

Doctrine of Slavery

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

1. We need to know and apply principles from the Doctrine of Slavery since slavery is often mentioned in the Bible.

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.

2. This doctrine will therefore deal only with servitude.

Introduction:

1. Slavery is certainly a social evil and contrary to the first divine institution.

2. Slavery was pervasive in the ancient world.

3. There are evidences of slavery even in our twenty-first century.

3.1 Cases have recently been documented where young men and women have been captured in the sub-Saharan and sold in various Arab countries. Mauritania and Sudan in particular have become infamous for their slave trade.

4. The United States permitted slave trading until January of 1863 when Abraham Lincoln issued the emancipation proclamation.

4.1 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.

4.2 The threat was issued by President Lincoln in September 1862 and fulfilled on January 1, 1863.

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. The big landowners, like those of Babylonia and Assyria, seem to have preferred free tenants to slave labor. Tenant farming on the halves or thirds seemed to work better.

Hebrew Etymology:

1. The most frequent Hebrew verb translated "serve" is **Abad**. It means "to work" or "labor."

Exo 20:9 Six days shalt thou "**labor**", and do all thy work:

Exo 5:17 Pharaoh said ...

Exo 5:18 Now get "**to work**." You will not be given any straw, yet you must produce your full quota of bricks."

Exo 5:19 The Israelite foremen realized they were in trouble when they were told, "You are not to reduce the number of bricks required of you for each day."

Exo 5:20 When they left Pharaoh, they found Moses and Aaron waiting to meet them,

1.1 It was also used often to mean "to serve a master as a slave"; but the noun **Ebed**, in addition to "slave," has a variety of meanings. Notice how it is used in Exo 21:5.

Exo 21:5 And if the "**servant**" shall plainly say, I love my master, my wife, and my children; I will not go out free:

1.2 In 2Sa 9:2 Ziba was said to be Saul's "**servant**" but was seemingly a ranch foreman and in verse 2b and 11 "**thy servant**" is a polite expression of humility. In verse 10, Ziba's 20 "**servants**," were bondsmen.

2Sa 9:2 And there was of the house of Saul a "**servant**" (foreman) whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, "**Thy servant**" (loyal subject) is he ...

2Sa 9:10 Thou therefore, and thy sons, and thy "**servants**", (slaves) shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty "**servants**" (slaves).

2Sa 9:11 Then said Ziba unto the king, According to all that my lord the king hath commanded his "**servant**", (loyal subject) so shall "**thy servant**" (loyal subject) do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

1.3 In deference to the office of the king of Israel, the word **Ebed** also meant "the king's subjects," especially his mercenaries, officers, and ministers, like for example David to Saul and Joab to David.

1Sa 17:32 And David said to Saul, Let no man's heart fail because of him; thy "**servant**" will go and fight with this Philistine.

1Sa 17:33 And Saul said to David, Thou art not able to go against this Philistine ...

2Sa 14:19 The king asked, "Isn't the hand of Joab with you in all this?" The woman answered, "As surely as you live, my lord the king, no one can turn to the right or to the left from anything my lord the king says. Yes, it was your "**servant**" Joab who instructed me to do this and who put all these words into the mouth of your "**servant**."

2. The Hebrew **Naar** translated "young man," or "servant," suggests that often one's attendant was youthful.

Gen 22:3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his "**servants**" and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about ...

Gen 22:5 He said to his "**servants**," "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

2.1 To illustrate how **Naar** is used of young men/boys I want to give you four examples:

Gen 21:12 But God said to him, "Do not be so distressed about the "**boy**" and your maidservant. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.

2Sa 1:5 Then David said to the "**young man**" who brought him the report, "How do you know that Saul and his son Jonathan are dead?"

2Sa 1:6 "I happened to be on Mount Gilboa," the "**young man**" said, "and there was Saul, leaning on his spear, with the chariots and riders almost upon him.

2Sa 1:7 When he turned around and saw me, he called out to me, and I said, 'What can I do?'

2Sa 1:8 "He asked me, 'Who are you?' "An Amalekite,' I answered.

2Sa 1:9 "Then he said to me, 'Stand over me and kill me! I am in the throes of death, but I'm still alive.'

2Sa 1:10 "So I stood over him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord."

2Sa 1:11 Then David and all the men with him took hold of their clothes and tore them.

2Sa 1:12 They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and the house of Israel, because they had fallen by the sword.

2Sa 1:13 David said to the "**young man**" who brought him the report, "Where are you from?" "I am the son of an alien, an Amalekite," he answered.

3. The verb **Sharat** means "to minister," or serve in a personal way. For example, Joshua waited upon Moses.

Exo 24:13 And Moses rose up, and his "**minister**" Joshua: and Moses went up into the mount of God.

Exo 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his "**servant**" Joshua, the son of Nun, a young man, departed not out of the tabernacle.

4. A female slave was called a **Shipha**; her status was often that of a child-bearing concubine.

Gen 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's "**handmaid**", bare unto Abraham:

Slavery in the Old Testament:

1. 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 Fulfill her week, and we will give thee this also for the "**service**" which thou shalt serve with me yet seven other years.

Gen 29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

2. 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 "Does not man have hard service on earth? Are not his days like those of a "**hired man**?"

Job 7:2 Like a slave (**Ebed**) longing for the evening shadows, or a "**hired man**" waiting eagerly for his wages,

3. Jewish men often became slaves of their brethren because of poverty i.e. they were unable to provide for either themselves and/or their family. This was regarded as a kind of sale, or better or personal property lease. The person sold the right to his labor in return for sustenance for himself and his family. The term being for seven years or until the next jubilee.

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

4. There were special rules with reference to Gentiles over against Jews. For example in the case of a Jew:

Lev 25:41 Then (after Jubilee) he and his children are to be released, and he will go back to his own clan and to the property of his forefathers.

Lev 25:42 Because the Israelites are my **servants**, whom I brought out of Egypt, they must not be sold as **slaves**.

Lev 25:43 Do not rule over them ruthlessly, but fear your God.

5. The Gentiles on the other hand could be purchased and sold like personal property.

Lev 25:44 "Your male and female **slaves** are to come from the nations around you; from them you may buy **slaves**.

Lev 25:45 You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property.

Lev 25:46 You can will them to your children as inherited property and can make them **slaves** for life, but you must not rule over your fellow Israelites ruthlessly.

6. 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.**

7. 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 all 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.

8. 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.

8.1 Some of David's 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.

9. 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.

10. A family member could redeem one of his brethren.

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.

11. If not redeemed, however, a Jew would receive freedom after seven years' service together with a gift of cattle or fruits from his master. 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.

12. 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.

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

12.2 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.

12.3 The bored ear lobe was not only used to show the election to stay a slave, but the custom was also used 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.

13. 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.

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

14.1 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.

14.2 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.

15. Non-Jewish slaves, purchased from heathen 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 bondsmen forever: ...

16. There was also the possibility of manumission, i.e., receiving freedom. There were at least seven ways to gain freedom:

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, as through the prophet Jeremiah
By loss of an eye or a tooth
A female slave married a master or a master's son

Jer 34:8 The word came to Jeremiah from the LORD after King Zedekiah had made a covenant with all the people in Jerusalem to proclaim freedom for the slaves.

Jer 34:9 Everyone was to free his Hebrew slaves, both male and female; no one was to hold a fellow Jew in bondage.

Jer 34:10 So all the officials and people who entered into this covenant agreed that they would free their male and female slaves and no longer hold them in bondage. They agreed, and set them free.

17. As earlier noted, loss of an eye or a tooth entitled the slave to freedom. (Exo 21:20-21 and Exo 21:26-27)

Exo 21:20 "If a man beats his male or female slave with a rod and the slave dies as a direct result, he must be punished,

Exo 21:21 but he is not to be punished if the slave gets up after a day or two, since the slave is his property.

Exo 21:26 "If a man hits a manservant or maidservant in the eye and destroys it, he must let the servant go free to compensate for the eye.

Exo 21:27 And if he knocks out the tooth of a manservant or maidservant, he must let the servant go free to compensate for the tooth.

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

Slavery in the New Testament

1. In Syria (the Holy Land) slaves constituted a large part of the population.

1.1 Some historians have suggested a third of the population in the Roman empire were slaves during 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 at that time were well-educated men who had been captured by the Roman army. They were capable of managing large estates and business affairs and were therefore so used by their masters.

4. But 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" (**Greek 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 All of creation will at Christ's return 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 message 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, we are all, as Christians, one in Christ and baptized into one body, one in Christ and Christ is in all, and all are in Christ. (1Co 12:13; Gal 3:28; Col 3:11)

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 he ordered slaves to be obedient for the Lord's sake. Obedience was to be a testimony to the rest of the world. Also, however, he instructed the masters to treat believing slaves fairly and justly, thus being 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.

5.10.1 He did not ask his friend Philemon to free the runaway slave, but commended Onesimus to him as a beloved brother. Paul did imply, however, that he hoped Philemon would free Onesimus.

5.10.2 Let me read the book of Philemon to you with comment. It is only twenty-five verses.

Phm 1 Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and fellow worker,

Phm 2 to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home:

Phm 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Phm 4 I always thank my God as I remember you in my prayers,

Phm 5 because I hear about your faith in the Lord Jesus and your love for all the saints.

Phm 6 I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.

Phm 7 Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints.

Phm 8 Therefore, although in Christ I could be bold and order you to do what you ought to do,

Phm 9 yet I appeal to you on the basis of love. I then, as Paul-- an old man and now also a prisoner of Christ Jesus--

Phm 10 I appeal to you for my son Onesimus, who became my son while I was in chains.

Phm 11 Formerly he was useless to you, but now he has become useful both to you and to me.

Phm 12 I am sending him-- who is my very heart--back to you.

Phm 13 I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel.

Phm 14 But I did not want to do anything without your consent, so that any favor you do will be spontaneous and not forced.

Phm 15 Perhaps the reason he was separated from you for a little while was that you might have him back for good--

Phm 16 no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.

Phm 17 So if you consider me a partner, welcome him as you would welcome me.

Phm 18 If he has done you any wrong or owes you anything, charge it to me.

Phm 19 I, Paul, am writing this with my own hand. I will pay it back-- not to mention that you owe me your very self.

Phm 20 I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ.

Phm 21 Confident of your obedience, I write to you, knowing that you will do even more than I ask.

Phm 22 And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

Phm 23 Epaphras, my fellow prisoner in Christ Jesus, sends you greetings.

Phm 24 And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

Phm 25 The grace of the Lord Jesus Christ be with your spirit.

5.11 In eternity future all royal family members will be **free** from the temptations of our old sin natures--universal and perpetual **freedom**.