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# THE BEREANS

ACTS 17:11




## 1 Peter 2:18-25

### Lesson #12

### Slaves

### 10/25/2020



# 1 Peter

## Operations Manual for Alien Ambassadors in a fallen world

This is who we are "in Christ"

This is how we should express our identity

	Indicative	Imp				
		ative				
"chosen"	Salvation	Sanctification	In the church		Shepherding	
Introduction	"salt"	Favored of God	Submission	Suffering		Conclusion
"aliens"	"light"	In the world				
	1:1-2	1:3-12	1:13-2:12	2:13-3:12	3:13-4:19	5:1-11
	Christians are called out of the world — and then sent back into the world.					

1

25% of 1 Peter is focused on  
**SUBMISSION to human institutions**

↓

## Application 102

Submitting to Kings	Submitting to Masters	Submitting to Husbands	Summary
2:13-17	2:18-25	3:1-7	3:8-12

witness through "faith", "hope", "love" as "salt", & "light"

Inheritance

Suffering

Privileged

Submission

CHOSEN

ALIENS

2

### 1 Peter 2

"18 Servants, be **submissive** to your masters with all **respect**, not only to those who are good and gentle, but also to those who are unreasonable. 19 For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? **But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.**"

Jesus as example


"21 For you have been called for this purpose, since **Christ also suffered for you, leaving you an example for you to follow in His steps**, 22 who committed no sin, nor was any deceit found in His mouth; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but **kept entrusting Himself to Him** who judges righteously; 24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and **Guardian of your souls.**"

3

### ✓ What was **slavery** like in the 1st cent.?

- It was considered an economic necessity.
- It was not viewed as a moral issue in ancient Rome.
- It was a part of a caste system **but not based on race**.
- It represented between 25-40% of the population.
- Slaves were acquired by: conquest, piracy, trade, & birth.
- Slaves were considered and treated as property without rights.
- Manumission (gaining freedom) was possible but rare and won via good will, or payment.
- **Christianity had a big role in changing attitudes and behaviors related to slavery.**

Mark Cartwright



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### Challenge #1

#### Apparent scriptural inconsistencies

Colossians 3

**In Christ there is no social "class system."**

"11 a renewal in which **there is no distinction** between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, **slave and freeman**, but Christ is all, and in all."

**Christian are to support a "class system."**

"22 **Slaves, in all things obey those who are your masters on earth**, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. . . . 4:1 **Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven**"

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## Challenge #2 Tension within American culture



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## Challenge #3 Failing to address the heart of the issue

*Matthew 23*

“27 Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which **on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.** 28 Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.”

*Matthew 7:5*

“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”

**First address the core issue (the inner heart) and then the (outer) social system.**

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## Justice is not about cultural position so much as personal disposition.

*James 1*

“9 But the brother of humble circumstances is to **glory in his high position**; 10 and the rich man *is to glory in his humiliation*, because like flowering grass he will pass away.”

*1 Timothy 6*

“17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to **do good, to be rich in good works, to be generous and ready to share**, 19 storing up for themselves the treasure of a good foundation for the future, **so that they may take hold of that which is life indeed.**”

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## “The Way of the Cross”

*1 Corinthians 1:18*

“For the **word of the cross** is to those who are perishing foolishness, but to us who are being saved it is the power of God”

The “**Word of the Cross**” includes the “**Way of the Cross**”



**What Christ  
did for us**



**How Christ  
lives in us**

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## “The Way of the Cross”

**Christ calls us not to mirror  
the culture’s superficiality  
but to shame it.**

*1 Corinthians 1*

“18 For the **word of the cross** is to those who are perishing **foolishness**, but to us who are being saved it is the **power of God**.... 27 but God has chosen the foolish things of the world to shame the wise, and **God has chosen the weak things of the world to shame the things which are strong**, 28 and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, 29 that no man should boast before God.”

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## “The Way of the Cross”

His  
submission to social  
shame and suffering  
as a **sacrifice for the  
sins of the world.**

Our  
submission to social  
shame and suffering  
as a **sign that our hope  
is not in this world.**

*1 Peter 2:21*

“For you have been called for this purpose, since Christ also suffered for you, **leaving you an example for you to follow in his steps.**”

*Romans 12:1*

“present your bodies a **living and holy sacrifice**, . . . which is your spiritual **service of worship**,”

*Philippians 2:17*

“the **sacrifice and service of your faith**”

11



## What constitutes power in the way of the Cross?

*Matthew 20*

“26 but **whoever wishes to become great among you shall be your servant,** 27 and **whoever wishes to be first among you shall be your slave;** 28 **just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.**”

Like Jesus, our power is not the political overthrow of cultural systems,  
**but sacrificial service that mocks worldly systems.**

12

## Social Justice Starts

**with the Cross not the culture**

The systems will change with the heart.

**with the heart not the law**

Judicial decrees may not change the heart  
but they can constrain the heartless.

**with the church not the state**

It's about church modeling before state legislation.

**with the powerful not the weak**

It's a responsibility of the weak but starts with the those in power who lay aside their freedom to enrich those without power.

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## Social Justice Means

**Dignified Diversity**

It's not about shared material power but about both the strong and the weak being rich in good works.

**Caring Community**

It's not about rules and roles but about heart and sacrifice.

**Holy Hope**

It's "Thy Kingdom come" in God's time and with its King.

**Freedom from self & to Love**

It's not freedom to do what we please  
but freedom from having to do only what we please.

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“Peace is not merely a distant goal that we seek but a means by which we arrive at that goal.”

“Love is the only force capable of transforming an enemy into a friend.”

Martin Luther King Jr.

15

“Some people believe the alternative to bad religion is secularism, but that's wrong. The answer to bad religion is better religion – prophetic rather than partisan, broad and deep instead of narrow, and based on values as opposed to (political) ideology.”

Jim Wallis  
(Evangelical social activist)



16

*1 Timothy 6*

“1 Let all who are under the yoke as slaves regard their own masters as worthy of all honor **so that the name of God and our doctrine may not be spoken against.** 2 And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. **Teach and preach these principles.**”

**Submit to cultural customs whenever possible so that the Way of the Cross might lead to the Word of the Cross.**



17

What can we **learn and apply** from this passage?

### Take our baptism seriously

- **Be a good alien, separating ourselves from toxic parts of American culture** - like the idea that the key to self worth, peace, and freedom are based on economic & political power.
- **Recognize that the CROSS** is not just the message, it is our method of communicating that message.



18

Socialism is materialistic, **but it is not alone.**

Socialism & Capitalism have this in common - **Possession of economic & political power** are the way we measure self-worth, social justice, and freedom.

The two systems differ only in terms of balance between - **State & Individual responsibilities.**

Christians are aliens to both systems **as they are both rooted in assumptions that can be spiritually toxic.**



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### Philippians 2

**"<sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."**

**Is this the Way of the Cross that should distinguish Jesus' followers?**



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### Christian capitalism

#### Consumption that is disciplined

It views material things as a gift to be enjoyed, a danger to be controlled, and a tool to show higher values.

#### Competition that is fair

It is motivated by a pursuit of efficiency, and effectiveness in the stewardship of material things and also a sense of community that serves the general welfare.

#### Cooperation that is proactive

It is sensitive to the practical advantage of a team effort along with the general wellbeing of the community.

#### Compassion that is sacrificial

It is free to be generous and sensitive in addressing the true needs of others, especially those without power or privilege. 21

### Matthew 13

**"<sup>27</sup> And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' <sup>28</sup> 'And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?' <sup>29</sup> But he said, 'No; lest while you are gathering up the tares, you may root up the wheat with them. <sup>30</sup> **Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'"****

**Expect social injustice to remain, until the final judgment, in spite of legislation.**

22

### Matthew 13

**"<sup>31</sup> He presented another parable to them, saying, 'The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; <sup>32</sup> and this is smaller than all other seeds; but **when it is full grown, it is larger than the garden plants,** and becomes a tree, so that *"the birds of the air come and nest in its branches."* <sup>33</sup> He spoke another parable to them, "The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, **until it was all leavened."****

**True Social Justice starts on the inside of individuals and works its way out to the general culture.**

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The real culture wars are not fought in the streets of Portland or in the halls of congress but in the hearts of all who constitute the Body of Christ and walk in the way of the Cross.

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For a more complete treatment of Christian Ethics go to:

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**Hot Topics  
Christian Ethics**

Especially Lessons  
#13, 14, 19-22, 34-39

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