

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Last week I taught in part 1Ti 5:22. When time expired we were studying the phrase "of other men's sin." I want to review some of that learned and then begin new in the middle of page two.
3. Before continuing that study let's see how 1Ti 5:18-21 looks by way of an expanded translation.

Expanded Translation

1Ti 5:18 For you see the Scripture in Deu 25:4 says, "Do not muzzle the ox while it is treading out the grain, for the worker deserves his wage."

1Ti 5:19 You must never receive, entertain or convey an accusation against a pastor-teacher, except and unless, it is corroborated by and delivered with two or more witnesses.

1Ti 5:20 Those who openly reject the pastor-teacher's authority are to be rebuked publicly so that the rest might learn from the public rebuke of others.

1Ti 5:21 I solemnly charge you before God and Christ Jesus that you do nothing out of partiality or favoritism.

4. So far we have exegeted that portion of 1Ti 5:22 which in the KJV has been translated "Lay hands suddenly on no man, neither be a partaker ..." noting it might better be translated "**You must not suddenly lay hands on any man or share ...**"

5. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

6. Now for the phrase "of other men's sin."

OF OTHER MEN'S SIN: αμαρτια αλλοτριος.

1. **Hamartia Allotrios** is better translated "in the sins of others ..."
2. **Hamartia** is a noun declined as dative plural followed by the adjective **Allotrios** which is also declined as a dative plural.
3. **Hamartia** means to miss a mark. Its early use involved "shooting an arrow and missing a target."

3.1 Most definitions of sin are too restrictive. Sin is lawlessness declares 1Jo 3:4-5, but this is usually understood in too narrow a sense. The law against which sin is measured is not simply the Mosaic law, but every revelation, protocol and precept of God.

1Jo 3:4 Everyone who sins breaks the law; in fact, **sin** is lawlessness.

1Jo 3:5 But you know that he appeared so that he might take away our **sins**. And in him is no sin.

3.2 This includes specific biblical commandments (both negative and positive), biblical principles of conduct, and laws not specifically mentioned in the Bible but in the sense of directives given by God's appointed leaders. Let me give you several Scriptures to illustrate:

1Co 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.

1Co 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God

1Co 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

Eph 6:1 Children, obey your parents in the Lord, for this is right.

Eph 6:2 "Honor your father and mother" -- which is the first commandment with a promise --

Eph 6:3 "that it may go well with you and that you may enjoy long life on the earth."

Rom 13:1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

3.3 Sin, therefore, is not only anything contrary to what God has said man should not do, but it is also anything contrary to what God would not want man to do on the basis of revealed principles. Thus, a completely inclusive definition of sin would be: "Sin is anything contrary to the character of God."

4. **Allotrios** appears 14 times in the New Testament where it is translated in the KJV stranger, strangers, others, aliens" or "another man's." For example:

Mat 17:24 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?"

Mat 17:25 "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes -- from their own sons or from strangers?"

Mat 17:26 "From **others**," Peter answered. "Then the sons are exempt," Jesus said to him.

Mat 17:27 "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

Rom 14:3 The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

Rom 14:4 Who are you to judge **another man's** servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

Rom 14:5 One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.

Rom 14:6 He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.

Rom 14:7 For none of us lives to himself alone and none of us dies to himself alone.

Heb 11:9 By faith he sojourned in the land of promise, as in a **strange** country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the **aliens**.

Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of **others**;

Heb 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

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