

1. Last week I exegeted in part 1Ti 1:10, and when time expired we were studying the Doctrine of Slavery.
2. Before we resume that study you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:8-9.

1Ti 1:8 But we know the Mosaic law is most certainly good, if it is used lawfully,

1Ti 1:9 you have certainly been taught and now know that the Mosaic law was not established for the mature believer but instead it is for those who break the law, for those who are undisciplined and habitually reject authority, for those easily influenced by evil, for those dominated by their old sin natures, and for those who strike or murder their parents, and murderers in general,

4. I want to review some of that learned and then begin new material at point 2.1 on page 3.
5. By way of introduction, we learned the law has two extant purposes today. The two are
 - to lead unregenerate man to Christ Gal 3:24
 - and to provide the foundation upon which a nation's laws can be built. 1Ti 1:8-10
6. A nation that builds its laws on the Mosaic law will provide peace and stability for its citizens.
7. So far we have exegeted that portion of verse ten which in the KJV has been rendered "For whoremongers, for them that defile themselves with mankind, for menstealers ..." noting it might better be translated "**for fornicators and adulterers, for homosexuals and lesbians, for kidnappers ...**"
8. The entire verse has been translated in the KJV.

KJV - Sentence Continues

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

9. Last week we learned the Mosaic law was meant for homosexuals and lesbians.

Homosexuality is an attack on the divine institutions of marriage and family and is thus declared to be a very serious matter, both in the Old and New Testaments. As noted last week capital punishment was demanded by the Mosaic law.

10. Before continuing our categorical study of slavery, let's review what we learned last week about the phrase "for menstealers."

FOR MENSTEALERS ἀνδραποδιστησ

1. **Andrapodistes** is better translated "for kidnappers ..."

2. **Andrapodistes** is a hapaxlegomenon.

3. Vines has the following to say of the noun **Andrapodistes**: ... "it denotes a slave dealer, a kidnapper, from **Andrapodon**, a slave captured in war, a word found in the plural in the papyri, e.g., in a catalogue of property and in combination with **Tetrapoda**, four-footed things (**Andrapodon**, **Aner**, a man, **Pous**, a foot); **Andrapodon** was never an ordinary word for slave; it was too brutally obvious a reminder of the principle which made quadruped and human chattels differ only in the number of their legs."

4. Let's continue our study of the Doctrine of Slavery.

Preface

1. In Scripture, the terms service and servant are used in the sense of both servitude and ministry.

2. This doctrine will deal primarily with servitude.

3. Slavery is often mentioned in the Bible. For example, Paul's letter to Titus exhorts Christian slaves to be subject to their masters. Tit 2:9-10

Introduction

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

2. Slavery was pervasive in the ancient world.

3. Slavery is not a thing of the past; it is extant in our world today. Cases have recently been documented where young men and women have been captured in sub-Saharan Africa and sold in various Arab countries.

4. The United States permitted slave trading until January of 1863, when Abraham Lincoln issued the emancipation proclamation. This was almost two years after the beginning of the Civil War in fulfillment of a threat to release all slaves should the

Southern states not return to the Union. The threat was issued by Lincoln September 1862 and implemented January 1, 1863.

Slavery in Antiquity

1. Slavery, bondage, or enforced service is attested to 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.
2. The Jews were enslaved in Egypt for more than 400 years. In Palestine and Syria the slave was usually a domestic servant rather than an agricultural or industrial worker.
3. 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.

Hebrew Etymology

1. The most frequent Hebrew verb translated "serve" is **Abad**. It means "to work" or "to labor." Exo 20:9

1.1 **Abad** was also used to mean "to serve a master as a slave"; and the noun **Ebed** is often translated, "slave, servant" or "minister."

2. The Hebrew **Naar**, translated "young man," or "servant," suggests that often one's attendant was youthful. Gen 22:3-5

2.1 To further illustrate how **Naar** is used for young men and 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. 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 or their family. This was regarded as a kind of sale, or better, a lease. 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.

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 vis-a-vis 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. A thief often became a slave. 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 made 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 (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. Generally speaking, the wife and children of a defaulting Jewish debtor became

slaves along with their father.

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 the 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 of 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 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.

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

12.2 If he chose to stay and become a permanent slave, he came before the elders and had his ear bored through with an awl against a doorpost; he thereby became a lifelong servant.

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.

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:

Exo 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever.

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.

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 became 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 was 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.

14.3 When the Babylonians sieged Judah in 586 the Lord commanded Jeremiah to order Zedekiah to release all slaves, and they did as ordered.

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.

15. There was also the possibility of manumission, i.e., receiving freedom. There were at least six ways to gain freedom.

- Payment of money
- Bill of freedom
- Testament or will
- The Lord's command
- Loss of an eye or a tooth
- Marriage to a master or master's son

16. Non-Jewish slaves, purchased from heathen nations or captured by conquest, remained permanent slaves along with their children.

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: ...

17. If the slave of an Israelite was 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.

1.1 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 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 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 4:22-31-5:1)

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. 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.

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.

End Lesson Taught 5-30-10