



# "Satisfaction in Suffering" (Part 1)

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## 1 Peter 2:18a



18 Servants, submit yourselves to your masters with all fear. Not only to those who are good and gentle, but also to those who are perverse. 19 For this [finds] favor, if out of consciousness of God, one endures pain when suffering unjustly. 20 For what good would it be if, when you sin and are roughly treated, you endure it? But if you should suffer for doing good and endure it, this finds favor with God. 21 For you have been called for this [purpose], since Christ also suffered on your behalf, leaving for you an example so that you might follow in His steps. 22 who committed no sin, neither was deceit found in his mouth.

23 Who while being reviled, was not reviling in return; while suffering was not uttering threats, but he kept entrusting [Himself] to the One who always judges righteously. 24 He who bore our sin in His body on the cross, so that we might die to sin and live to righteousness; for by His wound you have been healed. 25 For you were straying like sheep, but now you have been turned back by the shepherd and overseer of your souls.

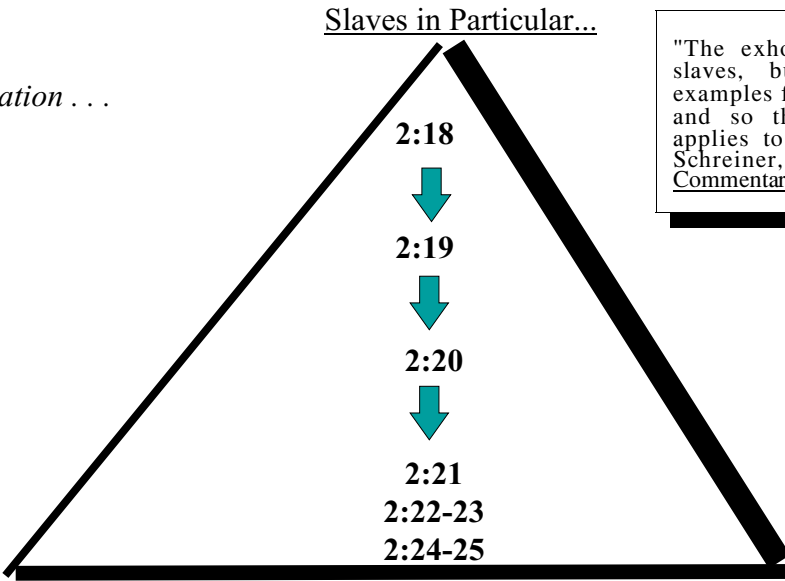
– 1 Peter 2:18-25, As translated from the Greek New Testament by T. Bartolucci.

### Introduction

"We are slaves of the Suffering Servant who are to strive for satisfaction in our sufferings since He suffered for us. ."

\* 1 Peter 2:18-25: Peter's audience, illustrated:

*Scope of application . . .*



"The exhortation is addressed to slaves, but slaves function as examples for all Petrine Christians, and so the principle enunciated applies to all believers." [Thomas Schreiner, The New American Commentary: 1, 2 Peter, Jude page 134]

## I. Servants are to submit themselves to their masters (18)

### A. Go back to the first word (*Servants* . . .)

1. There is one principle word in the NT that is used of slaves: the word *doulos* (δουλος) which comes from the verb *deō* (δεω) meaning "to tie-up" or "to bind"
  - a. That's not the word that's used here in 1 Peter 2:18
    - (1) The word used here is the noun *oiketēs* (οἰκετης) which comes from the noun *oikos* (οικος) meaning "a house" or "a dwelling" (used of a household servant)
2. The history of slavery in America
  - a. Slavery was revived in the U.S. by the invention of the \_\_\_\_\_
  - b. It was the ax of \_\_\_\_\_ that felled slavery
3. The history of slavery of which we are familiar is not the same as slavery / servants of the first century (those to whom Peter addresses in 2:18)
  - a. Taking a look at the servant/slave class in Peter's day
    - (1) As to their number
    - (2) As to their status / conditions (two sides)
4. Why doesn't the Bible simply forbid slavery?
  - a. Guidelines from the Old Testament:
    - (1) It was a way for \_\_\_\_\_ to make restitution
    - (2) You could not \_\_\_\_\_ someone into forced servitude
    - (3) Israelites were allowed to buy slaves from the pagan nations around them (Lev. 25:44)
    - (4) Fellow Israelites could not be bought or sold, although they could voluntarily indenture themselves until the year of jubilee
    - (5) Every fiftieth year, the year of \_\_\_\_\_, all slaves were to be freed and returned to their families (Lev. 25:10)
    - (6) If a slave fled from an oppressive master he was to be given asylum and protection according to Deut. 23:15–16
    - (7) A slave who loved his master and preferred to remain with him could voluntarily indenture himself for life by having his \_\_\_\_\_ pierced by his master (Ex. 21:5–6)
5. The connection to civil obedience in 2:13-17

### Conclusion: