

190901-1 1Ti 6, 1-8, The Servant's Service & Godliness -CThurman

In the previous chapter Paul instructed Timothy how to manage a church family: the older men and women, and the younger. The greatest portion of this chapter dealt with the treatment and care of the widows of the church. As you might recall, there are widows whose care and support falls to her family and then there are widows that are bereft of family and a means of support. These are called widows indeed; meaning that these are widows in the truest sense of the word. It is of these widows that had lived a dedicated life in service to Christ, that had been married to only one husband, reached to the age of 60, and stands in need of support that should be received into the number of those other two offices whose care falls to the church. As I said before, and it is my personal opinion, that this is primarily the Lord's means of providing for the pastors' and deacons' wives after they have died, if they have been faithful helpers with them as they ministered to the Lord's and His church.

For a moment consider the imperatives in the book of 1Timothy. In ch.1 there were none. In ch. 2 there was one, in v. 11, *let learn ...* the woman in silence. In ch. 3 there are three imperatives given which concerned proving men prior to appointing them to the two church offices. In the 4th chapter there were twelve imperatives. In the 5th chapter there were eighteen imperatives. And finally, in ch. 6 there are twelve. There are a total of 41 imperatives in this book. 37 of them are in the last 3 chapters. Here are these in ch.6:

Let [servants] count ... worthy of honor masters ... (v.1)

Let them [servants, not] ... despise ... (v.2)

[Let] them do service ... (v.2)

Teach ... these things ... (v.2)

Exhort ... these things ... (v.2)

Withdraw thyself ... from those supposing that gain is godliness (v.5)

Flee ... these things ... (v.11)

Follow after ... righteousness, godliness, faith, love, patience, meekness (v.11)

Fight ... the good fight of faith (v.12)

Lay hold ... on eternal life (v.12)

Charge ... the rich to trust in God (17)

Keep ... your deposit (20)

Chapter 6

δοῦλοι

δεσπότης

1 ¶ Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

in order that

as many, ὅσοι, nom. pl. masc. of ὅσος.

servants, δοῦλοι, pl. noun of δοῦλος, and tss. bond, bondman, servant.

are, εἰσὶν, 3ppl. pres. ind. of εἰμί, I am.

yoke, ζυγόν, acc. sing.; pair of balances (1), yoke (5).

Let ... count, ἡγείσθωσαν, 3ppl. pres. imper. of ἡγέομαι; tss. to think, suppose, esteem, count, judge, rule over, account, Governor.

masters, δεσπότης, acc. pl. (noun) of δεσπότης; tss. Lord (5), master (5); from this we have the English despot.

be blasphemed, βλασφημῆται, 3ps. pres. subj. pass. of βλασφημέω; tss. to blaspheme, revile, rail, slander, speak evil, defame; the Lord by so doing others say things of the LORD which are not true of Him. He is defamed, disgraced.

The Gr. δοῦλος is tss. *bond* (6), *bondman* (1), and *servant* (120). It has been said that it means *slave* and sometimes it does, but that overly constrains the meaning of δοῦλος. The fact is, anyone that renders service to another is a *servant*, δοῦλος, and not necessarily a slave that has no rights, privileges or property of his own. In the sense that δοῦλος is used here most of us are *servants* that give service under the governance of a *master*.

The noun *master* is translated from the Greek δεσπότης, and this text is the first of only five instances in Scripture where it is used with reference to men. Otherwise δεσπότης is translated *Lord* and refers to the Lord Jesus or God (also five times). These nouns, *Lord* and *master*, refer to one who exercises power and authority over others as a sovereign would rule. This person has the say. It is his way or the highway.

Ac 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord (δεσπότης), thou art God, which hast made heaven, and earth, and the sea, and all that in them is ...

The servant is to count his *own* master worthy of all honor. He works for that man, not every other man. Personally, I've always had trouble with this because my master said 'do this,' and when the customer didn't like I wanted to 'do otherwise.' But I had one master and it was his will that I was to do, not the other persons. We should remember who we work for. We have our own master. Remembering this is part of what it means to honor masters. In this respect we esteem them more highly than we do others.

Lu 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Servants here refers directly to the saints of the church at Ephesus that render service to another man who is lord or master to them. So these saints should make it an act of their will to honor their masters to the extent that their masters had power over them.

... count them worthy of all honor.

If any were in fact slaves, they didn't have all of the rights and liberties that other Christians might have enjoyed, but this imperative to honor the masters applies to every Christian no matter what state of servitude in which they might be. The son of Jacob the patriarch, Joseph lived by this rule.

Ge.39.2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

... [later even in prison Joseph subjected himself to the warden]

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

The imperative applies to us now just as much as it applied to saints of long ago. The word of God does not become irrelevant with the passing of time or the changing of culture. We who serve others are commanded of the Lord to give honor to whom honor is due. (Ro.13.7) Our service is not conditioned on whether they are Christian or not or not. If they are Buddhists, Mormons, Jehovah's Witnesses, Moslems, Atheists, etc. we are commanded by our Lord to honor them, to esteem them because of their position. To fail is to become the means by which the name of God and his doctrine is blasphemed, that is, evilly spoken of, railed against, reviled, slandered, defamed (the glory of God through service to the contrary removed).

1 Timothy Series

God has a doctrine, διδασκαλία. As we will read in verse 3, the doctrine of God and the words of our Lord Jesus Christ and godliness are harmonious. The Christian should be a living expression of the doctrine of God. (refer to the message 190828-4 Godliness Defined-CThurman)

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; (Be devoted to your masters, not distracted.)
6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; (Some only work well when the boss is standing over them)
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (Servants are servants whether bond or free; the degree doesn't change the commandment to us.)

Col 3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. (That Christian servant that causes the name of God and His doctrine to be spoken evil of shall be chastened.)

Tit 2:9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again (ἀντιλέγοντας, denying, gainsaying, speaking against, contradicting);
10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

*purloining, νοσφιζομένους, acc. pl. masc. part. pres.
mid. of νοσφίζω, and only used in the middle voice;*

KJV tss. *Ac.5.2, 3, to keep back; Tit.2.10, purloining;* probably the idea is to appropriate what is the master's/Master's to one's own use.

Or, Exhort servants to be obedient unto their own masters, while in everything to be 1. well-pleasing, 2. not contradicting, 3. not embezzling, 4. and, demonstrating all, good faith.

adorning the doctrine of God must be synonymous to *godliness*.

1Pe 2:18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy (χαρις, grace), if a man for conscience toward God endure grief, suffering wrongfully.

gentle, ἐπιεικέσιν, dat. pl. masc. of ἐπιεικής; KJV, moderate, gentle, patient.

forward, σκολιῶς, dat. pl. masc. of σκολιός; KJV, crooked, untoward, forward.

Sometimes we are *stuck* to serve men that are very evil men. It is not that they would have us necessarily to do evil, but they are abusive and harsh. They might like the work, but they might hate the person doing the work, and it shows. A number of you doubtlessly could share some experiences where you worked for a real scoundrel. Sadly, there are some Christians like this too.

1 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἠγείσθωσαν ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημηῆται

2 And they that have believing masters, let them not despise them, because they are brethren;

1. They are brethren. And,
2. Like the servant they too are partakers of the benefit being believers (in Christ) and beloved (of God).

Of the clause, *partakers of the benefit*, it could mean:

- That a master receives benefit through the faithful service of a child of God. Or,
- That a master is also a partaker of the benefits of the grace of life in Jesus Christ, because like the servants, they are brethren.

The instruction is to honor the believing master. There might be some that claim Christians should not be over other Christians in secular business, but that we should be equal in all things.

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. (Yet even this text is followed up with servants obeying in all things their masters. [v.22])

There are in Christendom many that pervert the word of God so that it teaches socialism and communism. These political systems attempt to make everyone equally share in the product of other's labors. Those experiments have always failed. There will always be rich and poor, bond and free, servant and master.

2 οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν ὅτι ἀδελφοί εἰσιν ἀλλὰ μᾶλλον δουλευέτωσαν ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι Ταῦτα δίδασκε καὶ παρακάλει

3 If any [man] teach otherwise,

than the doctrine of God

ἕτεροδιδασκαλεῖ, 3ps. pres. ind. of ἕτεροδιδασκαλέω, ἕτερος *other, another* + διδάσκω, to teach; **also 1.3**, ἕτεροδιδασκαλεῖν, heterodidaskalein, pres. infin., *that they teach ... other doctrine*

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The noun *man* is supplied because only men would be under consideration as teaching in a congregational setting. Remember, that this is first of all an evangelist's letter as well as pastoral.

and consent not to wholesome words,
draw not near unto sound

consents, προσέρχεται, 3ps. pres. ind. of προσέρχομαι, πρὸς to,toward, unto, at + ἔρχομαι to come or go; προσέρχομαι, tss. *to come, come to, draw near to, consent.*

wholesome, ὑγιαίνουσιν, dat. pl. masc. part. pres. of ὑγιαίνω; tss. *to be whole, safe, sound, wholesome, in health.*

even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

consents, προσέρχεται, 3ps. pres. ind. of προσέρχομαι, πρὸς to,toward, unto, at + ἔρχομαι to come or go; προσέρχομαι, tss. *to come, come to, draw near to, consent.*

wholesome, ὑγιαίνουσιν, dat. pl. masc. part. pres. of ὑγιαίνω; tss. *to be whole, safe, sound, wholesome, in health.*

godliness, εὐσέβειαν, acc. sing. (a noun in the objective case) and tss. *holiness* (1), and *godliness* (14); the Greek for *godliness* is found more often in this book of 1Timothy than in any other N.T. book.

8 times (1Timothy); & once in 2Timothy and Titus; other forms of this word, εὐσεβῶς, an adverb, is once in 2Timothy and Titus, and tss. *godly*; one once the verb εὐσεβέω, is in 1Timothy (5.4) *shew piety.*

There are some that will teach aother doctrine and it is dishonoring to Christ.

3 εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ

4 He is proud, **knowing nothing,**
has been highminded unfamiliar with, or unaware of (the doctrine
which is according to godliness)

proud, τετύφωται, 3ps. perf. pass. of τυφώω; **only in the epistles to Timothy**; tss. 1Ti.3.6, *being lifted up with pride*; 6.4, *is proud*; 2Ti.3.4, *highminded*; related to τύφομαι, a *smoking flax*; the noun, τύφος, is only once in the LXX (Apocryphal writings), and tss. *arrogant* (3Mac.3.18).

knowing, ἐπιστάμενος, nom. sing. masc. part. pres. of ἐπίσταμαι; tss. *to understand* (1, Mk.14.68), *know* (13); the sense is *to be aware of, to have familiarity with*;

Such a person that teaches another doctrine is *proud, puffed up, arrogant, highminded*. He has departed from the truth. He has thought above that which is written. And it is this doctrine which leads to living a life quite opposed to godliness.

but doting **περὶ** **about** **questions and strifes of words,**
infecting, sickening, weakening concerning
the doctrine over

doting, νοσῶν, nom. sing. masc. part. pres. of νοσέω, verb form only in 1Ti.6.4; the noun νόσος, is tss. *disease* (6), *sickness* (5), *infirmities* (1);

strifes of words, λογομαχίας, acc. pl. (noun), λόγος word, communication + μάχομαι, to strive, fight; cf. λογομαχέω, *to strife ... about words* (2Ti.2.14)

2Ti 2:14 *Of these things put them in remembrance, charging them before the Lord that they strive not about words to no*

profit (use, *χρήσιμον*, see *χράομαι*,), *but to the subverting of the hearers.*

ἐξ ὧν	γίνεται			
whereof	cometh	envy, strife,	railings, evil	surmisings,
out of which		arguments	blasphemy	<i>upended thoughts</i>

envy, φθόνος, noun, always tss. with the English word *envy*; the verb φθονέω is once found, *envying* (1, Gal. 5.26),

strife, ἔρις, noun, tss. *debate, strife, contentions, variance*; J. P. Green Sr. Interlinear Greek N.T., has ‘arguments.’

railings, βλασφημῖαι, nom. pl. of the noun βλασφημία, tss. *blasphemy, evil speaking, railing.*

surmisings, ὑπόνοιαι, nom. pl. of (noun) ὑπόνοια, ὑπό under + νοέω *to understand, perceive, consider*; cf. ἄνοια, *madness, folly* (the idea is that one is *not in a right state of mind*); the verb ὑπονοέω, *think, suppose, deemed*; and the noun form is only here which communicated the idea of *upended thoughts*

LXX, Ecclesiasticus (Sirach) 3.24, tss. *suspicion.*

surmisings, in the English dictionary is to ‘*imagine or infer on slight grounds,*’ ‘*a thought or idea based on scanty evidence.*’

This other doctrine produces carnality.

4 τετύφωται μηδὲν ἐπιστάμενος ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας ἐξ ὧν γίνεται φθόνος ἔρις βλασφημῖαι ὑπόνοιαι πονηραὶ

5 Perverse disputings of men of corrupt minds,
defiled

perverse disputings, παραδιατριβαί, nom. pl. (noun) of παραδιατριβή, παρά to be near, beside, by the side of + διά by reason of, through, by + τριβή Liddell & Scott, 'a rubbing or grinding away,' cf. the English word *diatribe*, a transliteration of the Gr. διατριβή, which means 'a bitter and abusive speech or writing'; adding the preposition παρά, would refer to the discussion which occupy these kinds of men.

of corrupt, διεφθαρμένων, gen. pl. part. perf. pass. of διαφθείρω, διά by reason of, by, through + φθείρω, *to be defiled, corrupted*; διαφθείρω, tss. *to corrupt, destroy, perish*; the noun, διαφθορά, is always tss. *corruption* (6).

and destitute of the truth, supposing that gain is godliness:

deprived

destitute, ἀπεστερημένων, gen. pl. masc. part. perf. **pass.** of ἀποστερέω, ἀπό of, forth, from, since + στερέω; ἀποστερέω, tss. *to defraud* (4, Mk.10.19; 1Co.6.7, 8; 7.5), *to keep back by fraud* (1, Ja.5.4); *to be destitute* (1)

στερέω, Liddell & Scott, *to deprive, bereave, or rob* a person of anything: **Pass.** *to be deprived, bereaved, or robbed of* anything.

στερέω, LXX, Ge.30.2, *deprived*; 48.11, *have ... been deprived*.

supposing, νομιζόντων, gen. pl. masc. part. pres. of νομίζω; KJV tss. *to think, suppose, to be wont* (accustomed).

gain, πορισμὸν, acc. sing. of πορισμός; only vss. **5, 6**; LXX also has *gain* (2); the idea of accumulating, procuring, the means of gain.

This is the end of this Christ-dishonoring doctrine. It is certain that they teachers have one thing in mind, and that is how to prosper off of the backs

contentment, αὐταρκείας, gen.sing. of αὐτάρκεια, αὐτός self + ἄρκέω (v.8), *enough, content, sufficient, sufficeth*; αὐτάρκεια, KJV tss. *sufficiency, contentment*.

This is a wicked doctrine. It is a prosperity doctrine. It is what Elihu taught this against Job. (cf. Job 36.11, 12)

6 ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας

εἰσηνέγκαμεν

7 For we brought nothing into this world,

we brought, εἰσηνέγκαμεν, 1ppl. aor. ind. of εἰσφέρω, εἰς into + φέρω, *to bring, bear, bring forth, reach, carry, lead, lay, drive, uphold, move, endure*; εἰσφέρω, KJV tss. *to lead into, bring in, bring, bring into*.

ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα
and it is certain we can carry nothing out.
evident [that]

it is certain, δῆλον, acc. sing. masc. of δῆλος; KJV, *to be manifest, evident*; the negative ἄδηλος, is tss. *grave which appear not*, the trumpet give an *uncertain* sound.

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα

τούτοις ἄρκεσθησόμεθα
8 And having food and raiment let us be therewith content.
coverings with these things we shall be satisfied.

raiment, σκεπάσματα, acc. pl. of σκέπασμα; only this once; this is part of the Gr. ἐπισκέπτομαι, *to look upon watch, visit*.

content, ἄρκεσθησόμεθα, 1ppl. fut. pass. of ἄρκέω; cf. v.6, *contentment*; KJV, *enough, content, sufficient, suffice*.

Jesus said:

Mt.6.25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Paul said:

Php 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

Heb 13:5 Let your conversation (that your manner, way, means, τρόπος) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

It isn't labor that puts bread on the table and clothes on the children's backs. We can work ourselves to death and remain poor. This is all in the Lord's hands. Most of the Lord's people are not of great means. They are everyday people just trying to pay the bills and make it from paycheck to paycheck. And that is how it will be unless He wills otherwise. Will we trust the Lord? Will we sow in our workplace a witness of Christ and wait upon Him to provide for the things that we need? Will we live godly lives? Will we be the salt of the earth, that preserving factor in our litt corner of the world? He will reward us, especially so when He comes against from glory. Count your masters worthy of all honor, even if it doesn't seem to make any difference in the work conditions. It is the right thing for the children of God to do.

ὄντες δὲ διατροφᾶς καὶ σκεπάσματα τούτοις ἀρκεσθῶμεθα