



V. INSTRUCTIONS FOR LABOURERS (1 Timothy 6:1-10)

A. The Conduct of the Servant (1 Timothy 6:1-2)

1. The honour of the masters (1 Timothy 6:1)
 - a. The condition of the servants—“as are under the yoke”; The yoke emphasizes two great truths.
 - (1) The servant is indeed a servant with a work to be done.
 - (2) The servant is tied to someone else with common interests. This could be a co-worker, but it could just as easily be the master (see 1 Corinthians 3:9).
 - b. The attitude of the servants—“count their own masters worthy of all honour”
 - (1) The character of the master
 - a) Before we assume that this is only if we have saved masters, it should be noted that 1 Timothy 6:2 makes it clear that the present reference is to all masters.
 - b) Therefore, we should understand that the responsibility of 1 Timothy 6:1 is to servants of any master, good or bad.
 - c) In fact, the command is to count them worthy of honour suggesting that they might not be in and of themselves but for their positions’ sake the believer is to count them as such.
 - d) That this is an expected norm is found in Malachi 1:6 where the Bible states “A son honoureth his father, and a servant his master.”
 - (2) The message of the passage
 - a) In our previous studies, we identified that the word *honour* is often used to specify financial support. In some cases, this support was given by assisting with food and raiment like in the case of the widow. The same may also be true in the case of the elder.
 - b) Perhaps this application should broaden our understanding to the idea of offering return support to, whether it be financial, material, or service oriented.
 - i) The widow indeed gave herself in the service of others and was now to be rewarded with return service.
 - ii) The elder gave himself to the work of teaching and instructing the saints and the saints should return the service by offering financial/material support.
 - iii) The master gave the servant an opportunity to either earn wages or a living and the servant should return service by making himself profitable to the master.
 - c) It should also be understood that there is benefit for the servant. This is clear from a companion truth found in Proverbs 27:18 where the scripture says “he that waiteth on his master shall be honoured.”



- (3) The reminder of worth—The word *worthy* is connected to having merit or being deserving of something.
- c. The responsibility of the servants—“that the name of God and his doctrine be not blasphemed”
 - (1) Fifty-nine times in fifty-four verses the Bible uses a form of the word *blasphemy*.
 - (2) People blaspheme both the name of God and word of God.
 - (3) Many of the expressed acts that cause this blasphemy come as no surprise, but two lesser known acts of blasphemy involve disobedient servants (1 Timothy 6:1) and wives (Titus 2:5).
2. The honour of believing masters (1 Timothy 6:2)
 - a. The distinguishing of certain masters—“they that have believing masters”
 - b. The potential of wrong treatment
 - (1) Let them not despise them
 - (2) BECAUSE they are brethren
 - (3) Note: While this should not make sense to us and we should think that servants would be happy to have believing masters, the truth is that some servants take advantage of masters who are saved, almost assuming a fellow-believer could not be Christ-like and be demanding, corrective, or willing to fire.
 - c. The provocation of right treatment
 - (1) Rather do them service
 - (2) BECAUSE they are faithful and beloved, partakers of the benefit

B. The Conduct of Teachers (1 Timothy 6:2b-5)

1. The proper conduct (1 Timothy 6:2b)
 - a. Instruct! These things teach.
 - b. Encourage to do! These things exhort.
2. The improper conduct (1 Timothy 6:3-5)
 - a. The nature of the conduct (1 Timothy 6:3)
 - (1) Teaching otherwise
 - (2) Consenting not to wholesome words, even the words of the Lord Jesus Christ
 - (3) Consenting not to the doctrine which is according to godliness;
Note: The word *godliness* simply means godlikeness or that this doctrine is based upon that which is like God.
 - b. The character of the one with improper conduct (1 Timothy 6:4-5)
 - (1) He is proud (1 Timothy 6:4).
 - (2) He is ignorant (1 Timothy 6:4).
 - (3) He is a disputer (1 Timothy 6:4-5).
 - (4) He is destitute of the truth (1 Timothy 6:5).
 - c. The folly of the one with improper conduct—“supposing that gain is godliness” (1 Timothy 6:5)
 - d. The response to the one with improper conduct—“from such withdraw thyself” (1 Timothy 6:5)



C. Special Notes on the Conduct of Servants

1. The call to obedience
 - a. The recipient of obedience
 - (1) The general
 - a) Your masters according to the flesh (Ephesians 6:5; Colossians 3:22; 1 Peter 2:18)
 - b) Their own masters (1 Timothy 6:1; Titus 2:9)
 - (2) The specifics
 - a) Believing masters (1 Timothy 6:2)
 - b) Froward masters (1 Peter 2:18)
 - b. The nature of obedience
 - (1) With fear and trembling (Ephesians 6:5; 1 Peter 2:18)
 - (2) With a single heart (Ephesians 6:5-7; Colossians 3:22-23)
 - a) As unto Christ (Ephesians 6:5-7; Colossians 3:22-23)
 - b) Not with eyeservice, as menpleasers (Ephesians 6:6; Colossians 3:22)
 - c) Doing the will of God from the heart (Ephesians 6:6-7; Colossians 3:23)
 - (3) With a desire to please (Titus 2:9-10)
 - a) The addition to obedience—“Exhort servants to be obedient...and to please” (Titus 2:9)
 - b) The area of pleasing—“to please them well in all things” (Titus 2:9)
 - c) The manner of pleasing (Titus 2:9-10)
 - i) Not answering again (Titus 2:9)
 - (a) This means no grumbling and complaining.
 - (b) It means no arguments or disrespect.
 - ii) Not purloining, but showing...fidelity (Titus 2:10)
 - (a) Not purloining
 - (i) Purloining involves taking something that belongs to the company and using it for personal use.
 - (ii) Could include money, time, supplies, etc.
 - (b) Shewing all good fidelity
 - (i) Fidelity is connected to faithfulness or devotion.
 - (ii) When you seek to please your master well in all things you are showing forth faithfulness and devotion.
 - d) The result of pleasing—“that they may adorn the doctrine of God our Saviour in all things” (Titus 2:10)
2. The promise of reward (Ephesians 6:8; Colossians 3:24-25)
 - a. The righteous reward (Ephesians 6:8; Colossians 3:24)
 - b. The unrighteous reward (Colossians 3:25)
 - c. The just judge (Ephesians 6:8; Colossians 3:25)