

Godliness with Contentment

1 Tim 6:6 — Godliness (doing what He wants you to do) with contentment is great gain. To stain one's garment is to not be counted as one who serves by the strength that He supplies (1 Pet 4:10-11), which is to not be counted as one who has godly contentment (1 Tim 6:6), which is to not have the great gain of the worthiness to rule with Messiah in the coming age (Rev 3:4; 1 Tim 6:6,8; 2 Pet 1:7; Phil 4:11; Heb 13:5; 3 Jn 1:10).

1 Tim 6:6-8 — Great gain:

Great (#3173) — exceeding all other things; large, mighty, soaring above all.

Gain (#4200) — furnishing procurement, as of the highest of all honor (Jn 12:26).

1 Tim 6:6 — The way to exceed all else so as to gain all God intends for His servants to attain to. 1 Tim 6:5 — Self-serving gain, as in verse 9, is contrasted with contentment — satisfaction gained by being pleasing to our Master (1 Jn 3:22), thus having sufficiency in all things. Working in the kitchen, knowing that you are serving your brothers and sisters in love with contentment, serving your Master (Jn 12:26; 1 Jn 3:14,16,23,24), gaining competence to rule the universe, galaxies, but in the next age, the cities (Lk 19:17-19), as your ability allows (Mt 25:14-15,23,24-30). Lk 19:27 — But who then are His enemies, who inherit the second death? (Rev 2:11; 3:5; Jms 1:21; 5:19-20).

Jms 1:12 — The crown of life in the kingdom awaits those who pass the test (Pr 2:12-22). But for others, it is as Lam 5:16 — “The diadem has fallen from our head,” or as Shakespeare put it, “A clout upon that head where late the diadem stood.”

In Lam 5:16, crown (#5850) is used metaphorically to show honor and authority. Ex 39:28 — Turban, diadem, mitre (#4701) of fine linen, actually worn by priests, not figuratively or metaphorically, but they did not wear crowns before they were

thoroughly tested by their entire life. The diadem was worn in assumption of royal dignity, in anticipation of being crowned.

Figurative — represented by a figure; metaphorical; figure of speech.

Assumption — the act of laying claim to or taking possession of something (as the assumption in good conscience that Paul assumed in honesty, 2 Cor 5:8); taken as one's own, as one's assurance of his worthiness of Rev 3:4 after judgment (2 Cor 5:10; Rev 2:11; 3:5).

The diadem (#1238g) is worn in assumption of Rev 3:21 — a white linen band encircling the brow to indicate the assumption of royal dignity — the crown of victors (Rev 3:10-11; 6:2; 9:7; 12:1; 14:14; 19:12; 1 Cor 9:25; Phil 4:1; 1 Ths 2:19; 2 Tim 4:8; Jms 1:12; 1 Pet 5:4). Satan also assumes his victory and crown, as he wears the diadem (Rev 12:3; 13:1).

Godliness (#2150) is derived from *eu* (#2095), meaning “well done, commendable,” and *sebomai* (#4576), meaning “worship, devotion.” So the prime example of godliness is the servant to whom our Master said, “Well done, my good and faithful servant.” (Mt 25:23)

Godliness is serving our Master who is most like God in His humanity, who did what He wanted Him to do. Godliness is going where He wants you to go, saying what He wants you to say, doing what He wants you to do, and being what He wants you to be.

#2095 — *Eu* — well, good, well done

#2127 — *Eulogeo* — to bless, praise, invoke blessings upon, as in Mt 25:21,23.

But the man in verse 24 was not a “godly” servant, but as verse 26 describes. This man was not *eulogized* before the king as blessed and praised for his godly service to him, just as Jn 12:26 — honored, held in high esteem by the Father.

The “great gain” in 1 Tim 6:6 is to be spoken well of as one whose glory (Jn 17:22) was put into action, not just what he spoke or said, but how he spoke or said it,

and not just what he had done, but how he did it, as much like our Master as he could be (Jn 12:49, NIV).

Mt 25:21,23 — Since the servant did well (#2095), speaking and acting in a way befitting of his master, then the master *eulogized* his servant who did well — “well done, well done!” — not just *what* he did, but with a good or godly attitude (Phil 2:5, NAS, NIV). When we bless (*eulogize*) our Master, we speak well of Him, we laud or praise Him because He deserves it (Lk 1:64; 2:28; 24:53).

The word *eucharist* (#2168, also from #2095) is to give thanks, as in Rom 16:4 (to a brother for his service), or in Rom 14:6 (to God). Heb 13:15 — Giving thanks as a sacrifice of praise, as one who has true religion, having control of his tongue so as to speak well (Jms 1:26-27). The *minchah* (1 Tim 2:1, “thanksgivings” = *eucharistia*, #2169) is when we publicly give our *eulogy*, and also at the breaking of bread (1 Cor 10:16, “blessing” = *eulogia*, #2129).

#2095 — *Eu* — well, good, well done (Mt 25:21,23; Lk 19:17; Eph 6:3)

#2100 — *Euairesteo* — to be well pleasing (Heb 13:16, pleasing sacrifices)

#2102 — *Euairestos* — acceptable (Heb 12:28, acceptable service)

#2106 — *Eudokeo* — to be well pleased (Lk 3:22; 12:32)

#2107 — *Eudokia* — good pleasure (Phil 2:13)

#2127 — *Eulogeo* — to bless, praise, invoke blessings upon (Eph 1:3; 1 Pet 3:9)

#2130 — *Eumetadotos* — ready or free to impart, distribute (1 Tim 6:18)

#2140 — *Eupoia* — adoring good, beneficence (Heb 13:16)

#2144 — *Euprosdektos* — well received, acceptable (1 Pet 2:5)

#2150 — *Eusebeia* — reverence, respect, godliness (1 Tim 2:2; 3:16; 4:8; 6:6)

#2168 — *Eucharisteo* — to give thanks, be thankful (Mt 26:27; Lk 22:17)¹

¹ From which Catholics derive *Eucharist* to describe their “communion” service, as if it were communion with God.

1 Tim 6:6 — All the above is part of the “great gain” that comes from “godliness with contentment,” with competence and satisfaction, just as God was satisfied after He made man, His highest creation. He rested, as when we do anything our Father wants us to do, and when we do it the way He wanted us to do it, with an attitude like His, as His Son Yahshua did and then “sat down beside His Father in heaven” (Phil 2:5-11). He was *eulogized*, exalted, as are all who humble themselves (1 Pet 5:6). Phil 2:14 is godliness with contentment, resulting in verses 15-16, in contrast to verse 21.

Godliness is as Acts 26:7, since serving and worshipping is the same, serving in the contentment of doing what He wants you to do (Jn 12:26), as He has directed you today by your leaders (Heb 13:17), since they (not you) will *not* be eulogized on the Day of Judgment with “Well done, my good and faithful servant” if they do not adjust you down to the gifts and the faith you have been given to do the works prepared for you to do (Eph 2:10; 4:11-16).

But this takes time, especially for youth (1 Pet 5:5-7) and new disciples who have recently been saved from the world, who are content to do just about anything until they are adjusted to do what they were saved to do (Eph 2:10) by Eph 4:11-12, so that verse 13 can be done, and they no longer be as verse 14, but as verse 15. So then, verse 16 is the final outcome, and this takes a Body, a corporeal and not ethereal community.

So Eph 4:11-12 is not there for nothing — pay attention, elders! (apostles, prophets, evangelists, shepherds, and teachers). Heb 13:17 — They must give an account, and they, the leaders, must lead with contentment, with godliness, which is great gain — or great discipline for them if they don’t, and unprofitable for the flock they shepherd.

Woe to the worthless shepherds! Leaders must be competent² to provide the flock with all that they need spiritually and physically to be able to serve their Master where

² Competent — having the necessary ability or knowledge to do something successfully.

He is (Jn 12:26). It's not automatic, as Heb 13:17 says. Obey your leaders, for they are responsible, and have watch for your souls. They watch over your souls — your intellect, your emotions, your will, just as parents (Pr 29:17; 23:13-14). The leaders, just as parents, can only rest now and in the age to come if they are diligent to lead.

Pr 29:17 — To bring delight and rest to your soul. “Well done, my good and faithful servant” (Rev 17:14; Mt 25:21-23).

Gal 6:12 — Those who try to make a “fair show in the flesh” will end up not hearing the words we all want to hear in Mt 25:21, but rather Mt 7:21-23, maybe, or Lk 13:24-28 (Dan 12:2,10; Mt 24:40-41). They will “suffer loss” (1 Cor 3:15).

But Eph 3:8-12 is the incalculable, great gain of the gospel, by which we can attain to all that the Creator had in His mind for mankind.