 21:4)
4. To capture runaways (1 Kings 2:39-41)
5. To free slaves on the Sabbatical Year or Jubilee
6. To circumcise slaves as commanded by the Lord (Gen. 17:12-13, 23, 27)
7. To sell, trade, or give away slaves (Gen. 29:24)
8. To punish or disciplines slaves, but not to kill (Ex. 21:20)
9. To marry a slave or give them in marriage (1 Chron. 2:35)
10. To marry a daughter to a slave (1 Chron. 2:34)
11. To make slaves those who are caught for breaking and entering (Ex. 22:2-3)
12. To make slaves of those individuals caught stealing (Gen. 44:8-33)
13. To demand military service of his slaves (Gen. 14:14-24)

K. Manumission of slaves in Israel:
1. Slaves in Israel could be manumitted in several different ways.
2. Manumission is the “act or process of releasing someone from slavery.”

L. Slaves could be manumitted by:
1. Redemption
2. Elapse of time (6 years)
3. The Year of Jubilee
4. Physical disability (Ex. 21:26-27)
5. Purchasing one’s freedom through the accumulation of personal assets (Lev. 25:49)

VI. Spiritual Slavery

A. The Word of God teaches that the whole human race is enslaved to sin.
1. Everyone who commits sin is the SLAVE TO SIN and resides in the slave market of sin (John 8:34).
2. We cannot live in the Father’s household forever if we are slaves to sin (John 8:35).
3. Only LORD JESUS CHRIST who is the Son of God can set us free from our slavery to sin (John 8:36).
4. Everyone is either a slave to Christ or a slave to the Cosmic System of Satan.
5. John 8:34, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.”
6. We have the present active participle of the verb poieo, “to make, to do, manufacture, produce, commit, and practice.”
7. It can refer to any human activity whether positive or negative.
8. The present tense refers here to the habitual practice of living in the old sin nature.
9. This is also a static present denoting the STATE of perpetual sin that the entire human race is under because of the indwelling old sin nature acquired through the imputation of Adam’s sin.
10. The static present represents a condition or state, which is assumed as perpetually existing, or to be taken for granted as a fact.
11. This is also a modal participle signifying the MANNER in which the action of the main verb (estin, “is”) is accomplished and may be accompanied by hos, which it is here.
12. The manner in which we become slaves to sin is the habitual practice of sin.
13. The active voice states that the entire human race habitually practices sin.

B. Cosmic living produces slavery in the following categories:
1. Sin nature (John 8:34; Rom. 6:17, 19, 20, 21; 16:18; 2 Pet. 2:19)
2. Fear (Rom. 8:15; Heb. 2:15)
3. Legalism (Gal. 4:8-9; 5:1)
4. Money (Matt. 6:24)
5. Men (1 Cor. 7:23)

C. Cosmic System:
1. Believers can be slaves to the Cosmic System by staying out of fellowship and ignoring the principle of Rebound (1 John 1:9).
2. Unbelievers are enslaved to the Cosmic System because they have rejected Christ as Savior.
3. A believer can go in and out of the Cosmic System when they sin but are restored through naming and citing their sin to God, which is Rebound.
4. The unbeliever remains enslaved to sin and cannot go in and out of the Cosmic System like the believer can (John 10:7-9).

D. Freedom from the old sin nature:
1. The believer has been freed from the bondage of the old sin nature, which was acquired at physical birth through the imputation of Adam’s original sin in the garden (Rom. 6:17-18).
2. “Having been freed from sin” is the aorist passive participle of the verb eleutheroo, to set free, to deliver, to liberate, to free slaves.”

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3. This is a dramatic aorist stating a present reality with certitude of a past event and is used for emphasis of a realized state.
4. The believer has been set free from the slave market of sin by having positive volition towards the Gospel.
5. Passive voice states that the believer has been acted upon by God the Holy Spirit when at the moment of personal faith in Jesus Christ; the believer is placed in union with Christ.
6. This we call the Baptism of the Spirit.
7. The participle is circumstantial expressing an additional fact related to the main verb of the sentence.
8. The main verb is *hupakouo*, “obedience which comes from hearing.”
9. Obedience to the Gospel frees us from the slavery to the old sin nature making us “slaves to righteousness” (Christ).

E. Retroactive Positional Truth:
1. The believer’s old sin nature was crucified with Christ 2000 years ago at Golgotha.
2. We call this Retroactive Positional Truth.
3. Retroactive Positional Truth (retroactive positional truth) identifies the believer with Christ in His death.
4. Retroactive positional truth looks back to the cross.
5. The believer has been crucified with Christ on the Cross.
6. We have POSITIONALLY rejected all human good and evil, which the old sin nature can produce (Rom. 6:1-5).
7. Christ died a substitutionary spiritual death in order to destroy the power of the old sin nature over our lives (Rom. 6:10).

F. The old sin nature has been crucified.
1. Romans 6:6-7, “Knowing this, that our OLD SELF WAS CRUCIFIED WITH HIM, that our body of sin (old sin nature) might be done away with, that we should no longer be SLAVES TO SIN (old sin nature); for he who HAS DIED (with Christ) is FREED FROM SIN (old sin nature).”
2. We have the aorist passive indicative of the verb *sustauoo*, “to be crucified ALONG WITH,” and refer to Retroactive Positional Truth (Gal. 2:20a).
3. “Our old self” refers to the old sin nature, which has been crucified with Christ at the Cross.
4. This is a dramatic aorist stating a present reality (our old sin nature has been crucified with Christ) with the certitude of a past event (2000 years ago at the Cross).
5. The indicative mood is declarative stating a dogmatic statement of fact.
6. The passive voice states that the believer has been acted upon by the omnipotence of God the Holy Spirit through the Baptism of the Spirit which IDENTIFIES with Christ and refers to positional truth.

G. Positional truth has 2 Categories:
1. Retroactive Positional truth: Believer is identified w/Christ in His death.
2. Current Positional Truth: Believer is identified w/Christ in His resurrection, ascension and session.

H. The Old Nature vs. the New Nature:
1. The power that the old sin nature had over us as unbelievers has been broken and it no longer has sole control over us as believers.
2. The believer receives a New Nature at the point of salvation breaking the bonds of the old sin nature (2 Cor. 5:17).
3. The believer uses their volition TO CHOOSE to live in the old sin nature or the new spiritual species.
4. The believer CHOOSES to live under the control of the Filling of the Spirit or under the control of the old sin nature.
5. The believer now has an alternative to living in the Cosmic System under the power of the old sin nature (Rom. 6:11-13).
6. The old sin nature no longer has mastery over the believer.
7. The believer now has a choice to live in either the old sin nature or the new spiritual species, which cannot sin (Rom. 6:19).
8. In the same way that the believer chooses to live in the old sin nature, he now can choose to live in new spiritual species.
9. It is an act of volition on the part of the believer.
10. The believer can either choose to live in the old sin nature and be under temporal spiritual death or they can choose to live in the new spiritual species and be in fellowship with God.
11. Temporal spiritual death is loss of fellowship with God IN TIME.
12. The 1st Problem Solving Device called Rebound restores the believer to fellowship with God in time.
13. The believer can never lose their salvation because of any personal sin because Christ died for every personal sin of the human race—past, present and future.
14. The believer is a slave to the old sin nature when they obey the lusts of the old sin nature.
15. The believer becomes a slave to the old sin nature when they give in to the temptation that the old sin nature produces in them.
16. The believer becomes a slave to God when they reject the temptation to live in the old sin nature and live in the new spiritual species, which has been created in Christ Jesus (Rom. 6:16).
17. You are a slave to the nature that you obey, either the old sin nature or the New Nature (2 Pet. 2:19b).
18. The old sin nature can never please God.
19. The old sin nature produces good and evil.
20. The Greek word for “sin” in all the passages that we have just noted (John 8:34, Romans 6:1-23) is the noun *hamartia* and is used in the SINGULAR and refers specifically to the indwelling sin nature.
21. It would refer to personal sins if it was employed in the plural, but IT IS NOT.

I. Old sin nature:
1. Imputed at physical birth
2. Imputation of Adam’s original sin in the garden
3. Acquired from our parents
4. Resides in the cell structure of the human body
5. The SOURCE of all personal sins
6. Tempts the soul to commit sin
7. Cannot please God
8. Crucified at the Cross

J. Rebound and the Filling of the Spirit:
1. The believer is commanded to be filled with the Spirit (Eph. 5:18).
2. The believer who has ignored or rejected naming and citing their sin to God is either living in Cosmic 1 or
3. They are disobeying the command of God to be filled with the Spirit.

K. Carnal believers vs. Spiritual believers:
1. Living in the Cosmic System of Satan produces CARNAL believers.
2. A carnal believer is not just someone who is living in immorality but is anyone who is out of fellowship with God and consequently out of the PPOG.
3. A carnal believer can be a legalistic believer or a self-righteous believer.

L. Rewards for the Spirit Filled Believer:
1. The believer does not benefit at all by living in the Cosmic System under the power of the old sin nature.
2. The believer cannot earn rewards at the Bema Seat Judgment by living under the power of the old sin nature.
3. Retroactive Positional Truth says that both human good and evil, which the old sin nature produces, were crucified with Christ at the Cross (Rom. 6:20-23).
4. The believer can only earn rewards by living in the new spiritual species.
5. The believer only benefits spiritually by choosing to be a slave to God instead of the old sin nature.
6. Only “good” works produced under the Filling of the Spirit and through the application of Bible Doctrine will earn rewards for the believer at the BSJ of Christ (1 Cor. 3:11-15).

M. Legalistic Believers:
1. The legalistic, self-righteous, arrogant believer seeks to please, or gain the approbation of God through a system of works.
2. The apostle Paul was constantly warning believers to avoid legalism, which reveals itself in religion.
3. Legalistic believers reject the grace of God.
4. If we are saved by the grace of God through faith (Eph. 2:8-9), and we are.
5. Then, we should also walk by faith and remain under the grace of God (Col. 2:6).
6. The legalistic believer has fallen into the trap of religion, which seeks to glorify the creature and not the Creator.
7. The legalistic believer rejects the grace provisions of God (Rebound and the Filling of the Spirit), and seeks to live the Christian way of life through a system of “works” rather than under grace.
8. The worst enemies of our Lord and the apostle Paul were religious, self-righteous, legalistic people.

N. Galatian Church:
1. Paul warns the Galatian church about falling victim to the Judaizers who were communicating false doctrine to them.
2. The Judaizers were saying to the Galatians that they had to get under the Mosaic Law and observe rituals such as circumcision.
3. The Judaizers were saying to the Galatians that you need to be circumcised in order to be saved.
4. They were saying that believing in Christ was not enough that you had to observe the ritual of circumcision (Gal. 6:15).
5. Believers who seek to live the Christian way of life through the 10 Commandments or some system of “good” works are said to have “fallen from grace” (Gal. 5:3-4).
6. The Galatians were seeking to be justified before God by performing the ritual of circumcision, which the Judaizers taught.
7. They had not lost their salvation but were in fact “quenching” the Spirit.
8. They were no longer living by grace but were living by a system of works.
9. They putting themselves under the bondage of legalism.
10. Paul was saying to the Galatians that Christ died to set us free so that they would not be in bondage to legalism (Gal. 5:1).
11. The Galatian believers were becoming slaves to legalism.
12. They were putting themselves under the Mosaic Law and rejecting the grace of God (Gal. 4:10).
13. Paul feared that they would be locked into self-righteous arrogance which legalism produces.
14. Paul calls the Galatians “foolish” for seeking to be justified by the works of the Law (Gal. 3:1), and says that Christ died needlessly if they seek to do so (Gal. 2:21).

O. The Believer and the Law:
1. The one who seeks to live under the Law is said to be under a curse (Gal. 3:10).
2. One must keep the whole Law in order to be justified by it.
3. If one fails to keep one aspect of the Law, he is said to be guilty of the whole Law and is under condemnation (James 2:10-11).
4. There is no one who has ever kept the Law except for the humanity of Christ and it was Christ who REDEEMED the entire human race from the curse of the Law (Gal. 3:13).
5. Christ’s substitutionary spiritual death on the Cross put an end to the Law as far as man being justified by it (Rom. 10:4).
6. We CANNOT produce the perfect righteousness needed to live with God forever.
7. We can only receive the perfect righteousness of God by believing in Christ (Rom. 3:21-22; 4:2-3).

P. The Unbeliever’s “Good Works”:
1. The unbeliever seeks to be judged by his or her own good works.
2. These good works do not produce the perfect righteousness that God demands.
3. The unbeliever will never be judged because of personal sins because they have all been judged at the Cross.
4. The unbeliever’s good works (ergon) will be judged to see if they measure up to the perfect righteousness of Christ.
5. The righteousness that the old sin nature produces is filthy dirty menstrual rags says Isaiah 64:6.
6. The unbeliever’s works done under the power of the old sin nature are not acceptable to God who has perfect integrity.

VII. Spiritual Freedom

A. Adjusting to the Justice of God:
1. The individual who believes in Christ has adjusted to the justice of God.
2. The one who rejects Christ has not adjusted to the justice of God.
3. What the righteousness of God demands, the justice of God executes.
4. When a person believes in Christ, the righteousness of God demands that the person be declared justified by the justice of God.
5. When a person rejects Christ as Savior, the righteousness of God demands that the justice of God send that person to the Lake of Fire.
6. God deals with the human race on the basis of His integrity.
7. His integrity is made up of His righteousness and justice.
8. The Cross was a display of God’s integrity.
9. The Cross was an act of justice on the part of God, NOT LOVE.
10. Love was the motivation.
11. Grace is all that God is free to do on the basis of the saving work of Jesus Christ on the Cross.
12. Grace is extended to us because the justice of God has been satisfied at the Cross.
13. God’s righteousness demanded that sin be paid for, therefore, the justice of God judged the perfect humanity of Jesus Christ.
15. He became our substitute.
16. Faith alone in Christ alone is the only way a member of the human race is justified in the eyes of God (Rom. 3:20a, 28; Gal. 2:16)).

B. The Barrier:
1. Sin (Rom. 3:23)
2. Penalty of sin: Spiritual death (Rom. 6:23a)
3. Physical birth: Man is born physically alive but spiritually dead (Eph. 2:1).
4. Man’s relative righteousness: Man’s righteousness doesn’t measure up to God’s perfect righteousness (Isa. 64:6a).
5. Essence of God: Man cannot measure up to God’s perfect character (Rom. 3:12b).
6. Position in Adam: All mankind sinned when Adam sinned due to the imputation of Adam’s original sin in the garden (1 Cor. 15:22a).

C. Removal of the Barrier:
1. This barrier is removed completely by the saving work of Jesus Christ on the cross (Eph. 2:14-16).
2. The saving work of Jesus Christ on the cross breaks down this barrier that’s separates God from man (Eph. 1:14).
3. God is at peace with mankind but those who remain in the slave market by having negative volition to the gospel remain enemies of God.
4. They refuse the peace that God has offered to mankind through the saving work of Jesus Christ on the cross.

D. Man’s problem with sin:
1. Man’s problem with sin began in the garden when Adam and the Woman disobeyed the command of God to not eat from tree of the knowledge of good and evil (Gen. 2:17).
2. Adam and the Woman’s negative volition to the command of God are responsible for sin entering into the world, not immorality (Rom. 5:12a).
3. It was negative volition towards Doctrine.
4. The imputation of Adam’s original sin in the garden is responsible for the whole human race residing in the slave market of sin (Rom. 5:18a, 19a).
5. Man does not become a sinner through personal sin.

E. Man is born into the world with 3 strikes already against him:
1. Adam’s original sin is imputed to him at physical birth.
2. Man inherits a sin nature, which is the SOURCE of personal sin.
3. Man commits personal sins.

F. Adam’s sin:
1. Adam’s first personal sin was imputed or officially charged to the entire human race.
2. We are sinners before we ever committed an act of sin.
3. God says that when Adam sinned, we all sinned (Rom. 5:12).

G. Personal sins:
1. Each member of the human race received a sin nature, which is the source of temptation to personal sin.
2. Personal sin is any mental, verbal or overt activity, which is contrary to the perfect character and integrity of God.
3. Personal sin is ALWAYS directed toward God (Psa. 51:4).
H. Synonyms for personal sins:
1. “Falling short” (Rom. 3:23)
2. “Transgressions”: Rebellion against or overstepping the Law (Psa. 51:1)
3. “Acting unfaithfully”: Self will over God’s will (Josh. 22:20)
4. “Trespasses” (Eph. 2:1)
5. “Lawlessness and rebellion”: Failure to keep the Mosaic Law (I Tim. 1:9-10)

I. Romans 3:23, “For all have sinned and fall short of the glory of God.”
1. This passage says that all of humanity doesn’t measure up to the perfect character and integrity of God.
2. Sin causes the entire human race to fall short of the essence of God.
3. Romans 3:23 begins with the word pantes, which is the masculine plural adjective from pas meaning “all.”
4. As a plural adjective it is used to DESCRIBE the entire human race.
5. Next, we have the postpositive conjunction gar, which actually begins the clause.
6. The conjunction gar is used to indicate a turning point or change of thought.
7. Paul employs gar to EXPLAIN why there is no justification through the works of the Mosaic Law and that there is no distinction in the eyes of God between the person under the Law and the one who is not.
8. Hemarton is the aorist active indicative of the verb hamartano, “to fail, to miss the mark, to miss a target with a spear, to sin, to miss the target of God’s perfect righteousness.”
9. In Romans 3:19-22, Paul has been explaining why man cannot be justified by the works of the Law.
10. Man cannot hit the target of the perfect righteousness of God because he is in a constant state of sinning.
11. This is a constative aorist tense, which contemplates the action in its entirety and gathers it into a single whole.
12. It describes man’s constant state of sinning.
13. This is also a gnomic aorist describing an axiom or fact.
14. The active voice says that the entire human race produces the action of the verb.
15. The indicative mood is declarative making a dogmatic statement of fact.
16. Then, we have the conjunction kai used to connect 2 words here, hemarton and hustерountai.
17. Hustеrоuntаі is the present middle indicative of the verb hustеrо, “to come too late, to fail in a task, to be inferior to, to fail to obtain, to lack in some quality, to fall short, to come short of, to be in need of, to fail to reach the target."

J. Hustеrо says here that the entire human race:
1. “Lacks the perfect righteousness of God”
2. “Falls short of the perfect righteousness of God”
3. “Comes short of the perfect righteousness of God”
4. “Fails to reach the target of the perfect righteousness of God”
5. “Fails to obtain the perfect righteousness of God”

K. Retroactive Progressive Present:
1. This is a retroactive progressive present tense signifying an action in progress or in a state of persistence.
2. It is retroactive because it denotes that which has begun in the past and continues into the present.
3. From Adam to the present, the entire human race is CONSTANTLY “falling short” of the “essence” of God or the perfect righteousness of God.
4. This is also a static present representing a condition, which is assumed as perpetually existing, or to be ever taken for granted as a fact.
5. Man is in a constant state of falling short of the righteousness of God.
6. Man is perpetually falling short of the perfect divine essence of God.

L. Middle voice:
1. The middle voice says that man is acting upon himself.
2. The middle voice brings out man’s volition.
3. Man is constantly “falling short” of the essence of God because of his own actions.
4. The human race as a whole keeps shooting itself in the foot.
5. This is what the middle voice brings out.
6. This is an indirect middle, which lays stress upon the agent as producing the action rather than participating in its results.
7. It signifies that the action is closely related to the subject, or is related to the subject in some special and distinctive way, which the writer wishes to emphasize.
8. Paul wishes to emphasize that man falls short because of his own negative volition.

M. The indicative mood states that it is a fact that the entire human race is constantly “falling short” of the righteousness of God.

N. “For all sin and keep on falling short.”

O. Tes doxes tou theou
1. The glory of God refers here to God’s perfect divine essence with EMPHASIS on His RIGHTEOUSNESS.
2. Remember, Paul has been talking in verses 19-22 about the inability of man to attain the righteousness of God through the works of the Mosaic Law.
3. We receive the righteousness of God when we exercise personal faith in Jesus Christ (Rom. 3:22).

P. The Integrity of God:
1. The justice of God imputes the righteousness of GOD THE FATHER and GTS at the moment of salvation.
2. The justice of God is the watchdog over God’s entire essence.
3. Righteousness is the watchdog over His justice.
4. Justice is the FUNCTION of divine integrity.
5. Righteousness is the PRINCIPLE of divine integrity.
6. God’s integrity is made up of His righteousness and His justice.
7. What the righteousness of God demands, the justice of God executes.
8. The righteousness of God demands that God’s justice impute His righteousness to the one who believes in the Righteous One, Jesus Christ.
11. God’s righteousness DOES NOT APPROVE of man’s relative righteousness or his human works.
12. God’s righteousness APPROVES of sin.
13. God’s righteousness APPROVES of the perfect God-Man, the Lord Jesus Christ.
14. Therefore, God’s justice imputes His righteousness to us when we believe in Christ.
15. Tes doxes is an ablative of separation, which says that what SEPARATES God and all of humanity is GOD’S PERFECT RIGHTEOUSNESS.
16. Corrected translation of Romans 3:23, “For all sin and keep on falling short of the essence (with emphasis on His righteousness) of God.”

Q. Redemption resolves man’s sin problem:
1. Sin leaves all of humanity far short of the righteousness of God.
2. We don’t measure up to the righteousness of God.
3. We don’t measure up to His perfect character and integrity.
4. Man’s problem with sin is resolved through REDEMPTION.
5. Colossians 1:13-14, “For He delivered us from the domain of darkness (Cosmic System of Satan and the slave market of sin), and transferred us to the kingdom of His beloved Son (through the Baptism of the Holy Spirit), in whom (LORD JESUS CHRIST) WE HAVE REDEMPTION, THE FORGIVENESS OF SINS (personal sins).”
6. Ephesians 1:7, “In Him (LORD JESUS CHRIST) WE HAVE REDEMPTION through His blood (Christ’s saving work on the cross), THE FORGIVENESS OF TRESPASSES (personal sins), according to the riches of His grace.”