

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 5 on page 2.
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. 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;

8. Earlier 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. Capital punishment was demanded by the Mosaic law.
9. Before continuing our categorical study of slavery, let's review what we learned last

week about the phrase "for menstealers."

FOR MENSTEALERS ἀνδραποδιστής

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 complete our study of the Doctrine of Slavery with an analysis of Paul's message to Philemon.



5. In the case of Philemon and Onesimus Paul makes clear his attitude toward slavery.
 - 5.1 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.

5.2 Let me read from the book of Philemon with comment. It is only twenty-five verses. I have provided the NIV and a paraphrased version for your comparison.

NIV

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

Phm 1:1 Paul, a prisoner of Christ Jesus, and Timothy our brother in the service of Christ, to Philemon our dear friend and fellow worker,

NIV

Phm 1:2 to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home:

Phm 1:2 and to your wife, Apphia, and your son, Archippus, our fellow soldier and like-minded pastor-teacher, and to the church that meets in your home.

NIV

Phm 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.

Phm 1:3 I wish God's grace plan for each of you and the peace and stability that can only come from God our Father and the Lord Jesus Christ.

NIV

Phm 1:4 I always thank my God as I remember you in my prayers,

Phm 1:4 I always thank God for you and your service to our Lord; I often pray for you and your family,

NIV

Phm 1:5 because I hear about your faith in the Lord Jesus and your love for all the saints.

Phm 1:5 I hear often about your faith in the Lord Jesus and your love for all the saints.

NIV

Phm 1:6 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 1:6 I pray that you will continue to be active in sharing your faith, and that you will continue to learn more about God's love and blessings for you and your family and all those who meet in your home.

NIV

Phm 1:7 Your love has given me great joy and encouragement, because you, brother,

have refreshed the hearts of the saints.

Phm 1:7 Your love has given me great joy and encouragement, because you, brother Philemon, have refreshed not only my heart but the hearts of all the saints here in Rome.

NIV

Phm 1:8 Therefore, although in Christ I could be bold and order you to do what you ought to do,

Phm 1:8 Now with reference to why I am writing. As an apostle I could be bold and order you to accept Onesimus back as a fellow believer and even to give him his freedom. I could tell you that this is your Christian duty. But this I will not do!

NIV

Phm 1:9 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 1:9 No, my friend; instead, I appeal to you on the basis of the doctrine you have in your soul. I, then, as Paul, an old man and now also a prisoner of Christ Jesus,

NIV

Phm 1:10 I appeal to you for my son Onesimus, who became my son while I was in chains.

Phm 1:10 I appeal to you for my son Onesimus; he became my son, a believer in Christ, while in Rome. By the grace of God I met him just after he had run away from Colossae.

NIV

Phm 1:11 Formerly he was useless to you, but now he has become useful both to you and to me.

Phm 1:11 Formerly, as your unhappy slave, Onesimus was useless to you, but now he has become useful to both of us.

NIV

Phm 1:12 I am sending him-- who is my very heart--back to you.

Phm 1:12 I am sending Onesimus back to you, but it feels like I am cutting off my right arm. He is dearly loved by all of us here in Rome. Tychicus has been instructed to deliver this letter. The letter has been sealed; it is for your eyes only.

NIV

Phm 1:13 I would have liked to keep him with me so he could take your place in helping me while I am in chains for the gospel.

Phm 1:13 I would have liked to retain Onesimus with me so that he could take your place

in helping me during my imprisonment.

NIV

Phm 1:14 But I did not want to do anything without your consent, so that any favor you do will be spontaneous and not forced.

Phm 1:14 I did not want to do anything without your consent. I want your response to be spontaneous and not forced. I fully realize he is your property.

NIV

Phm 1:15 Perhaps the reason he was separated from you for a little while was that you might have him back for good--

Phm 1:15 Perhaps the reason he was separated from you for such a short time was that you might have him back for good,

NIV

Phm 1:16 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 1:16 no longer as a slave, but better than a slave, as a dear brother in Christ. He is certainly very dear to me, but now he will be even dearer to you, both as a man and as a brother in the Lord.

NIV

Phm 1:17 So if you consider me a partner, welcome him as you would welcome me.

Phm 1:17 Now if you consider me a fellow worker in Christ's kingdom, welcome him as you would welcome me.

NIV

Phm 1:18 If he has done you any wrong or owes you anything, charge it to me.

Phm 1:18 If he has done you any wrong, charge it to me.

NIV

Phm 1:19 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 1:19 I, Paul, am writing this with my own hand because I want it clear, this is my desire for you. If Onesimus stole anything from you, don't worry. I will pay it back--do not forget, Philemon, you owe your very life in Christ to me. It was I, you may recall, who presented the claims of Christ to both you and your family.

NIV

Phm 1:20 I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ.

Phm 1:20 I am not asking anything from you except that you provide this old man with a special joy that can only come from knowing how you love the Lord and how you are willing to apply the protocol of Christ by taking Onesimus back as a fellow believer. This will make me very happy.

NIV

Phm 1:21 Confident of your obedience, I write to you, knowing that you will do even more than I ask.

Phm 1:21 I confidently write to you, knowing full well that you will do even more than I ask.

NIV

Phm 1:22 And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

Phm 1:22 And one thing more: prepare a guest room for me because I hope to soon visit the churches in the Lycus Valley.

NIV

Phm 1:23 Epaphras, my fellow prisoner in Christ Jesus, sends you greetings.

Phm 1:23 Epaphras, my fellow prisoner in Christ Jesus, sends you greetings.

NIV

Phm 1:24 And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

Phm 1:24 And so do Mark, Aristarchus, Demas and Luke, my fellow workers.

NIV

Phm 1:25 The grace of the Lord Jesus Christ be with your spirit.

Phm 1:25 The grace of the Lord Jesus Christ be with you.

5.3 In eternity future all royal family members will be free from the temptations of our old sin natures; we will have universal and perpetual freedom.

6. So far we have translated that portion of 1Ti 1:10 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, for kidnappers and slave traders ...**"

7. Now we are ready for the phrase "for liars."

End Lesson Taught 6-6-10