

# The Book of First Peter

## "Biblical Slavery"

1 Peter 2:18-25

### Introduction:

1. Men are equal in their natures, but diverse physically, mentally, and externally in their circumstances.

2. All differences are purposeful within the over-all purpose of God for the universe. They move toward His ordained end and objectives.

3. The notable difference between those who supervise and those who serve has long suffered in sociological tussels. What is God's Word on this subject?

4. Give heed to the following verities in a matter which touches us all:

### 1. A relation--servants and masters. v. 18.

This relation concerns:

- a. Certain persons--servants. The Greek term employed here means "household servant." Not a despicable position. Cf. Luke 16:13.
- b. Certain practice--subjection. The term connotes military subjection, hence, order. Since it is "with fear," the thought is related to God. Cf. Phil. 3:21 and Heb. 2:5, 8 for the verb. Mark 2 Cor. 7:15, Heb. 11:7, and 1 Peter 1:17 in connection with "fear."
- c. Certain pattern--divergent masters.  
Gentle--those with sweet reasonableness.  
Froward--aggressive and overbearing sort.

Note: Due to the obligations laid down, Peter presses for understanding.

### 2. An explanation. vv. 19, 20.

How can the above relationships be sustained

an answer? The answer is given here:

- a. Grace. Twice this term is used, but rendered "thankworthy" (v. 19) and "acceptable" (v. 20). The former concerns His action toward us and the latter ours toward Him. Both are grace.
- b. Conscience. Fail not to grasp that this is a matter toward God! A servant's obedience is not alerted by the equity of the master, but the ground of Christ alone.

The words used in the text point up an heroic stand in the face of horrible odds: "endure" concerns remaining under a burden; "grief" means a harsh experience; "wrongfully" argues abusive treatment.

- c. Praise. The word in the AV is "glory," but the original text suggests the idea of fame or good report.

The treatment herein described is of the sort that concerns "faults" (sin which misses the mark). The "buffeting" is that which continues for it is present tense (idea of pummeling is dominant).

N.B. It may be that our hearts would turn away from these injunctions, but wait a moment. There is supporting evidence for the above. One of these is the power of Christ's example vv. 21-23. He gives an example of suffering which was:

1. Received undeservedly--He did not sin.
2. Taken patiently--neither was guile found in His mouth.
3. Reacted to piously--when reviled, He reviled not again.

#### Conclusion:

How must we react to all of this? What should our own station be in the matter? But one response! As our Lord, so let us commit ourselves to "Him that judgeth righteously." What a word of counsel in these days of iniquities and misunderstandings.