

1. Last week I taught 1Ti 5:25 and when time expired we were about to analyze the first verse of chapter one.
2. Before continuing that study we need to use the provisions of 1Jo 1:9 as may be necessary.
3. Let's first see how 1Ti 5:21-25 looks by way of an expanded translation and then we will begin the exegesis of 1Ti 6:1.

Expanded Translation

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

1Ti 5:22 Do not be hasty in selecting any man for service in the local church, and do not share in the sins of others by hastily allowing the rebellious back into the congregation. Be careful to always keep yourself pure!"

1Ti 5:23 Stop drinking water but drink a little wine for your sensitive digestive system and other related infirmities.

1Ti 5:24 The sins of some are openly manifested to all and immediately judged but indeed the sins of others are seen later.

1Ti 5:25 similarly or in the same way there is divine good which is obvious while other such divine good is hidden.

4. Now let's see what we can learn from 1Ti 6:1.

KJV

1Ti 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

NIV

1Ti 6:1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.

LET AS MANY SERVANTS AS ARE Οσοσ ειμι δουλοσ

1. **Hosos Eimi Doulos** is better translated "Those of you who are slaves ..."
2. **Hosos** is a relative pronoun declined as a nominative plural used as a substantive followed by the verb **Eimi** parsed as a 3rd person plural, present active indicative and noun **Doulos** declined as a nominative plural.
3. **Doulos** is the common Greek word for a slave. Let's review our categorical analysis of slavery, the heinous institution which strikes at the heart of the first Divine Institution—Volition.

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.

1.1 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.

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)

End Lesson Taught 6-4-2017

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.