

1 Timothy Chapter 3

1. This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.

A. This is a faithful saying:

1. **faithful**- Gr. **pistos**- *trusty, faithful, credible, sure, certain, indubitable*

2. **saying**- Gr. **logos**- *word*

B. If a man desires the position of a bishop,

1. **man**- Gr. **ei tis**- *if any*

a. This is not just relegated to a man. A man or woman can be an overseer over a department in the church. Often women are overseers in the children, youth, music, and administration departments.

2. **desires**- Gr. **oregomai**- *to stretch one's self out in order to touch or to grasp something, to reach after or desire something to desire earnestly, long after.*

a. It is not wrong to desire to be in leadership. It is wrong however to manipulate or try to climb into leadership yourself. It is God that promotes. You must be proven first and serve in the office of deacon before you can be trusted to be over people. [1 Tim. 3:10, 13](#) You must have proven maturity and character.

3. **position of bishop**- Gr. **episkope**- *inspection, oversight, visitation*

a. A bishop is an overseer. Part of the role of an overseer is to visit and inspect. A good leader does not stay locked up in their office. They often venture out and visit people and look around and listens.

b. Elders and bishops are used interchangeably in the NT. [Acts 20:17, 28](#), [Titus 1:5, 7](#); [1 Pet. 1:1-2](#) All bishops [overseers] are elders [mature ones] but not all elders are bishops [overseers]. An overseer is someone that oversees an area in the church- it may be the ushers, children's, youth, outreach, etc. We would call these department heads today. There is a plurality of bishops [department heads] in the church. [Phil. 1:1](#) However, there is only one top leader in the church and that is the Senior Pastor. Under the Senior Pastor are bishops [overseers, department heads, elders] and deacons [those that take care of the common ministry tasks in the church]. The Pastor is the chief bishop [overseer],

chief elder [mature one], and chief deacon [servant].

C. he desires a good work

1. **desires-** Gr. **epithumeo-** *to have a desire for, long for, to desire*

- a. This is the second time **desire** is mentioned. It is for emphasis. This is an important ingredient that needs to be in a church leader. One thing a pastor needs to look for in a department head [bishop] is a strong passion and desire for the area you are thinking about putting them in. A luke-warm overseer lacking passion for their work and area will be a problem in your church. They should not be there just to collect a paycheck or for notoriety.
- b. When interviewing a potential leader, I will ask them to rate from 1-10 how excited they are about the area they are interviewing for. If I don't get an enthusiastic 10 then it is reason for questioning if that is the right person. I don't just look for their qualifications for the job, but also their passion for the job.

2. **good-** Gr. **kalos-** *good, excellent in its nature and characteristics, and therefore well adapted to its ends; honorable, conferring honor*

- a. Overseeing people and helping them be successful in the ministry God has called them to is a good work. This is the work of an bishop [overseer] It is challenging work for sure, but is also a good work.

3. **work-**Gr. **ergon**

- a. I learned a long time ago that ministry is spelled **W-O-R-K!** Lazy people make terrible overseers. You can have a gifted person but if they don't like to work then don't put them on your leadership team!

2. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

A. A bishop then must be blameless,

1. **bishop-** Gr. **episkopos-** *overseer*

2. **blameless-** Gr. **anepileptos-** *not apprehended, that cannot be laid hold of*

- a. This does not mean that you have never messed up! We all have messed up and have done things we are not proud of. This word here means that we are not to have anything present in our life

that can be laid hold of that we are presently connected to. We all have a past but a past should be in our past. A mature leader should cast off the sins of the past and presently be walking in the truth and freedom. This does not mean we are perfect, but that there is nothing presently in our life that can be laid hold of that we would be discredited by it and hurt others in consequence.

B. the husband of one wife,

1. husband- Gr. **aner**

a. Again, there are two different words for man and husband. Man is **anthropos** and husband is **aner**. However, there is only one word for woman and wife, which is **gune**. You must see by context which is being referred to.

2. one wife- Gr. **mia gune-** *woman or wife*

a. This is not an injunction against someone that has been divorced. This is speaking of polygamy [having multiple wives at the same time]. In the days of Paul polygamy was practiced among the Gentiles. Leaders in the church should only have one wife.

b. It is important to take scripture in context. Part of this is knowing the setting, culture, and practices at the time of the writing.

C. temperate- Gr. **nephaleos-** *abstaining from wine, either entirely or at least from its immoderate use*

1. This should be translated sober.

D. sober-minded- Gr. **sophron-** *of a sound mind, sane, in one's senses, curbing one's desires and impulses, self-controlled, temperate*

E. of good behavior,

1. **good behavior-** Gr. **kosmios-** *decorous, respectable, well-ordered*

F. hospitable- Gr. **philoxenos-** *lover of strangers*

a. A bishop oversees people. Therefore, an overseer needs to be fond of people. Someone that does not like people should not be put in leadership over people!

G. able to teach

1. **able to teach-** Gr. **didaktikos-** *instructive*

a. An overseer needs to be instructive. They oversee people and people need instruction and training. This is not just bible teaching, but instruction in the disciplines of the department such as children and youth ministry.

3. **not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;**

A. **not given to wine,**

1. **given to wine-** Gr. **paroinos-** *one who sits by the wine*

- a. This can be applied to any other addictive habits, not just drinking. A leader of people in the church should not be addicted to substances.
- b. There is no command in the NT against drinking alcohol but there is against drunkenness. However, last time I checked, you can't get drunk if you don't drink intoxicating beverages! It is just the best policy for a church leader to stay away from intoxicating beverages.
- c. Drinking intoxicating drink will often lead to the other practices listed after it in this verse!

B. **not violent,**

1. **violent-** Gr. **plektes-** *to strike another*

- a. It should not have to be mentioned that a church leader should not resort to physical violence to get their way but it needs to be said. Many an elder and deacon meeting as ended in a fist fight. This word can also be applied to not verbally striking others- i.e. giving someone a good tongue lashing!
- b. A church leader needs to have a control on their temper. A key to this is being a good and intentional listener and asker of questions. [James 1:19](#)

C. **not greedy for money,**

1. **greedy for money-** Gr. **aischrokerdes-** *greedy for shameful gain*

- a. This is running shady business deals in the church. A leader should not run business deals with those he is leading. This is a major conflict of interest. Many pastors in the desire for more money involve church members in their multi-level marketing schemes.
Don't do this!!!!!!!!!!

D. **but gentle,**

1. **gentle-** Gr. **epieikes-** *appropriate, equitable, fair, mild, gentle, suitable*

- a. It is amazing how many inappropriate things are done by ministry leaders. Leaders need to know what is appropriate, equitable, fair, and suitable. This is by the Word and Spirit.

E. **not quarrelsome,**

1. **quarrelsome**- Gr. **amachos**- *not a fighter*

- a. Many ministers will get into a fight over the Word in a heartbeat if they are challenged. This ought not be.
- b. This is true of physical and verbal fights.

F. **not covetous,**

1. **covetous**- Gr. **philarguros**- *to be fond of silver*

- a. Gold and silver were the main money currencies of the day.
- b. Immorality, abuse of power, and lust for money get more ministers off track than any other things. One minister put it- the Gold, the Glory, and the Gals/Guys.
- c. Using the ministry to extort money from the people of God is prostituting God's bride. Ministers are to feed the flock, not fleece the flock.
- d. Don't use the ministry to get money from people for your personal use. This is called filthy lucre! [Tit 1:7](#), [Tit 1:11](#); [1Pe 5:2](#)

4. **one who rules his own house well, having *his* children in submission with all reverence**

A. **one who rules his own house well,**

1. **rules**- Gr. **proistemi**- *to stand in front, to lead in front*

- a. The word "rules" would seem to imply that the man of the house sits in his lazy boy throne shouting out orders for all to follow. **NO!!!** This word means to stand in front of and lead by example! Ruling your house in the kingdom of God is done by servant leadership and setting an example out front.

2. **own house**- Gr. **idios oikos**

- a. A leader in the church has no business trying to run things in the personal lives of those in the church. You are not to be lords over God's heritage. [1 Pet. 5:3](#) There was a movement some decades back called the Shepherdship Movement. Church leaders were dictating and ruling the everyday decisions of their church members. They told them who to marry, what car to buy, when they could go on vacation. This is just plain demonic! The Holy Spirit lives in each believer and will guide them in the everyday affairs of life. A ministry leader is there to teach and counsel the people with the Word of God and set an example. After the church members leave the church, then commit them to the God

and to the Word of His grace! You have enough trouble managing your own life and home!

3. well- Gr. **kalos**

- a. Leadership starts in the home. If you are not a good leader in your own home, please don't export it to the church!

B. having his children in submission with all reverence

1. children- Gr. **teknon**

- a. This is speaking of young children. Once children come into their later teens and when they leave the house they are responsible for their own decisions.

2. submission- Gr. **hupotage-** *to arrange in order under*

- a. Children are to be made to find their proper order and function there. They do not understand enough to do it themselves.
- b. Wives are told to submit **themselves**. A husband is never told in the Word of God to have his wife in submission.

3. reverence- Gr. **semnotes-** *reverence, respect, dignity*

- a. Children need to be taught and disciplined for this. A father is designed by God to impart reverence and respect for God. It starts by establishing reverence and respect of his position with his children. An earthly Father represents in the natural our Heavenly Father.

5. (for if a man does not know how to rule his own house, how will he take care of the church of God?);

A. for if a man does not know how to rule his own house,

1. man- Gr. **tis-** *any*

2. know- Gr. **eido-** *to know by perception*

- a. We must be taught how to lead by example in our homes. This does not come naturally and many did not have fathers that modeled this type of leadership in the home.

3. rule- Gr. **proistemi-** *to stand in front of, to lead from the front*

4. own house- Gr. **idios oikos**

B. how will he take care of the church of God

1. take care- Gr. **epimeleomai-** *take care of, have charge or management of*

- a. A leader is to take care of the people, not have the people take care of them!
- b. A senior pastor is not responsible to personally take care of

everyone, but they are called to make sure everyone is taken care of. This is done by delegation and equipping of the saints to do the work of the ministry.

2. **church**- Gr. **ekklesia**- *the called out ones*

3. **of God**

- a. The church belongs to God, not the Pastor! We often name a church by saying it is Pastor so and so's church. This is a misnomer! The church is Jesus' church. The sheep are Jesus' sheep. The Pastor should have a closed hand with only two people in it- Jesus and his wife. All others need to be held with an open hand. They are not the pastor's people! When a pastor has this understanding they will not be hurt or angry when they leave.

6. **not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.**

A. **not a novice,**

1. **novice**- Gr. **neophytos**- *newly planted*

- a. This can refer to both a newly planted Christian or a person coming from outside your church and is newly planted into your church.
- b. A new-born Christian is called a babe in Christ. [1 Cor. 3:1](#) A new-born Christian is not mature enough to lead others. That is like having a toddler leading a group of people. They will end up just making messes you have to clean up.
- c. A pastor must resist the urge of putting newly planted people from outside of their church immediately into leadership because they have needed giftings and experience doing things from their past. Being gifted is not synonymous with character. It takes time to get to know someone's character. Some people have selfish motives and want to promote themselves. They created problems where they were and now show up at your church boasting of gifts and experiences that you really need in your church. It is a temptation to place them into leadership right off the bat. Don't do this! You will get burnt.
- d. It is good to check up with where these people came from and with the leadership of the place they left. If a person gets upset that you are wanting to check on their past history in another church, then that is a major red flag. A potential leader needs to

be interviewed. Part of good interviewing policy is to check up on references.

- e. As a pastor, with newly planted people in my church, I will ask them to serve in a support ministry first to see their attitude and faithfulness. Once they pass that test they are ready to be promoted.

B. lest being puffed up with pride he fall into the same condemnation as the devil.

1. puffed up with pride- Gr. **tuphoo-** *to be enveloped by smoke that impairs vision*

- a. Pride will blind you to your own faults. Humility will cause you to have clear vision and hear from God. Many young people in the Lord are full of zeal and raw giftings, but they are self-confident and are walking around in a fog of pride wrapped around their head.
- b. A young Christian usually has a good amount of pride. Many are voracious for knowledge about God and the bible and all their new gained knowledge puffs them up. [1 Cor. 8:1](#) They think they can accomplish many things for God. They don't know their own weaknesses and inability to live holy apart from God's grace. They have not yet realized that they are a branch, Jesus is the vine, and apart from Him they can do nothing. [John 15:5](#) A young Christian has not yet learned to trust in and draw upon God's grace for all things. We must learn to do things God's way, in God's timing, for God's purposes, and in God's strength. This takes maturing to learn.
- c. A mature Christian knows their own failings and weaknesses well. These are able to treat others who fail with gentleness and wisdom, not in harshness and pride. [Gal. 6:1](#)
- d. Pride is at the root of all moral failure in church leaders. Public sin that is exposed in a leader does not start with that sin. It starts with pride which leads to lack of dependence upon God through prayer and time in the Word of God. This leads to failing and sin in the leader. Pride goes before a fall. [Prov. 16:18](#)

2. fall- Gr. **empipto-** *to fall into*

4. condemnation- Gr. **krima-** *judgment, unfavorable verdict*

- a. This does not mean they lose their salvation. It means that they

will have a fall that is visible for all to see. Lucifer rose up against God in pride and was cast down like lightening to the earth in front of all the angels. [Luke 10:18](#) A minister that falls into sin will cause many to stumble and be offended when it is exposed for all to see.

5. **devil**- Gr. **diabolos**- *one who throws accusation to cause division*
- a. The main character of Satan is one who creates division. He wants to divide people from God and people from people. He does this through accusations and lies.
 - b. When a leader falls into pride and public sin it will always lead to accusation and division in the church.

7. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

A. Moreover he must have a good testimony among those who are outside,

1. **must**- Gr. **dei**- *what is required, a necessity in the case of something*

2. **good**- Gr. **kalos**

3. **testimony**- Gr. **marturia**- *witness*

- a. If it was God's purpose just to save us then he would take us to heaven as soon as we receive Christ, but He does not do this, because he has left us here to be a witness to all the unbelievers around us so they can be saved as well.
- b. Our holy life does not impress or earn favor with God. Our holy life is to be a witness for others to see God in us and want to receive Jesus! If we have a poor witness in front of the world, then it puts stumbling blocks in the path of unbelievers to getting saved. Many unbelievers see Christians living no different than the world and they call church folk hypocrites. Many unbelievers hear self-righteous legalistic people preaching holiness and judging them, but then see them do the same things they are preaching against.
- c. A poor testimony before the world are things such as: not paying your bills, not keeping your word, being unjust in your business dealings, being late or not showing up, not working hard at work, and letting your yard be overgrown with weeds. It goes on and on...
- d. In the early church one of the qualifications for deacons was that they were of an honest report. [Acts 6:3](#)

e. Let it be said we have a good report of us. [Act 10:22](#), [Act 22:12](#);
[3Jo 1:12](#)

4. **outside-** Gr. **exothern**

a. These are unbelievers outside of the church.

B. **lest he fall into reproach and the snare of the devil**

1. **fall-** Gr. **empipto-** *to fall into*

2. **reproach-** Gr. **oneidismos-** *public disgrace*

3. **snare-** Gr. **pagis**

a. In the verse prior we see the condemnation of the devil. Here we see the snare of the devil. The condemnation of the devil is public disgrace and discredit inside the church, the snare of the devil is disgrace and discredit in the eyes of unbelievers outside the church. Both cause offense in people. It is worse to have unbelievers offended because it is a stumbling block to them receiving Christ and being saved.

b. We are to live not giving offense to the church or the world.

[1Co 10:32](#)

4. **devil-** Gr. **diabolos**

a. A bad witness before the world gives people reason to accuse God, the church, and His people. [2 Cor. 6:3](#), [Titus 2:8](#)

8. **Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,**

A. **Likewise deacons must be reverent,**

1. **deacons-** Gr. **diakonos-** *one who stirs up the dust in haste to serve*

a. These take care of the day to day menial and basic ministry functions in the church.

2. **reverent-** Gr. **semnos-** *venerable for character, honorable*

B. **not double-tongued,**

1. **double-tongued-** Gr. **dilogos**

a. This means to speak one thing to one person, and then something else to another. A deacon is a go-between the pastor, bishops and the people. Some deacons tell the pastor they are on board with a decision but then tell the people they are against it and would do something different if they were the leader. This sows discord and division. This is the work of the devil!

C. **not given to much wine,**

1. **given to wine-** Gr. **prosecho oinos-** *hold yourself to the wine, attached to the wine bottle*

2. **much-** Gr. **polus**

- a. Again, scripture does not forbid to drink alcohol. It is against drinking much of it, which causes drunkenness, this includes "getting a buzz". It is never a bad policy for church leaders to abstain from drinking intoxicating drinks completely.

D. **not greedy for money,**

1. **greedy for money-** Gr. **aischrokerdes-** *shameful or ill-gotten gain, filthy lucre*

- a. A deacon should not use his position to make business deals.
- b. I once was going into a church service and the usher [serving as a deacon] gave me his business card as I came through the door into the sanctuary. This was an abuse of his position as deacon. He was supposed to be there to serve, but instead he was trying to generate business for himself.

9. **holding the mystery of the faith with a pure conscience.**

A. **holding-** Gr. **echo-** to possess or have

1. This word also has the connotation of having in possession of something and utilizing it.

B. **mystery-** Gr. **musterion**

1. The mystery is the New Covenant truths that apply to the church age. The church age was a mystery in the OT. Paul was called to reveal the mystery which is the finished work of Christ for the church age.
2. A deacon should learn the foundational truths of the New Covenant, who they are in Christ, who Christ is in them, and how to walk in the Spirit.

C. **the faith**

1. The faith is the sum of what we believe as Christians.

D. **pure-** Gr. **katharos-** *cleansed, clean*

1. A cleansed conscience comes when you believe and accept that Jesus took your guilty verdict for all your sins and believe and accept your innocent verdict as a result of it. A cleansed conscience is one that has accepted the total forgiveness of all sins through Christ and are assured of acquittal and righteousness through Christ.
2. A clean conscience can only come when you move from a law mindset to a grace mindset.

E. **conscience-** Gr. **suneidesis-** *to know together*

1. The conscience is a by-product of the tree of the knowledge of good and evil. We will have a conscience until we pass from this life. We need to keep a clean and clear conscience because if we do not we will not have the confidence to receive grace. If our heart condemns us not, then we will have confidence towards God. [1 John 3:21](#)

10. **But let these also first be tested; then let them serve as deacons, being *found* blameless.**

A. **But let these also first be tested,**

1. **tested-** Gr. **dokimazo-** *to test to approve*

- a. Salvation is a gift, but leadership in the church must be qualified for.
- b. There are two Greek words for test. The first word is the word used for the devil tests. [Matt. 4:1](#) It is the word **peirazo-** this means *to test to find a breaking point or failure*. The second word is used of God testing us. [1 Thess. 2:4](#) It is the word **dokimazo-** *to test in order to approve of, promote, and use in a greater way*.
- c. We should not test potential leaders to find the dirt on them or where they are weak. We test them in order to approve them and promote them. We are looking for the good in them, not the bad.
- d. **These should be tested first.** This means that they should be observed for some time and perhaps even given some minor responsibilities in the local church- such as setting up before service or clean up after service. If they are "too good" for these duties, they are not "good enough" for the deacon position. As they prove themselves to be trustworthy and faithful, then they can be advanced to greater responsibilities of a deacon-official ministry team member.

B. **then let them serve as deacons,**

1. **serve as deacons-** Gr. **diakoneo-** *to serve as a deacon*

C. **being found blameless**

1. **found blameless-** Gr. **anegkletos-** *that cannot be called into to account, unproveable, unaccused, blameless*

- a. This does not mean they are perfect. There are no perfect people. If we had to be perfect to serve in the ministry, then Jesus would be the only one qualified to serve in the church! This means that

there is no current accusation that is being made or can be made that would discredit them before the congregation.

- b. All believers are blameless in the eyes of God through the finished work of Christ. However, this verse is referring to being without accusation in the eyes of man. In salvation we are blameless in Christ. In leadership we are to be blameless before the people we serve.

11. Likewise, *their wives must be* reverent, not slanderers, temperate, faithful in all things.

A. Likewise,

B. their wives must be reverent,

1. wives- Gr. *gune*- woman or wife

- a. Again, there is only one Greek word for wife and woman. It is the word **gune**. You must look at context to see which is being referred to her. In the last chapter, clearly it was speaking of wives since Adam and Eve were used in example. Here however, I believe it is referring to deacon women and not wives. I think the translators did not want to admit that women could be deacons, so they translated *gune* as wives. Women can operate as deacons! Phoebe was a deaconess. She was called a servant [**diakonos-deacon**] of the church. [Rom. 16:1](#)
- b. Notice the word *their* is in italics. That means it is not in the original manuscript. I believe this verse is speaking of women deacons- deaconesses and not the wives of the deacons. I like the Weymouth translation of this verse: ***Deaconesses, in the same way, must be sober-minded women, not slanderers, but in every way temperate and trustworthy.*** (WNT)
- c. I don't believe this verse is speaking of deacon's wives because the wives of deacons are not the one's serving in the church, their husbands are. This goes more with women servants in the church.

2. reverent- Gr. *semnos*- dignified, honorable, respectable

C. not slanderers

1. slanderers- Gr. *diabolos*- devils, accusers that cause division

- a. The fairer sex must especially guard against the sin of gossip and resulting slander.
- b. When we gossip and slander others we are actually doing the work

of the devil! The devil loves the water-cooler, the break-room, and the back hallway. He loves gossip, accusation, and slander.

D. **temperate**- Gr. **nephaleos**- *to abstain from wine- sober*

E. **faithful in all things**

1. **faithful**- Gr. **pistos**

a. This is the major qualification of servants and leaders- faithfulness. You can promote faithfulness.

2. **all things**

a. It is possible to be faithful in some things and be unfaithful in other things. We should shoot to be faithful in all things.

12. **Let deacons be the husbands of one wife, ruling *their* children and their own houses well.**

A. **Let deacons be the husbands of one wife,**

1. **deacons**- Gr. **diakonos**- *one who stirs up the dust in haste to serve*

a. Please notice the same qualifications about the home life is given for bishops and deacons. If your home life is not right, then you should not be a leader in the church. Make sure your leadership is worthy of export from your own home first!

2. **husbands**- Gr. **aner**

3. **one wife**- Gr. **mia gune**

a. Again, this does not mean he has not ever been divorced. It means he is not a polygamist [*having more than one wife at a time*] which was common in the heathen world at the time.

b. If divorce rules you out of the ministry then God Himself is ruled out.

He is a divorcee! [Jer. 3:8](#)

B. **ruling their children and their own houses well**

1. **ruling**- Gr. **proistemi**- *to stand out front of, lead from the front*

2. **children**- Gr. **teknon**

a. This speaks of young children, not grown or late teenage.

3. **own houses**- Gr. **idios oikos**

a. Again a man has authority over his own house, not anyone else's.

b. Often a man who checks out and refuses to take the leadership role out front of the family by example, will have that vacuum filled by the kids and/or the wife. A house run by the kids is a zoo, not a home!

4. **well**- Gr. **kalos**- *honorably, in honor, rightly, so that there shall be no*

room for blame, well, truly

13. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

A. served well as deacons- Gr. **diakoneo-** *to serve as a deacon*

1. I simply love this verse! This verse tells us that our faithfulness in the hidden things will bring us promotion before all.

B. obtain for themselves- Gr. **peripoieomai-** *to make for oneself, acquire, purchase, to buy*

1. You acquire promotion for yourself by serving faithfully. I started out in 1st, 2nd, & 3rd John ministry in the church. I cleaned the first John, then cleaned the second John, and then I cleaned the third John! I did this day after day. After that I got a Revelation of servanthood! If you can't clean the church, you are not ready to pastor the church.

C. good standing- Gr. **bathmos-** *a podium, a step up*

1. In the Greek market place, called the **agora**, there was a podium which business people would purchase to advertise their products. This podium was called the **bathmos**. Although this was used for marketing products, it was a custom from time to time that when a faithful and notable public servant was to be praised, the community would purchase time for them on the podium, the **bathmos**, so they could be seen and for them to encourage the people.
2. When someone serves with their actions well, they earn the right to be promoted and acquire for themselves a platform to speak and minister to others with their words.

D. great boldness- Gr. **polus parrhesia-** *much freedom to speak, boldness*

1. Those that are promoted to preach and teach in the church should start out quietly serving in some area of the church first. Once you have shown by your actions that you have something to say, you will be promoted and have much freedom to speak the Word of God to others.

E. in the faith

1. This is a term for the Christian faith practiced in the church.

14. These things I write to you, though I hope to come to you shortly;

A. These things I write to you,

1. **write-** Gr. **grapho**

B. though I hope to come to you shortly

1. **hope**- Gr. **elpis**- *confident expectation*

2. **come**- Gr. **erchomai**

3. **shortly**-Gr. **tachion**- *speedily*

- a. These words must have caused Timothy's heart to jump in excitement. He greatly loved his spiritual father and mentor.

15. **but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.**

A. **but if I am delayed,**

1. **delayed**- Gr. **braduno**- *to be slowed*

B. **I write so that you may know how you ought to conduct yourself in the house of God,**

1. **write**- Gr. **grapho**

2. **know**- Gr. **eido**- *to know by perception*

3. **ought**- Gr. **dei**- *necessity by the nature of the case*

- a. There is a standard of conduct that is necessary for us as the family of God to cohabitate peacefully and effectively. This is the same for the family of God.

4. **conduct**- Gr. **anastrepho**

5. **house**- Gr. **oikos**

- a. We should have a standard of conduct in our family in our home. We should also have a standard of conduct when we meet in the house of God.

C. **which is the church of the living God,**

1. **church**- Gr. **ekklesia**- *called out ones*

2. **living God**- Gr. **zao theos**

D. **the pillar and ground of the truth**

1. **pillar**- Gr. **stulos**- *a column, a stay, prop, support, used of persons of authority, influence*

2. **ground**- Gr. **hedraioma**- *a basis, foundation*

3. **truth**- Gr. **aletheia**

- a. The pillar and ground of the truth is not our government. It is not Hollywood. It is the church. The condition of our nation is not due to our government or Hollywood. The state of our nation is due to the church not being the pillar and ground for the truth like it should be. Our present state of government and Hollywood is due

to the vacuum caused by the church not being the pillar and ground for the truth as it should have been.

- b. The church can rise and be the pillar and ground of the truth as it should. It begins with us as individuals believing and living in the truth.
- c. If we do not go to church we lose the effect of the pillar and foundation for truth in our life!

16. And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

A. And without controversy great is the mystery of godliness:

1. controversy- Gr. **homologoumenos-** *confessedly, by common consent,*

- a. The tenets of this verse are to be commonly consented upon by all Christians. These are cardinal truths that we do not bend on or compromise on.

2. great- Gr. **megas**

- a. These are the mega truths that comprise the mystery- the truths of the finished work of Christ that are given to the church.

3. mystery- Gr. **mysterion**

- a. The mystery comprises all New Covenant teaching given to the church and is particular to it.

4. godliness- Gr. **eusebeia-** *to reverence well*

B. God was manifested in the flesh,

1. manifested- Gr. **phaneroo**

2. flesh- Gr. **sarx**

- a. This speaks of Jesus' earthly physical body.

C. justified in the Spirit,

1. justified- Gr. **dikaioo-** *to make one as they ought to be, to acquit of all guilt, to declare innocent*

2. Spirit- Gr. **pneuma**

- a. This word can mean God's Holy Spirit or the human spirit. Here it refers to Jesus' human spirit. The Word, the second member of the Godhead, joined to complete humanity. Jesus in his humanity had a human spirit, soul, and body. Jesus died in his body and in his human spirit, just like Adam and we did. God cannot die, but Jesus died in his human spirit before he died physically. That is

why on the cross he cried out, "My God, My God, why have you forsaken me!" At that moment he was cut off God spiritually.

- b. Isaiah prophesied that Jesus would die for us. It is mentioned, "**in His deaths** [plural]" Hebrew text [Is. 53:9](#) This speaks of his spiritual and physical deaths for us.

D. seen by angels

1. **seen**- Gr. **optanomai**- *to allow one's self to be seen, to appear*

- a. To see with the physical eyes. We get our English word optics from this.
- b. Jesus allowed Himself to be seen in His resurrection body. This happened over a space of 40 days. Upwards to 500 at one time saw Him in His resurrection body! [1 Cor. 15:6](#)

2. **angels**- Gr. **aggelos**- *messengers*

- a. The first to see the resurrected Christ were angels. Two angels were in the tomb when those came early Sunday morning to see his tomb. One sat at where His head was and one where his feet were. This typifies the Ark of the Covenant and the two angels overlooking at each end with over-arching wings!

E. preached among the Gentiles

1. **preached**- Gr. **kerusso**- *to herald a message*

2. **among the Gentiles**- Gr. **en ethne**- *in the nations*

- a. Evidently as soon as Jesus was raised from the dead, He commissioned his believers to go into all the world and preach the gospel. This started to happen even before the forty days were completed and Jesus finally ascended to the Father and was enthroned at His right hand.

F. believed upon in the world

1. **believed**- Gr. **pisteuo**

2. **world**- Gr. **kosmos**

G. received up in glory

1. **received**- Gr. **analambano**- *received up*

- a. As soon as He was received up into glory the Father and Jesus sent the Holy Spirit down to the earth.

2. **glory**- Gr. **doxa**

- a. This is where Jesus is now seated at the right hand of the Father.