

For Slaves

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[0:00] 1 Timothy 6, 1 Timothy 6.

As you're turning to 1 Timothy 6, oh, and if you're visiting with us and you need a Bible in the chair in front of you, the black Bible, you can pull that out and go to the back, page 164.

1 Timothy 6, page 164. As you're turning there, so the idea was I was going to be leaving for Florida tomorrow, I take tonight, flying to Florida tomorrow for the conference, but with things that were happening with Josiah, we just didn't think that was a good idea.

So I want to be here with him. I hate traveling anyways, so that's fine with me. But even more so, it's like I want to be with him during this time.

It's been a trying time for us as a family, so thank you for praying for us. We appreciate that. But I wanted to be here with him and just me here close. That's better.

[1:12] We think that's wiser. So I'm not going to fly to Florida. But it's supposed to be streamlined, so Monday, Tuesday, and Wednesday, I'm going to try and watch the messages that are coming online.

And so I went ahead and asked Jason Drum to preach for me. You guys know Jason from Canyon Bible Church in Prescott. Dear brother. It's like I asked him to preach that day. He got back to me. He's like, oh, I'd be loved to come.

Oh, yeah, awesome. And I'll make sure that, you know, I'm going to do the music and stuff like that, but it would be great for him to do the preaching and take care of that stuff.

So that's a huge weight off my back, so then I can really just take that time, Monday, Tuesday, and Wednesday, to focus on the conference and the messages. So he's going to preach next week.

And then I think we have two or three more times in 1 Timothy. I'm trying to decide I might do the book of Numbers, Deuteronomy, or Judges. So I'm trying to debate which ones I want to do.

[2:13] So I'm kind of leaning more in the direction of Deuteronomy. So I'm thinking I might do that. That'd be fun. Get us back in the Old Testament. So I don't know. But then I thought about Judges.

That'd be kind of cool, too, given the signs of the times, you know what I mean? So I'm like, oh, that might be fun, too. So the Numbers might be fun because it'd be like, who's ever preached sermons on Numbers? That would be really fun.

Now, I always up for a challenge like that. I mean, that's fun for me. But so you can be praying.

Maybe you might want to pray and say, Lord, I really want him to do this book.

So I pray he does this book. So it's Numbers, Deuteronomy, or Judges. One of those three I've been praying through that, thinking about that. So we shall see. But today, it's 1 Timothy 6.

Only two verses, which it's hard for me because, you know, I'm used to like 20. What else do you say? It's very simple in the sense of straightforward. Although, having said that, there's some things we're going to need to talk about, which is why I just want to do two verses.

[3:18] You'll see in a moment. Let's read 1 Timothy 6, 1 and 2. Let all who are under the yoke of slavery consider their own masters worthy of all honor, so that the name of God and the teaching may not be blasphemed.

And let those having believing masters not disrespect them because they're brethren. But all the more let them serve because the masters who receive the benefit of their better service are believers and beloved.

These things teach and exhort. In our American culture, I'm convinced that kids think their parents are their slaves.

That's what I think that. They're not taught manners anymore. There was a situation that happened a couple weeks ago with one of my kids.

One of the kids, older kids, was getting some for the other kids. And he said, yeah, get that for me or something like that. And I had to say, you had to ask nicely, could you please get that for me? [4:37] Could you please get that for me? And then say thank you, thank you. And then one of the other kids, just out of the blue, chimed in. You're one of my slaves. Do this for me. You know, that's sarcasm, you know.

Runs sick in the family. We laugh. You know, the truth is, slavery still exists today.

It does, believe it or not. One of the ways is through human trafficking, which is prevalent in the United States, believe it or not. It exploits people for financial gain, hard labor.

Do you know the top three countries in the world that have slaves? Number one, India.

Number two, China. Number three is Pakistan. No one talks about that on social media, do they?

[5:41] Well, that's not mentioned on the media. You realize slavery has been around since the fall of Adam and Eve.

Since Genesis 3 or after that. Slavery has been around. God, in the Old Testament, even gave laws to give it parameters.

Because of the hardness of humans. The hard-heartedness of humans. Because they were going to do it anyways.

And of course, in the first century, it's slavery. Which is why Paul gives these words for Timothy to give to slaves.

It's God's manual for church life. So for today, you're flipping through your manual, looking at a table of contents. Here on the table of contents, you see a section that's it out for slaves.

[6:44] 1 Timothy 6, just 1 and 2. God's manual. And again, we've talked about this. This is when the church body gathers together, but even outside of that too. Primarily when they come together.

But then outside of that, how do believers respond to each other? The hows of church life for slaves. We don't know if there's a problem.

We don't know if things are happening with slaves. Paul doesn't give us the details. He just says, here's some commands, Timothy, for you to give to slaves. Some statements for you.

These verses remind us how we need to respond to those who are in authority over us. Those who despise Christ and those who love Christ.

Which is why we prayed for our president. He's in authority over us. He's in a position of authority.

[7:46] Who is a Christ-hater? Here I said, Joe Biden is a Christ-hater. He does not love God.

He might think he does. He does not. Kamala Harris is a Christ-hater. They don't love Christ. They don't love the church. How do we respond to them?

When they're in these positions of authority. For the saved, they are worthy of honor for the sake of God's name and for the sake of the gospel.

For the saved, we work even harder for them because they are familia. Make it bilingual today. They're family.

Riley and I, we talked about this. Grace is thicker than blood. And as believers, they're beloved by our Lord.

[8:52] Those in authority who love Christ. Plus, you can end up greatly benefiting your brother or sister in Christ. Who's in authority over you. So for the saved, they're worthy of honor.

For the sake of God's name and the gospel. For the unsaved. For the saved, we work even harder for them because they are familia. And they're not. Realize this is a wonderful display of the gospel towards authority.

Don't miss that. We'll talk more about that in a moment. Because Paul brings that out later on in verse 2. But I do think I need to say a few words about slavery and its history.

I think that is in order here. Because there's lots of confusion about this. So I'm going to touch it just briefly this morning.

First and foremost. The Bible does not endorse slavery. Let me be clear.

[10:02] The Bible does not endorse slavery. It gives commands to people in the situations in which they lived. It really shows slavery was not God's plan because it's part of the fall, friends.

And he actually looks down upon it. The law was given to regulate people's sin. Not endorse it.

Well, you got this. People tell you. Well, you got those laws in the Old Testament. That's why God endorses slavery. No. Does God endorse divorce?

No. The Pharisee says, but why did Moses tell them to write a certificate of divorce? Because you were going to do it anyways.

Because of the hardness of your heart. Friends, slavery is evil. It's not God's intention.
[11:09] But he gives laws to regulate it else people would run amok. And the nation of Israel. There's something that also needs to be said.

The slavery in the Roman Empire. Contrasting it with slavery in the 18th and 19th century. Specifically in our country. The Roman Empire.

Almost half of the population were slaves in the Roman Empire. Some estimate it's 60 million. It was prominent.

And it wasn't necessarily relegated to a particular ethnicity. Necessarily. It wasn't about your skin color. Actually, it was more about if you had Roman citizenship.

If you were a Roman citizen. I mean, Paul was a Jew. Yet he was a Roman citizen. He was privileged in that way. I'm not talking about privilege. If you were a Roman citizen. You were privileged.

[12:13] Big time. Most persons who were servants. Slaves. They were usually treated well.

In the Roman Empire. Many were born in the house. And trained to perform important domestic. Industrial business. And public tasks. It wasn't just menial hard labor. Matter of fact.

They were managers. Overseers. And those trained in professions. Like doctors. Nurses. Teachers. Musicians. Skilled. Artisans. These were slaves. In the Roman Empire.

Indentured servitude is what it was also called. Plus. Roman legislation. Regulated slave treatment. Although it was probably broken. Slaves would normally pay for their services too.

They could purchase their freedom. Very easily. Wayne Grudem says this though. Yet. Their quote.

[13:12] Legal status. Social standing. And opportunity for economic independence. Were clearly lower than others in Roman society. That is true. So you need to understand what slavery was like.

When you read these commands. In the New Testament specifically. Who Paul was talking to. Now. Contrast that with slavery. In the 18th and 19th century.

In our country. African natives. Native Americans. And Chinese. Were used for harsh. Extreme manual labor. Especially African natives.

Many of whom were brought to the U.S. To work in plantations. And using them for other laborious work. By the way.

Keep in mind. In the Old Testament. Kidnapping people. And making them slaves. Was forbidden. Which was exactly what happened.

[14:08] Within the history of our nation. Right? Well. But weren't there slaveholders. In the U.S. Who called themselves Christians.

And saw nothing wrong with it? Yep. As a matter of fact. I was reading. I was reading. A research paper done.

From the Southern Baptist Theological Seminary. And most of the men. If not all the men. Who started. The Southern Baptist Theological Seminary. Were slaveholders.

Do you know that? And they defended the Confederacy. Did you know that? And by the way.

Anyone who tells you that. The Civil War is about. Slavery. That's not right. That's not true. It's about state rights. But. One of the main state rights was. Having slaves.

[15:05] But the main reason why. Was about state rights. But one of those main state rights. Was being able to have slaves. They didn't want the federal government. Meddling in the affairs of the states.

But. It's true. There were brothers and sisters in Christ. Who did not think there was anything wrong. But. We take the good with the bad.

You might say. What do you mean? They lived in the culture of their times. And guess what? So do you.

So do I. What makes us think we have the upper advantage? What makes us think we have the upper hand?

What about our own wrongs? Are we blinded to them? Are we so arrogant and prideful? Well. Well. We're not like. Damn. I mean. Yeah. I'm sure. Blah.

[16:09] Blah. Blah. Don't be so arrogant. They didn't see their own pitfalls. What makes you think you can see your own?

You know. You know. They want to take down these statutes. Well. You know.

With the Dixie flag. I guess I can understand that. But then they're going to rewrite history. That's what I mean. We take the good with the bad. God. Just because you think these guys did some

really good things.

It doesn't mean all of them was good. I mean. We're sinners saved by grace. Aren't we? So we must be careful.

We're not reading our context. Our history of slavery. Into these passages. That's what our culture does.

[17:09] They read that into. It's not like it was. In the 17, 1800s. Buddy. Sure.

Should it have been challenged. In the first century. Yeah. But it wasn't necessarily. Or immediately practical. Many wanted to stay a slave.

Did you know that? In the first century. Because it paid the bills man. Matter of fact. For many occasions. It would be better.

To be a slave. Than to be free. Because you were on your own. Unless you had some big time money. You were going to be out to lunch.

Let me be clear once again. In this way. For Paul. To command these things. But not say anything about liberation. And thus make the conclusion.

[18:13] That the Bible endorses slavery. As asinine. Being ridiculous. And just plain stupid. I'll be very clear with that.

That's not what the Bible is doing. And I say that graciously. But I say that firmly. We need to be mindful of this.

As we are interpreting these things. From God's word. For God's word. To God's word. For God's word. For God's word. Paul gave this counsel. To Timothy. To give to slaves.

Because he knew. And believed. One can live. As a Christ follower. And give glory to God. In this apparent. Difficult circumstance.

you trust God and His sovereignty you trust God that He's sovereign not to mention the fact Paul wanted Timothy to give slaves an eternal outlook on their situation the need to evangelize their master a godly attitude in a slave was a strong evangelistic and apologetic tool Paul knew that that's why he's giving these commands to Timothy tell the slaves this this is a strong evangelistic tool apologetic tool of the gospel because the slaves were tempted to disrespect and dishonor them Christians are supposed to act differently shouldn't we so how would a slave how should a slave respond to an unsaved non-Christian master especially one that's cruel mean hateful and how should a slave respond to a master who was now a brother in Christ

[20:18] Paul addresses that there's two points very simple responding to unsaved authority figures that's how we can take this these principles from God's word take them to heart for us how do we respond to unsaved authority figures verse one that all under the yoke of slavery consider their own masters worthy of all honor the yoke of slavery means burden like the wooden beam placed across the neck of an ox to harness it for labor that hard labor they willingly gave themselves to this to this person and they put that yoke upon them now would a truly Christian master regard a slave and put a slave in a yoke of slavery in that way probably not but a non-Christian might consider their own masters worthy worthy that which is weighty or having great significance weighty worthy of all honor of all respect honor he may not be personally worthy but the master was in that position of authority thus give him the honor he deserves like our governments they may not personally earn it but he's in that position she's in that position they deserve our honor and respect even though we may highly disagree with their views but belittling and name calling does nothing but bring a charge against Christ and I understand whether you're talking about Trump or Biden and everyone in between you can get angry frustrated saying what in the world are these clowns thinking we must be careful it doesn't mean we don't disagree it didn't mean that a slave did not or could not point out a wrong on the part of his or her master or refuse to do something that could be immoral against scripture master says to do this that's against God's word my master I'm sorry

I cannot do that but as much as possible you give them that honor as much as possible you honor them honor the king says Peter in 1st Peter chapter 2 recognize the position of authority these masters have and give them the respect and honor the weight they truly deserve one writer says this quote an attitude of mind which reveals itself in obedience and service offered with a willing heart end quote that's what it means we're giving them that respect and that honor that's what God wanted them to do that's who God wants us to be and notice the purpose what's the motivation next part of verse 1 so that the name of God and the teaching may not be blasphemed is the word the purpose or the motivation the name of God how God makes himself known it represents his character and his reputation ultimately revealed in Christ Jesus our Lord so when you put your trust

in Christ you're naming the name of the Lord that he is Lord and he's your master so what's Paul saying what's the motivation here of this honor of this respect for those in this position of authority unsaved that is unsaved the very character of God and his reputation were at stake in their attitude in our attitude

God's very character his name his reputation is at stake and notice what else is at stake the name of God it says numeric standard and our is not in the original it's actually the and the doctrine or the teaching which denotes the gospel another way for Paul to say that he also calls it the word of truth the word of the faith different ways he's been expressing the gospel throughout this letter to Timothy so that the gospel may not be spoken against or slandered or blasphemed spoken lightly or injuriously against by these non-believers by these Christ haters they're Christ haters may God give us grace not to give them more ammunition to hate Christ may God give us grace not to give them more ammunition to hate Christ which could happen by our attitudes slaves could allow their attitude and actions to bring blasphemy on God and his gospel people could would speak evil against it friends the honor and purity of the words of the faith are at stake this is vital when it comes to those in a position of authority who are unsafe they're Christ haters they don't love God this is what God wants us to do to respond in this way as his people and when these slaves respond this way giving the honor they protect the two most precious treasures to a Christian God's name and the gospel what are the two most precious treasures to us as Christians God's name and the truth that should be precious to us if we suffer wrong with an upright attitude for the sake of the gospel in Christ's name then that is a worthy price to pay right isn't it any slave of Christ must be willing to pay that price because because because

Christ is our treasure Christ is our delight do we have that perspective the furtherance of the gospel it should play a huge factor in our choices and our responses to the hardships and social struggles that our life can bring and that's why Paul gives these words to Timothy to the slaves how do you how do you respond to unsaved figures who are in those positions of authority how do you respond to them that's how okay second point responding to saved authority figures verse 2 let those who have believing masters not disrespect them how would they deal with saved masters well don't be disrespectful to them now that they're

[28:46] Christ followers I didn't respect them like what no disrespectful means to despise the word can mean that look down on scorn even this doesn't give a license for being flippant dishonorable disrespectful no it gives you another opportunity for love at least it should and yet we have a tendency to take advantage of the ones we love don't we we figure we can get away with it more than with strangers it's easier no Paul says no he gives the reason there which we'll look at in just a moment because they are brethren but notice the next word but that's a strong contrastive but and then the first part in the

Greek is all the more let them serve even better all the better is what that means you think you should be respectful and honoring to the unsaved masters you should be way more respectful of your Christian master way more respectful of those who know Christ who are in that authority position over you Christian way more respectful way more honoring way more Christ loving way more says Paul and notice the two reasons he gives because first they're brethren they're brothers in Christ grace that's the first reason the relationship we have with each other goes deeper than blood grace is thicker than blood Riley was telling me that a few months ago like a phrase when they were back in Indianapolis in a church that they talked about that grace is thicker than blood because you know what there's some people within your family they're not going to be with you for you