



FOREIGNERS & EXILES

SUFFERING, SLAVERY, AND
JESUS

1 PETER 2:18-25

The righteous are willing to disadvantage themselves to advantage the community; the wicked are willing to disadvantage the community to advantage themselves.

-Bruce Waltke

While much can be said about this subject, it is important to remember that slavery in the Greco-Roman world was not the same as the New World institution that developed in the wake of the African slave trade. Slavery in Paul's time was not race-based and was seldom lifelong. It was more like what we would call indentured servitude...The modern reader winces at the words "slaves" and "masters" largely because we immediately think only of the modern African slave trade, in which slavery was race-based, lifelong, and based on kidnapping.

-Tim Keller

Through all prior recorded history, slavery was universal — Christianity began in a world where as much as half the population was in bondage. But by the seventh century, Christianity had become the only major world religion to formulate specific theological opposition to slavery, and, by no later than the 11th century, the church had expelled the dreadful institution from Europe.

-Rodney Stark

The overthrowing of slavery, then, is through the transformation of men and women by the gospel rather than through merely changing an economic system. We've all seen what can happen when you merely overthrow an economic system and impose a new order.

-DA Carson

An inalienable dimension of their communal identity was a commitment to love of enemies and to nonviolence...To be "subject" means to act in the freedom of the slaves of God (2:16) and, instead of provoking additional acts of violence, to curb violence by doing good (knowing all along that suffering will be one's lot, because one cannot count on the victory of good over evil in this world). To be "subject" in a situation of conflict means to follow in the footsteps of the crucified Messiah and to refuse to take part in the automatism of revenge (3:9)—and to break the vicious circle of violence by suffering violence. If the injunction to be subject appears at first to function as a religious legitimation of oppression, it turns out, in fact, to be a call to struggle against the politics of violence in the name of the politics of the crucified Messiah.

-Miroslav Volf

To believe in Him is not such a great thing. To become like Him is truly great.” “A man who visits a barber to be shaved, or who orders a suit from a tailor, is not a disciple, but a customer. So one who comes to the Savior only to be saved is the Savior’s customer, not His disciple. A disciple is one who says to Christ, ‘How I long to do work like Yours! To go from place to place taking away fear; bringing instead joy, truth, comfort, and life eternal!’

-Richard Wurmbrand