

1. Last week I taught a Lord's Table Special from 1Ti 6:1 where we reviewed slavery in antiquity and slavery in the New Testament. We are now ready to continue the analysis of the verse by exegeting the phrase ὑπο ζυγος translated in the KJV "under the yoke."

2. Before beginning that study I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

3. So far we have exegeted that portion of the verse which in the KJV has been translated "Let as many servants as are ..." noting it might better be rendered "**All who are slaves and thus ...**"

4. The entire verse has been translated in the KJV:

1Ti 6:1 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.

5. Now for the exegesis of the phrase "and his doctrine."

6. I want to review some of that learned and then begin new material below.

6.1 Paul in his discourse in the Book of Philemon did not ask his friend Philemon to free the runaway slave, but commended Onesimus to him as a beloved brother. Paul did imply, however, that he hoped Philemon would free Onesimus and treat him as a brother in Christ; rather than a slave.

6.2 Do not be confused by our 21st century culture. The slaves of the Roman Empire were not, in the main Africans but rather they were conquered provincials. Many of the descendant provincials, suffered in a state of slavery for more than 700 years. One born into slavery generally remained a slave.

7. Now for the phrase "under the yoke."

UNDER THE YOKE ὑπο ζυγος

1. **Hupo Zugos** is better translated "under the yoke of slavery ..."

2. **Hupo** is a preposition followed by the noun **Zugos** declined as an accusative singular.

3. **Zugos** appears six times in the New Testament where in the KJV it is always translated "yoke" except in Rev 6:15 where it is translated "pair of balances." I want to review several points from a categorical analysis of the Greek noun **Zugos**.

3.1 The word yoke is used in a literal sense to speak of animals teamed by a yoke to perform work but more often in Scripture we find a figurative use to communicate servitude or a relationship.

3.2 For the Church Age believer the yoke of our Lord illustrates coordinated service as we together perform God's will until He returns. *Salty* believers working together can do wonders in the kingdom.

3.3 The Lord taught Israel that His yoke was easy compared with the Mosaic law but if oxen could talk their days were often boring and tiresome and except for the occasional breaks for food and water were nothing to write home about.

3.4 Like the oxen of antiquity we too will find valley and mountain top experiences while serving under the Lord's yoke. Several analogies will be developed in this doctrine.

4. The word **Zugos** is used to mean a coupling, i.e., servitude (a law or obligation); it is also used literally for the beam of the balance as connecting the scales of justice.

Mat 11:30 For my **yoke** is easy, and my burden is light.

Act 15:10 Now therefore why tempt ye God, to put a **yoke** upon the neck of the disciples, which neither our fathers nor we were able to bear?

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the **yoke** of bondage.

1Ti 6:1 Let as many servants as are under the **yoke** count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

Rev 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of **balances** in his hand.

5. Now for the phrase "count their own masters."

COUNT THEIR OWN MASTERS ηγεομαι ο ιδιος δεσποτησ

1. **Hegeomai Ho Idios Despotes** is better translated "each must count his own master ..."

2. **Hegeomai** is a verb parsed as a third person plural, present active imperative followed by the article **Ho** declined as an accusative plural and used as a genitive of possession and the adjective **Idios**. Next follows the noun **Despotes** declined as an accusative plural.

3. **Hegeomai** appears more than 25 times in the New Testament where it is variously translated “to esteem, to count, that count, which have the rule over” or “esteeming.” Let me give you several uses found elsewhere in Scripture.

1Th 5:13 And **to esteem** them very highly in love for their work's sake. And be at peace among yourselves.

2Th 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

2Th 3:15 Yet **count** him not as an enemy, but admonish him as a brother.

Heb 11:25 Moses chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time.

Heb 11:26 **Esteeming** disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

Heb 13:7 Remember your leaders **who have the rule over you**, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.

Heb 13:17 Obey them **that have the rule over you**, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

4. **Idios** appears more than 140 times in Scripture where it is translated “his own, his, their own” or “your own.” Examples:

Jam 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Jam 1:14 But every man is tempted, when he is drawn away of **his own** lust, and enticed.

Jam 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

1Th 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of **your own** countrymen, even as they have of the Jews:

1Th 2:15 Who both killed the Lord Jesus, and **their own** prophets, and have persecuted us; and they please not God, and are contrary to all men:

2Pe 2:16 But was rebuked for **his** iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with **his own** blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

Heb 13:14 For here have we no continuing city, but we seek one to come.

Jude 1:6 And the angels which kept not their first estate, but left **their own** habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to **his own** purpose and grace, which was given us in Christ Jesus before the world began,

2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

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