

The Gospel According to John

3-11-2020

1. Last week I taught in part Joh 8:31-38 by way of the *Doctrine of Slavery*. When the clock tolled 7:45 P.M. we had just completed the Hebrew Etymology found in my categorical analysis of slavery.

2. Before we continue that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. I want to review some of that learned and then we will begin new material on page four.

4. If you want to hear an audio presentation of this lesson please go to *westbankbiblechurch.com* and click on *streaming audio of services*.

NIV

Joh 8:31 To the Jews who had "believed him" Jesus said, "If you (if is a 3rd class conditional particle thus maybe you will and maybe you will not) hold to my teaching, you are really my disciples.

1. Clearly, as you can see, the Jews listening had come to hear Him but were not ready to accept Him as the Messiah.

2. I want to review Rom 9:6-13 and then we will continue with our review of the *Doctrine of Slavery*.

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad -- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls --she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

3. Let's first review Joh 8:32-38

NIV

Joh 8:32 Then you will know the truth, and the truth will set you **free**."

Joh 8:33 They answered him, "We are Abraham's descendants and have never been **slaves** of anyone. How can you say that we shall be **set free**?"

Joh 8:34 Jesus replied, "I tell you the truth, everyone who sins is a **slave** to sin.

Joh 8:35 Now a **slave** has no permanent place in the family, but a son belongs to it forever.

Joh 8:36 So if the Son sets you **free**, you will be **free** indeed.

Joh 8:37 I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word.

Joh 8:38 I am telling you what I have seen in the Father's presence, and you do what you have heard from your father."

Doctrine of Slavery

Preface

1. The terms "service" and "servant" in the Bible are used in the sense of both servitude and ministry.

2. We need to know and apply principles from the *Doctrine of Slavery* since slavery is often mentioned in the Bible. For example:

Tit 2:9 Teach "**slaves**" to be subject to their masters in everything, to try to please them, not to talk back to them,

Tit 2:10 and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

3. This doctrine will deal only with servitude.

Introduction

1. Slavery is certainly a social evil and contrary to the first of four divine institutions. The United States permitted slave trading until January of 1863 when Abraham Lincoln issued the emancipation proclamation.
2. This was almost two years after the beginning of the Civil War in fulfillment of a threat to release all slaves by proclamation should the southern states not return to the union.
3. A threat to free all slaves was issued by President Lincoln in September 1862 and fulfilled on January 1, 1863. Slave trading continued until a blockade successfully put an end to this social evil.

Slavery in Antiquity

1. Slavery, bondage, or enforced service is attested from the earliest times throughout the ancient Near East and Far East. In antiquity, slave labor was utilized mainly by wealthy families and in royal building projects, such as the construction of the pyramids in Egypt, and pharaoh's store cities.
2. The Jews were enslaved in Egypt for more than 400 years.
3. In Palestine and Syria the slave was usually a domestic servant rather than an agricultural or industrial worker.
4. In the Alalakh Tablets (discovered in Syria) the highest number of slaves belonging to one master was said to be three.

Hebrew Etymology

1. The most frequent Hebrew verb translated "serve" is **Abad**. It means "to work" or "to labor." Exo 20:9; 5:17-20
 - 1.1 It was also often used to mean "to serve a master as a slave," but the noun **Ebed**, in addition to "slave," had a variety of meanings. Notice how it is used in Exo 21:5.
2. The Hebrew **Naar** translated "young man," or "servant," suggests that often one's attendant was youthful. Gen 22:3-5
 - 2.1 **Naar** is used of young men and boys. Gen 21:12; 2Sa 1:5-13

3. The verb **Sharat** means "to minister," or serve in a personal way. For example, Joshua waited upon Moses. Exo 24:13; 33:11;
4. A female slave was called a **Shipha**; her status was often that of a child-bearing concubine. Gen 25:12
5. There were often work agreements (**Aboda**) established between two parties for a stipulated period of time. These service or work periods resembled tenures of slavery. Gen 29:27-28
6. Work of the hired servant or hireling (Hebrew **Sakir**) was to be treated fairly and handled with kindness and not as a bond servant. Job 7:1-2
7. Jewish men often became slaves of their brethren because of poverty, i.e., they were unable to provide for either themselves or their families. The person sold the right to his labor in return for sustenance for himself and his family. The term was for seven years or until the next jubilee year. A jubilee year occurred every fiftieth year. Lev 25:39
8. There were special rules with reference to Gentiles as compared with Jews. For example, in the case of a Jew they were not to be ruled over ruthlessly: Lev 25:41-43
9. The Gentiles on the other hand could be purchased and sold like personal property. Lev 25:44-46
10. Restitution by law required the return of at least double the amount stolen. Should the thief be unable to make restitution, he was sold as a slave and he made the restitution by his work.

Exo 22:1 "If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep.
Exo 22:2 "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed;
Exo 22:3 ... if he gets away the thief must certainly make restitution, but if he has nothing, **he must be sold to pay for his theft.**
11. Children of a Hebrew slave became a slave at birth, though this was never permanent unless he later (after attaining his majority) elected to become a permanent slave. There were also special rules for family members.

Exo 21:2 "If you buy a Hebrew **servant**, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything.

Exo 21:3 If he comes alone, he is to go free alone; but if he has a wife when he comes, she is to go with him.

Exo 21:4 If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free.

Exo 21:5 "But if the **servant** declares, 'I love my master and my wife and children and do not want to go free,'

Exo 21:6 then his master must take him before the judges. He shall take him to the door or the door-post and pierce his ear with an awl. Then he will be his servant for life.

12. Jewish children, of a defaulting Jewish debtor, were claimed along with their father as slaves.

Lev 25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; **thou shalt not compel him to serve as a bond servant:**

Lev 25:40 **But as an hired servant**, and as a sojourner, he shall be with thee, and shall serve thee unto the year of **jubilee**.

Lev 25:41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

12.1 Some of David's early followers were defaulting debtors who fled their creditors.

1Sa 22:1 David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there.

1Sa 22:2 All those who were in distress **or in debt** or discontented gathered around him, and he became their leader. About four hundred men were with him.

13. The jubilee year, mentioned above in Lev 25:40, occurred every fiftieth year. Every fiftieth year all Jewish slaves were manumitted. Besides freedom granted in the year of jubilee, a relative of a Jew might also redeem him.

Lev 25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

Lev 25:49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

14. If not redeemed, however, a Jew would receive freedom after seven years together with a gift from a master's flock, his threshing floor or his winepress. The gift was designed to get the former slave started on the way to economic independence.

Deu 15:12 If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free.

Deu 15:13 And when you release him, do not send him away empty-handed.

Deu 15:14 Supply him liberally from your flock, your threshing floor and your winepress. Give to him as the LORD your God has blessed you.

Deu 15:15 Remember that you were slaves in Egypt and the LORD your God redeemed you. That is why I give you this command today.

15. In most cases a man's wife and children also went free with him.

Exo 21:3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If, however, the male slave had been given a wife by the master, then she and her children remained with the owner.

Exo 21:4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

15.1 He could of course buy them back or elect to stay as a slave with his family.

15.2 If so, he came before the elders, had his ear bored through with an awl against a door-post and thereby became a lifelong servant. (Exo 21:6; Deu 15:17; Psa 40:5-8; Heb 10:5)

Deu 15:17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise.

15.3 The bored ear lobe was not only used to show the election to stay a slave, but the custom was also used metaphorically to teach how Christ elected to become a slave to the Father's plan. Compare Psa 40:6 to Heb 10:5.

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not but a body thou hast prepared for me.

16. Illegal slave trading took place even in the best of families.

Gen 37:27 Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood." His brothers agreed.

Gen 37:28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern **and sold him for twenty shekels of silver to the Ishmaelites**, who took him to Egypt.

17. Special provisions covered a maid sold as a household slave who becomes betrothed to the master or one of his sons.

17.1 Her relationship ceased to fall under the rules of slavery but rather marriage. Should she not please her master, she could not be resold but was to be immediately redeemed.

Exo 21:8 If she does not please the master who has selected her for himself, he must let her be redeemed. He has no right to sell her to foreigners, because he has broken faith with her.

Exo 21:9 If he selects her for his son, he must grant her the rights of a daughter.

17.2 She is to be treated like any other betrothed maiden and this even included a dowry. He must treat her equally with any other wife he took.

Exo 21:10 If he marries another woman, he must not deprive the first one of her food, clothing and marital rights.

Exo 21:11 If he does not provide her with these three things, she is to go free, without any payment of money.

18. Gentile slaves, purchased from the nations or captured in the conquest of Palestine or in later wars remained permanent slaves along with their children. (Num 31:9 and Lev 25:44-46)

Num 31:9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Lev 25:44 Both thy bondsmen, and thy bond maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondsmen and bond maids.

Lev 25:45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

Lev 25:46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your slaves forever ...

19. There were at least seven ways for a slave to become a freeman.

- Redemption by a payment of money
- Granting of a bill of freedom
- Disposition through a testament or will
- Making a slave one's heir
- By command of the Lord
- By loss of an eye or a tooth
- A female slave married a master or a master's son

20. If a slave of an Israelite is circumcised, He was thereby entitled to participate in the annual festival days and the weekly sabbaths.

Slavery in the New Testament

1. In Syria (the Holy Land), slaves constituted a large part of the population. Some historians have suggested a third of the population in the Roman Empire was enslaved at the time of Christ.

2. Jesus ministered to Roman slaves and often mentioned slaves in His teachings and parables, yet He never criticized the institution of slavery.

Luk 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die ...

Luk 7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

Mat 10:24 The disciple is not above his master, nor the servant above his lord.

3. Many slaves living at the time of Christ were well-educated men who had been captured by the Roman armies. They were capable of managing large estates and business affairs and were so used by their masters.

4. Unlike classical Greece or Rome, the economy of Israel never became dependent on what we might call menial slave labor.

5. The term "servant" or "bond slave" (**Doulos**) is often used by Paul to describe his total dedication to his job as an apostle.

Rom 1:1 Paul, a “**servant**” of Jesus Christ, called to be an apostle, separated unto the gospel of God,

5.1 Paul warns against the slavery of legalism and exhorts all believers to eschew the slavery of the law. (Gal 4:22-31 and 5:1)

Gal 4:22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.

Gal 4:23 His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

Gal 4:24 These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar ...

Gal 4:30 But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."

Gal 4:31 Therefore, brothers, we are not children of the slave woman, but of the free woman.

Gal 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

5.2 Paul likens the one held in the grip of sin to a slave.

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not “**serve**” sin.

5.3 At Christ's return all of creation will be delivered from the slavery of corruption.

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its “**bondage**” to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

5.4 Unregenerate men today are enslaved all their lives by the fear of death.

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to “**bondage**.”

5.5 As the Gospel with its social implications spread throughout the Roman Empire, it became increasingly necessary to define the attitude of the church toward slavery.

5.6 Many slaves were turning to Christ in the households of Christian masters.

5.7 Some slaves desired emancipation, but Paul urged the Christian slave to remain a slave, with the right to accept manumission if offered.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:21 Art thou called being a “**servant**?” care not for it: but if thou mayest be made free, use it rather.

1Co 7:22 For he that is called in the Lord, being a “**servant**,” is the Lord's freeman: likewise also he that is called, being free, is Christ's “**servant**.”

5.8 Paul makes it quite clear that, whether slave or freeman, as Christians we are all one in Christ, baptized into one body. Christ is all, and in all.

1Co 12:13 For we were all baptized by one Spirit into one body--whether Jews or Greeks, “slave” or free--and we were all given the one Spirit to drink.

Gal 3:28 There is neither Jew nor Greek, there is neither “**bond**” nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, “**bond**” nor free: but Christ is all, and in all.

5.9 Thus Paul ordered slaves to be obedient for the Lord's sake. Obedience was to be a testimony to the rest of the world.

5.9.1 At the same time, he instructed the masters to treat believing slaves fairly and justly, thus furnishing another testimony to the world.

Eph 6:5 “**Servants,**” be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Eph 6:6 Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart;

Eph 6:7 With good will doing service, as to the Lord, and not to men:

Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

1Ti 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

5.10 In the case of Philemon and Onesimus Paul makes clear his attitude toward slavery. The book of Philemon addresses the issue of slavery by a real-life anecdote.

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