

Lessons From I Timothy

Under A Yoke

(I Ti 6:1-2)

INTRODUCTION

1. Good Evening,
 - a. Greetings...
2. Series of “Lessons From I Timothy.”
 - a. Two weeks ago we looked at “The Conspicuous Sins & Works Candidates.”
 - i. [I Ti 5:24-25](#)¹
 - b. This week we will be examining “Under A Yoke.”
 - i. [I Ti 6:1-2](#)
3. Paul, having finished up his discussion on elders, moves on to discuss briefly with Timothy how Christian slaves in Ephesus ought to regard their masters.
 - a. Paul would go into a much more in-depth explanation of the in his letter to Ephesus.
4. With that in mind let us examine our text today.

I. Christians Under A Yoke Of Slavery

A. People have long marveled at the Bible’s stance on slavery

1. In fact some consider it down right “evil.”
 - i. “Except for murder, slavery has got to be one of the most immoral things a person can do. Yet slavery is rampant throughout the Bible in both the Old and New Testaments. The Bible clearly approves of slavery in many passages...”²
 - a. This isn’t surprising considering all the misinformed and agenda driven people there are.
2. However this is far from the truth and does not come close to considering all the truth surround this subject.
 - i. As brother Stapleton put it concerning our text, “Slavery is not encouraged here. This passage simply deals with an issue that was at hand.”³

B. Slavery was huge during biblical times

1. Brother Robert Tylor “estimated that there were more than sixty million persons who were held as slaves by the Romans” and that “these slaves were often overworked, underfed, and killed.”⁴
 - i. Some have said it could be as many as 1/3rd of the population.⁵
2. However by the New Testament era this type of brutal treatment was starting to change.
 - i. First because by this time there were few if any slaves that had become slaves due to conquest. These slaves were those born into slavery and only new slavery as a way of life.

¹ All Scriptures are taken from the ESV unless otherwise noted. If other translations are used this is not necessarily an endorsement of the translation.

² Slavery in the Bible (<http://goo.gl/RrWuws>)

³ Notes on I Timothy by Stapleton, Robert pg. 21

⁴ Notes on I Timothy by WVBS pg. 96

⁵ The Apostle Paul & Slavery (<http://goo.gl/sbrVuC>)

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- ii. Second because the Romans in general realized that contented slaves worked better.
- 3. It wasn't that the Bible was for slavery, as we will notice, it was that slavery was simply a normal part of life.
- C. Paul, in our text, addresses brethren that were already slaves
 - 1. He does so coming from two different perspectives.
 - i. Christian slaves that had non-Christian masters. **(6:1)**
 - ii. Christian slaves that had Christian masters. **(6:2)**
 - 2. Christian slaves with non-Christian masters. **(1)**
 - i. They were to "regard their own masters as worthy of all honor."
 - a. Now consider what Paul is telling Timothy to preach on to those in Ephesus that were slaves with non-Christian masters.
 - 1. Keeping in mind not all masters were "good masters" even at this time.
 - b. This is the same thing Paul would teach in his letters to the Ephesians and Colossians.
 - 1. **Ep 6:5-9; Co 3:22-4:1**
 - ii. Why would Paul expect Timothy to preach this?
 - a. "so that the name of God and the teaching may not be reviled."
 - 1. If Christian slaves were poor workers, rebellious, disrespectful, etc., than their masters would look at them and say "this Christianity thing is of no real value."
 - i. Like with anything masters talk with masters and before long masters would be giving God a bad name because of their Christian slaves.
 - 3. Christian slaves with Christian masters. **(2)**
 - i. They were to "not be disrespectful...rather they must serve all the better..."
 - a. Timothy was to preach that when a Christian slave worked hard for a Christian master is was a "good service."
 - ii. Why would Paul expect Timothy to preach this?
 - a. First so that the Christian slave did not fall into the trap of despising his master and becoming disrespectful.
 - 1. A Christian slave might be tempted to think that since his master is a slave, his master should release him from being a slave.
 - i. This could lead to the Christian slave to be tempted to despise his master.
 - 2. A Christian slave was to deny that temptation and remember that his master is his brother.
 - i. God commands us each to love our brethren.
 - a. **I Pt 1:22**

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- b. Second so that Christian slaves understood that Christian masters were believers and beloved.
 1. Believers indicates faithful children of God.
 - i. In other words they did not mistreat their slaves.
 2. Beloved indicates these masters place in the eyes of their Father.
 - i. I.e. they were loved by God as well.

D. Thus...

1. We can clearly see that Paul was not asking Timothy to preach anything out of the ordinary concerning Christian principles and attitudes.

II. Christianity & Slavery

A. Some, as we noticed earlier, are under the impression the Bible should have come out and directly attacked slavery

1. Those that suggest such are simply ignorant of the ramifications of such an action.
 - i. In talking about this idea John MacArthur, a denominationalist, had this to say concerning a direct attack on slavery, "Had Jesus and the apostles done so, the result would have been chaos. Any slave insurrection would have been brutally crushed, and the slaves massacred. The gospel would have been swallowed up by the message of social reform."⁶

B. So how does the Bible condemn slavery

1. It does so through subtle but logical truths on the subject.
 - i. First if one changes the hierarchy of slavery it takes away slavery itself.
 - a. Slavery has to have a "master slave" relationship to function where the master is over the slave.
 - b. Christianity did away with that in the church by allowing slaves, who were qualified, to become elders in the church.
 1. In this situation the hierarchy is reverses where the slave is now over the master.
 - c. Logically slavery stops making since.
 - ii. Second if one makes equal both slave and master it eliminates slavery.
 - a. Slavery demands inequality for it to continually function.
 1. It has to have a social separation between the two class of people.
 - b. Christianity eliminated social class within the brotherhood making all brethren.
 1. **Pl 16; Ga 3:28**

C. Thus...

1. Through these two simple and yet subtle efforts God kept His Word from being a "social reform document" rather than a "soul reform document."

⁶ The Apostle Paul & Slavery (<http://goo.gl/sbrVuC>)

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CONCLUSION

1. Brethren let us never forget that as children of God we are all one brotherhood.
 - a. Let us never be found making distinctions that God has not made.
 - i. **Ja 2:1-13**
2. Question: Are you working diligently to make sure you are living in such a way that those that see your good works are glorifying God?
 - a. If so continue therein and grow thereby.
 - b. If not why not?
3. Invitation
 - a. For those that are Christians but are not living for Christ repent and confess your transgression before God so He can forgive you and bear fruit of repentance by dedicating the rest of your life for Him.
 - i. **I Jn 1:7, 9** “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.”
 - b. For those that are not Christians or for those that think they are Christians and want to know for sure notice what is required for you to become a child of God.
 - i. Hear/Study God’s Word **Rom 10:17**
 - ii. Have Faith In Jesus **Heb 11:6; Jn 3:16; Jn 14:15**
 - iii. Repent/Turn To God **Ac 17:3**
 - iv. Confess Jesus As Lord **Mt 10:32**
 - v. Obey The Gospel **I Cor 15:1-4; Rom 6:3-5**