

1st Timothy

Proper Conduct in the Church

- A Call to Prayer [2:1-8]
 - Most important of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all people,
 - Paul begins his discussion of matters of church conduct with the phrase “First of all”.
 - The word “First” can also mean “Of most importance” so we will translate this phrase “Most important of all”.
 - Paul emphasizes the importance of prayers...
 - entreaties – urgent requests to meet a need
 - prayers – general word for prayers to God
 - petitions – intercessory prayers
 - thanksgivings – prayers expressing gratitude
 - Paul urges (strongly) that these prayers be made on behalf of all men.
 - The phrase “all men” refers to all people.
 - This means we should be praying for unbelievers as well as believers.
 - for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.
 - The phrase “kings and all who are in authority” tells us that Paul is specifically asking for prayers on behalf of leaders in civil government.
 - The verses which follow indicate that one important aspect of these prayers should be for their salvation.
 - The purpose of these prayers is to allow believers to live a peaceful, quiet life in all godliness and dignity.
 - This was particularly important given Nero’s growing resentment toward Christians and the persecution which resulted.
 - Paul believed that the salvation of these leaders (and people in general) would result in the return of a stable, non-interfering government.
 - Note: the purpose was to have a government that allowed free worship, not a perfect government.
 - This is good and acceptable in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.
 - The word “acceptable” is ἀπόδεκτος (apodektos) which means “acceptable” or “pleasing”.
 - This word indicates that God is pleased with these prayers and that they are met with His approval.
 - Just as in 1 Tim 1:1, Paul uses the phrase “God our Savior” highlighting this aspect of His character.
 - This, along with the phrase which follows, tells us that our prayers should include petitions for the salvation of our civic leaders.

- The phrase “all men” refers to all people, so we will translate this that way.
- It is God’s desire that all people would be saved which, along with verse 6, tells us that God made provision for everyone’s salvation at the Cross.
- Our salvation is only the beginning of the life that God desires for us.
- He also desires that those who are saved would come to the knowledge of the truth which is contained in His word.
- For there is one God, *and* one mediator also between God and humanity, Christ Jesus, being human Himself,
 - Paul continues his train of thought by citing a confession which was familiar during the 1st century.
 - It begins with the very important statement that there is one God – there are not many gods to choose from – so mankind’s focus should be on reconciliation with the one true God.
 - It continues with the similarly important statement that there is but one mediator between God and humanity.
 - The word “men” here refers to people in general, so we will translate this “humanity”.
 - The one and only mediator between God and humanity is identified as Christ Jesus.
 - This phrase is literally “a human, Christ Jesus”.
 - We will use the verbose translation “Christ Jesus, being human Himself”.
- who gave Himself as a ransom for all people, the testimony for the proper times.
 - The word “ransom” describes the price paid to be released from prison.
 - Jesus the mediator offered up His own life as the price required to release all of us from prison.
 - In the context, the phrase “for all” means “for all people”, clarifying Matt 20:28 and Mark 10:45.
 - The phrase “the testimony *given* at the proper time” is literally “the testimony for the proper times”.
 - The question is, what are the times in view.
 - Some commentaries take this as the time when Jesus offered up His life on the Cross.
 - Others take this to be the times since the Cross when His sacrifice has served as a testimony (witness) to every generation.
 - Since the context involves the ransom Jesus paid for us all, the proper times being referred to here are all the moments when someone trusts in Christ.
 - The “testimony” refers to the gospel message becoming personally effective whenever an individual’s ransom payment is accepted.
- For this testimony I was appointed a preacher and an apostle (I am telling the truth, I am not lying) and a teacher of the Gentiles in faith and truth.
 - “For this” refers back to the testimony (of the gospel message) mentioned in verse 6.
 - Paul had been appointed (placed into service) by God as a preacher (herald) and an apostle of the Church to proclaim the gospel.
 - In the middle of this verse, Paul adds the phrase “I am telling the truth, I am not lying”.

- This is similar to Rom 9:1, Gal 1:20, and 2 Cor 11:31 where Paul adds emphasis by using legal language as though he were taking an oath in a courtroom.
- Paul goes on to state that his divine appointment included being a teacher of the Gentiles.
- The phrase “in faith and truth” confirms that Paul was ministering in accordance with God’s desire for people to be saved and to come to know the truth.
- Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.
 - This time the phrase “the men” is ἀνδρός (andros) referring to males only, not all people.
 - The phrase “to pray, lifting up holy hands” indicates that Paul’s desire was for the men to engage in public, corporate prayer [see Psalm 63:1-5].
 - This phrase begins with “Therefore” indicating that this statement builds on the previous verses (1-7).
 - Paul is saying that public, corporate prayer by the men of the congregation should be both evangelistic in nature and edifying for the saints.
 - These prayers should also be unifying in nature, not contentious in any way.
 - Anger and argumentativeness have no place in a corporate prayer setting and do not contribute to the edification of the saints.
- Principles of 1st Timothy 2:1-8
 - As believers mature in the faith, they will develop a full and fervent prayer life [Acts 1:14; 2:42; Col 4:2].
 - Our prayers are effective when we pray while walking in righteousness, filled with the Holy Spirit [Eph 6:18; Prov 15:29; 1 Pet 3:12; Jas 5:16b].
 - These prayers should be offered on behalf of all people – believers and unbelievers alike.
 - These prayers should also be directed toward those who are our governmental leaders [Ezra 6:9-10].
 - Although we might wish for a perfect government, we should ask God to give us leadership that will allow us to live a godly life without the threat of persecution and worship Him with all dignity.
 - It is pleasing to God when we pray in this way.
 - These prayers should include asking that our civic leaders come to know Jesus Christ as their Savior.
 - Leaders who are true disciples of Christ will be very diligent to protect religious freedoms.
 - God desires that all people would be saved [2 Pet 3:9] and then grow in the faith by learning about Him through His word [1 Pet 2:1-3].
 - Our prayers for other people should reflect God’s desire [Rom 10:1; Phil 1:9-11; Col 1:9-12].
 - In God’s perfect plan for salvation, He supplied a unique Mediator as well as a singular means for mediation [John 14:6].

- The Mediator fulfilled the purpose of God by offering Himself as a ransom for everyone.
- For that offering to be in accordance with God's desire and eternal purpose, the ransom had to be made available for all people [1 John 2:1-2].
- While Christ provided the ransom for all people on the Cross, the ransom payment is accepted for each individual the moment he trusts in Jesus as his personal Savior.
- God puts men into service to proclaim the gospel message and edify believers, thus serving His eternal desire [Eph 4:11-16].
- Men in a local church can support God's will for evangelism and the edification of the saints by engaging in the holy, peaceful, and unifying endeavor of corporate prayer.

- Instructions for Women [2:9-15]
 - Likewise, *I want* women to adorn themselves with proper attire, with modesty and moderation, not with braided hair and gold or pearls or costly garments,
 - The word “adorn” means “put in order” or “decorate”.
 - Here it simply refers to anything that a woman might wear – clothing, jewelry, shoes, etc.
 - The word “proper” means “respectable” or “honorable”.
 - Here it describes that which is appropriate for the local assembly.
 - The word “clothing” is καταστολή (kataistolē) which means “attire” or “clothing”.
 - This word describes the inner character of the person as well as the outer garments being worn.
 - The phrase “modestly and discreetly” is literally “with modesty and moderation”.
 - Both terms have a sexual connotation indicating that sexually provocative attire is inappropriate in the local assembly.
 - Paul mentions four things to avoid...
 - braided hair
 - gold
 - pearls
 - costly garments
 - There is nothing wrong with these things in and of themselves.
 - However, these items were commonly worn by the prostitutes at pagan temples.
 - Paul was concerned about the inner character that might be reflected by the wearing of these items.
 - What might be deemed appropriate in a pagan culture is not appropriate for the setting of a local church assembly.
 - but rather by means of good works, as is fitting for women making a claim to godliness.
 - Paul instructs the women to “adorn themselves with proper attire” by means of good works.
 - Thus, he emphasizes the inner beauty of the women which will be on display as much or more than the outer accoutrements.
 - This time the word “proper” means “fitting” or “suitable”.
 - Paul is stating that, if they claim to be godly, women ought to display it through their faithful service as unto the Lord.
 - A woman must calmly learn through instruction with entire obedience.
 - Paul switches from discussing “women” to talking about what “a woman” should do.
 - There is no significance to this change here except that Paul is now focusing his instruction on the individual woman within the local church.
 - The word “quietly” is ἡσυχία (hēsuchia) which means “at rest” or “without disturbance”.
 - This word does not mean that a woman should never speak in church, but rather that she should be calm within her soul and not be the cause of disturbances within the local church.

- The phrase “receive instruction” means to “learn through instruction”.
- This word tells us that (a) the church should be providing instruction for the women of the church and (b) the women should heed that instruction.
- The word “submissiveness” is ὑποταγή (hupotagē) which means “subjection” or “subordination”.
- Here this word describes obedience to the instruction being given which requires humility under the authority of the word of God.
- But I do not allow a woman to teach or exercise authority over a man, but to remain calm.
 - Paul states what he does not allow to take place within the local church.
 - Some try to say this is just Paul’s personal opinion, but this is God-breathed and inspired Scripture wherein Paul is teaching about proper behavior in the local churches.
 - The word “teach” here refers specifically to the teaching of the word of God.
 - The phrase “exercise authority over” describes any exercise of authority within the context of a local church, including the teaching of God’s word.
 - The word “quiet” is the same word we saw back in verse 11.
 - Once again, this word means “calm” and given the context, includes the idea of being teachable.
- For it was Adam who was first formed, *and* then Eve.
 - Paul begins to establish his biblical reasons for women not exercising authority over men.
 - The chronological order is not Paul’s point here – he is referencing the fact that Eve was formed specifically for Adam to be a suitable helper for him [Gen 2:18].
 - Note that this proper order of things was established prior to the fall of man.
 - The word “created” actually means “formed” which properly describes Adam being formed from the dust of the earth [Gen 2:7] and Eve being formed from Adam’s rib [Gen 2:22].
- And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression.
 - Paul continues to explain his reasons for women not exercising authority over men.
 - Paul is not claiming that women should not be in authority because they are easily duped.
 - Paul is pointing out the first case when God’s proper order was reversed and the sin that resulted.
 - Eve was indeed deceived by the serpent and disobeyed God’s command regarding the Tree of the Knowledge of Good and Evil [Gen 3:1-6].
 - However, it was not until Adam (the head of the human race as well as Eve) took of the fruit and ate that the fall of man took place [Gen 3:6-7].

- But *women* will be delivered through the bearing of children if they continue in faith and love and sanctity with moderation.
 - More ink has been put on paper regarding this verse than any other verse in the entire Bible.
 - Needless to say, there has been much confusion as to what Paul is trying to say here.
 - Four main views exist...
 - Women will be kept safe (physically) during the process of giving birth.
 - Women will be preserved (from insignificance) by means of her proper role in the family.
 - Women will be saved by bring salvation to the world through the birth of the Savior.
 - Women will be kept safe from the corruption of society by being at home and raising children.
 - In order to understand what Paul is saying here, we need to examine this verse further.
 - The word “preserved” is σῶζω (sōzō) which means “save”, “deliver”, “preserve” or “rescue”.
 - Clearly, Paul is not talking about eternal salvation which comes by grace through faith in Jesus Christ.
 - Instead, Paul is talking about day-by-day salvation (deliverance) from sin which comes as we walk in the Light by means of the Holy Spirit [Gal 5:16].
 - Interestingly, σῶζω (sōzō) is in the singular whereas the verb “continue” is in the plural.
 - In this verse, Paul shifts from his discussion of “the woman” to women in general, so the NASB decision to add the word “women” is appropriate.
 - Paul specifically mentions “the bearing of children” in this verse.
 - He is using this as an example of a woman that is respectful of the God-given gender roles and is ready and willing to serve God within that role.
 - This is indicative of a woman that is responding to the teaching she receives within the local church.
 - There have been many women throughout the Church who have not had any children but have nonetheless been faithful to their role as a woman.
 - Paul then makes it clear that it is not the bearing of children that is the key.
 - Paul revisits the concepts of inner beauty that are indicative of a mature woman of the faith.
 - The word “self-restraint” is the same word we saw back in verse 9 meaning “moderation”.
 - We will use the same translation here.
 - Paul list four qualities of the mature woman...
 - Faith and Love – 1 Tim 1:5, 14
 - Sanctity – 1 Thess 4:3-7
 - Moderation – 1 Tim 2:9

- Principles of 1st Timothy 2:9-15
 - Women within the local church should focus on developing inner beauty which will be reflected in their godly behavior and good works [Prov 31:30-31; Acts 9:36].
 - The beauty that God pays attention to is the beauty of the inner person [1 Sam 16:7].
 - The outer adornment should be a reflection of this inner beauty [1 Pet 3:3-6].
 - We will all ultimately be adorned in garments reflective of God's righteousness [Rev 3:4-5; 19:8].
 - Inner beauty comes through spiritual growth which takes place through diligent obedience to the word of God [2 Tim 2:15; 2 Pet 1:4-8].
 - This obedience to the authority word of God entails obedience to the authority of her pastor and to the authority of her husband [Titus 2:3-5].
 - The authority of the word of God is absolute whereas the authority of her pastor and her husband is limited to the authority granted by God.
 - It is not proper for a woman to perform a teaching function or exercise authority over an adult man within the local assembly.
 - There are definitely gifted women who can teach God's word, but they are given such gifts to teach other women and children in the local church.
 - Positional unity does not negate our proper roles as unto the Lord [Gal 3:28; John 10:30 cf. 6:38].
 - Gender roles are not the product of any culture nor are they the result of the fall of man.
 - God assigned the roles of men and women during the age of innocence [Gen 2:7, 20-22; 1 Cor 11:8-9].
 - This order was established during innocence, but there were consequences of the fall for Eve and all women after her [Gen 3:16].
 - The fall took place when Adam failed in his role as the head and Eve failed in her role as the help-mate.
 - When a woman (or a man) disobeys the divinely established gender roles, sin will follow.
 - When a woman lives according to the role God has established for her, blessings will follow.
 - Such a woman will live by faith and will exemplify God's love [2 Tim 1:13], living a sanctified, godly life in all moderation.
 - Such a woman will have a calm, humble spirit which is necessary for her to be teachable [Psalm 25:9].
 - In certain specific settings, it is appropriate for women to keep silent in church [1 Cor 14:29-35].
 - In all other church settings, the principle is for women to be quiet in spirit, but they may speak if it does not lead to confusion/disorder [1 Cor 14:40].
 - Also of note, godly women are not excluded from engaging in profitable enterprise [Prov 31:10-31].

- Overseers [3:1-7]
 - It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*.
 - As we saw back in 1 Tim 1:15, Paul stated that he was about to make a trustworthy statement.
 - He wanted anyone who read this letter to be sure that what he was about to say is a fundamental truth that should be heeded.
 - The phrase “any man” is the masculine singular pronoun τις (tis) .
 - While the masculine plural in Greek can refer to both males and females, the masculine singular always refers to males only.
 - The phrase “the office of overseer” is ἐπισκοπή (episkopē) which means “the act of oversight”.
 - This is a cognate noun to the word ἐπίσκοπος (episkopos) which is found in verse 2 and means “guardian” or “overseer”.
 - These words give us the English words “episcopal”, “episcopacy”. “episcopalian”, etc.
 - Overseer is the actual title for the office within a local church which is a position often held by someone with the spiritual gift of pastor-teacher.
 - Paul states that if someone desires to serve as an overseer (aspires to the office of overseer), he is seeking to do a good work.
 - However, he is not stating that serving as an overseer is something everyone should aspire to.
 - An overseer, then, must be above reproach, the husband of one wife, temperate, sensible, respectable, hospitable, able to teach,
 - The phrase “must be” is the combination of two words meaning “it is necessary” and “to be”.
 - The word “to be” is in the present tense meaning that the list which follows describes what a man presently is, not what he used to be.
 - The phrase “above reproach” is ἀνεπίλημπος (anepilēptos) which means “blameless” or “irreproachable”.
 - Paul uses this word three times in this letter to Timothy [1 Tim 3:2; 5:7; 6:14].
 - Paul uses a similar word, ἀνέγκλητος (anegklētos), in verse 10 meaning “beyond reproach”.
 - In 1 Cor 1:4-8 and Col 1:18-22 Paul uses ἀνέγκλητος (anegklētos) in the process of explaining that our blamelessness comes from the Lord.
 - The phrase “the husband of one wife” excludes polygamy as well as living together.
 - However, this statement in no way excludes single men from being eligible for the office of overseer.
 - The word “temperate” is νηφάλιος (nēphalios) which means “self-controlled” or “level-headed”.
 - This word also carries the meaning of using moderation when it comes to alcohol consumption which also applies here.

- The word “prudent” is σόφρων (sōphrōn) which means “thoughtful” or “prudent”.
- This word describes someone who is rational and sensible, giving careful consideration before taking responsible action.
- The word “respectable” is κόσμιος (kosmios) which means “respectable” or “honorable”.
- This word describes someone with excellent character that evokes high regard from others.
- The word “hospitable” means exactly as it sounds.
- This word describes someone who is welcoming and friendly, being open to interacting with all people, including strangers.
- The phrase “able to teach” is literally “skillful in teaching”.
- This phrase is used here in reference to the teaching of God’s word, not teaching in general.
- not addicted to wine or argumentative, but gentle, peaceable, free from the love of money.
 - The phrase “not addicted to wine” builds upon the idea of temperance already mentioned.
 - This phrase describes someone who regularly consumes too much alcohol to the point of getting completely drunk.
 - The word “pugnacious” is πλήκτης (plēktēs) which means “pugnacious” or “bullying”.
 - This word describes someone who is belligerent, argumentative and confrontational, being incapable of accepting any kind of compromise.
 - The word “gentle” describes someone who is kind, courteous and tolerant.
 - The word “peaceable” describes someone who is agreeable and easygoing, often being the peacemaker when conflict arises.
 - The phrase “free from the love of money” is ἀφιλάργυρος (aphilarguros) which means “not greedy” or “not having a love of money”.
 - This phrase describes the proper mental attitude regarding money, but does not exclude a wealthy person from being eligible for the office of overseer.
- *He must be* one who manages his own household well, keeping his children under control with all dignity
 - The phrase “manages his own household well” describes someone who cares for his own household and leads by being actively involved in the day-to-day affairs.
 - The phrase “keeping his children under control” describes one important aspect of managing the household well.
 - This means the children are disciplined when necessary.
 - The phrase “with all dignity” describes a mode of behavior that is above what is ordinary and worthy of respect.
 - This means that the discipline is administered properly – in love, not in anger or frustration.

- ‘(but if a man does not know how to manage his own household, how will he take care of the church of God?),
 - Paul then gives a statement explaining why managing the household is so important.
 - If a man is unable to manage his own household well, he will probably not be capable of leading a local church.
- *and* not a new convert, so that he will not become conceited and fall into the judgment incurred by the devil.
 - The phrase “new convert” is νεόφυτος (neophutos) which means “newly planted” (Eng. neophyte).
 - This phrase is used figuratively to describe someone “newly planted” in the Christian community, so the translation “new convert” is good.
 - The word “conceited” is τυφώω (tuphoō) which means “puffed up” or “conceited” but carries with it the idea of being delusional.
 - This word is found only in the pastoral epistles written to Timothy [1 Tim 3:6; 6:4; 2 Tim 3:4].
 - The word “condemnation” is κρίμα (krima) which means “judgment” or “judicial verdict”.
 - Believers are no longer under any condemnation [Rom 8:1], so this is referring to incurring judgment from God for one’s pride.
 - The word “devil” is διάβολος (diabolos) which means “slanderer”.
 - This word is used 34 times in 33 verses of the N.T. to refer to our adversary Satan.
 - We will see this word again in the verse 7.
- And he must have a good testimony with those outside *the church*, so that he will not fall into reproach and the snare of the devil.
 - The word “reputation” is literally “testimony”.
 - This word is used here of an attestation of character based upon a person’s behavior.
 - That can be either positive or negative, but here the emphasis is on a good testimony.
 - The phrase “those outside the church” is simply “outsiders”.
 - This could refer to unbelievers, believers in other churches or believers who have left the church.
 - All three groups are in view here.
 - The word “reproach” can also mean “insult”.
 - This word describes being disgraced through some act of harsh criticism.
 - Sometimes unwarranted criticism comes from others, but our behavior should never be the cause.
 - The phrase “the snare of the devil” refers to traps that Satan may set for us.
 - If you engage in the type of behavior that results in a poor testimony, you have set yourself up to be ensnared by the devil.

- Principles of 1st Timothy 3:1-7
 - The head of a local church serves in the office of overseer [Acts 20:28].
 - Men with a variety of spiritual gifts can serve effectively in this office.
 - However, the spiritual gift of pastor-teacher is particularly well suited for this office [Eph 4:11-12].
 - It is necessary for men who wish to serve in the office of overseer to be (presently, consistently)...
 - Beyond reproach (by the power of God)
 - Married to one woman (if in a relationship)
 - Self-controlled and level-headed
 - Rational, considerate and sensible
 - Having excellent character worthy of respect
 - Welcoming, friendly and sociable
 - Not addicted to alcohol or drugs
 - Not argumentative or confrontational
 - Kind, courteous and tolerant
 - Not lusting after money (or power)
 - Serving well as head of his household
 - Properly raising his children (if he has any)
 - Teaching them about God and Christ
 - Disciplining them (in love) when necessary
 - Encouraging them when appropriate
 - Even if all of these qualifications are met, a local church should not ordain someone as overseer who has recently been saved.
 - A new believer may more easily get the “big head” because of the prominence of his position in the local church.
 - Satan became consumed with his own intelligence and position among the angels [Ezek 28:12-17].
 - The overseer should have a testimony that garners respect among those outside the local church.
 - The reputation of the overseer in the community reflects directly upon the local church itself.
 - In addition, if local church leaders fail, people (unbelievers, disgruntled believers) will begin to question the validity of the Christian faith.
 - This is why one of Satan’s favorite traps is to try to sully the testimony of believers, especially local church leaders.
 - Nothing can be done about false accusations, but we should give the world no valid reasons to deride us.

- Deacons [3:8-13]
 - Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,
 - The word “Deacons” is διάκονος (diakonos) which means “servant” or “assistant”.
 - This word describes someone who does whatever is necessary to accomplish work on the behalf of (and sometimes at the request of) another.
 - The word “likewise” connects this back to the previous section on overseers.
 - As we saw in that section, this means that “it is necessary” for a deacon “to be” (presently, consistently) the things listed in the qualifications which follow.
 - The phrase “men of dignity” describes men worthy of respect/honor.
 - This includes the characteristics of being above reproach (verse 2) and having a good reputation (verse 7).
 - The phrase “double-tongued” describes someone who is insincere, given to doublespeak.
 - This type of person says one thing to one person and another thing to someone else, with the intent to deceive or manipulate.
 - The phrase “(not) addicted to much wine” parallels “not addicted to wine” from verse 3.
 - Similarly, the phrase “(not) fond of sordid gain” parallels “free from the love of money” from the same verse.
 - This verse specifically mentions not being fond of sordid (dishonest) gain, but that idea is included in the phrase “free from the love of money”.
 - *but* holding to the mystery of the faith with a clear conscience.
 - The phrase “holding to the mystery of the faith” describes adhering to the mystery doctrines of the Church.
 - This means functioning as a believer-priest, walking in the power of the Holy Spirit, offering themselves as living and holy sacrifices, etc.
 - The phrase “with a clear conscience” describes having a heart which has been sprinkled clean from an evil conscience by God [Heb 10:22].
 - This also involves avoiding sinful activities which can defile the conscience [Titus 1:15].
 - These men must also first be tested; then let them serve as deacons if they are beyond reproach.
 - Before serving, deacons must be tested.
 - The word “tested” is δοκιμάζω (dokimazō) which means “evaluate” or “test”.
 - This word describes evaluating something or someone with the expectation (and hope) that the evaluation will result in approval.
 - The phrase “serve as deacons” is διακονέω (diakoneō) which means “be at one’s service” or “perform the duties of a deacon”.
 - These duties are service-oriented duties.
 - The phrase “beyond reproach” echoes the idea expressed in “men of dignity”.

- Women *must likewise be* dignified, not malicious gossips, but temperate, faithful in all things.
 - Verses 8-10 as well as 12-13 comprise a discussion about deacons.
 - This verse is right in the middle of that discussion and the word “Women” refers to deaconesses.
 - These deaconesses, just like the deacons, perform in a service role within the church.
 - The word “likewise” connects this back to the previous verses on deacons.
 - As we saw in the section on deacons (and overseers), this means “it is necessary” for a deaconess “to be” (presently, consistently) the things listed in the qualifications which follow.
 - The word “dignified” connects back to the phrase “men of dignity” in verse 8.
 - The phrase “malicious gossips” is διάβολος (diabolos) which means “slanderer”.
 - This is one of the titles of the devil we saw back in verses 6 and 7.
 - The word “temperate” connects back to the same word in verse 2 in the discussion about overseers.
 - This word means “self-controlled” or “level-headed” and moderate regarding alcohol.
 - The phrase “faithful in all things” is a catch-all that describes a fully trustworthy person.
- Deacons must be husbands of *only* one wife, *and* good managers of *their* children and their own households.
 - As we saw back in verse 2 regarding overseers, deacons must be husbands of (only) one wife.
 - This applies conversely to deaconesses.
 - However, this statement in no way excludes single people from being eligible for the office.
 - As we saw back in verse 4 regarding overseers, deacons must be able to manage their household well, including raising their children.
 - The qualification of raising children well also applies to deaconesses.
 - However, this statement in no way excludes people with no children from being eligible for the office.
- For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.
 - Serving as a deacon (or deaconess) results in a better standing before the people of the local church where the service is done.
 - Note that simply holding the office does not accomplish this, but the work of service does.
 - Serving as a deacon (or deaconess) also results in confidence in the faith.
 - This is not assurance of salvation, but a greater confidence in the ongoing faith that sustains believers in their daily walk.

- Principles of 1st Timothy 3:8-13
 - Just as there are qualifications for overseers, there are similar qualifications for deacons...
 - Men of dignity (worthy of respect/honor)
 - Not double-tongued (insincere/hypocrite)
 - Not addicted to much wine (or drugs)
 - Not fond of sordid (dishonest) gain
 - Following the doctrines of the Church
 - Living with a clear conscience before God
 - Beyond reproach (by the power of God)
 - Married to one woman (if in a relationship)
 - Serving well as head of his household
 - Properly raising his children (if he has any)
 - Women who desire to serve as deaconesses are held to an equivalent standard, along with...
 - Not malicious gossips (slanderers)
 - Self-controlled and level-headed
 - Faithful in all things
 - Before allowing someone to serve as a deacon or deaconess, the person must be tested (evaluated) to see if these qualifications are presently met.
 - The purpose of having deacons (and deaconesses) serve in a church is to allow the spiritual leader(s) to focus on prayer and Bible study [Acts 6:1-4].
 - When someone serves well as a deacon or deaconess, the congregation will recognize this service and hold the person in high regard.
 - In addition, good and faithful service often results in even greater service opportunities [Matt 25:21].
 - Those who engage in service gain confidence in the outworking of their faith [1 John 3:18-21].
 - Those who serve well as deacons or deaconesses will gain even greater confidence in the outworking of their faith.

- Support of the Truth [3:14-16]
 - I am writing these things to you, hoping to come to you before long;
 - The phrase “these things” refers to everything Paul had written in the letter to this point.
 - Paul wanted Timothy to know that he was writing all of this to him with the hope that he would be able to come to see him soon at Ephesus [v. 1:3].
 - but in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God,
 - Paul knew from experience that he might not be able to come to Ephesus as soon as he hoped.
 - Paul would soon be recaptured and imprisoned, so he was never able to return to Ephesus, though he did write Timothy a letter from prison (2 Timothy).
 - Paul had written these things so Timothy would know (and be able to teach) about how people were to conduct themselves in the household of God.
 - This included instructions on prayer [2:1-8], proper conduct for women [2:9-15], and the identification of overseers [3:1-7] and deacons [3:8-13].
 - Note that Paul uses the term “the household of God” in describing the Church.
 - Paul often used the language of a building (temple) dedicated to God in his descriptions of the Church [Eph 2:19-22; 2 Cor 6:16].
 - which is the Church of the living God, the pillar and support of the Truth.
 - Paul equates “the household of God” with “the church of the living God”.
 - This is describing the entirety of the body of Christ on the earth, not a local church, so we will change “church” to “Church” to signify this.
 - Paul then explains that the Church is “the pillar and support of the truth”.
 - The word “pillar” is στῦλος (stulos) which means “support column”.
 - The word “support” is ἐδραίωμα (hedraiōma) which means “base” or “foundation”.
 - Both words describe similar functions of providing support for a structure.
 - The apostles of the Church were commissioned by God to write the N.T. Scriptures (Truth).
 - The Church is commissioned by God to provide support for that Truth.
 - By common confession, great is the mystery of godliness:
 - The phrase “common confession” is ὁμολογουμένως (homologoumenōs) which means “a matter in which there is general agreement”.
 - In this context, the agreement would be among those who are members of the Church – believers.
 - What is agreed upon is that “great is the mystery of godliness”.
 - The word “mystery” is μυστήριον (mustērion) which means “secret” or “unrevealed”.
 - This word is used in the N.T. to describe doctrines of the Church which were not revealed in the O.T.
 - The word “godliness” is εὐσέβεια (eusebeia) which means “devoutness” or “godliness”.
 - This word describes an inner quality which is expressed outwardly.

- The “mystery of godliness” is Christ in us (the Church), the hope of glory [Col 1:25-29].
- He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.
 - Paul explains the essence of the mystery of godliness by quoting an excerpt from an early hymn about Christ.
 - In the quotation, Paul highlights six truths about our Lord and Savior.
 - “He who was revealed in the flesh” – the incarnation of Christ.
 - “was vindicated in the Spirit” – the resurrection by the Holy Spirit demonstrated Jesus as the Christ.
 - “seen by angels” – the exaltation of Christ.
 - “proclaimed among the nations” – the gospel message about Christ preached around the world.
 - “believed on in the world” – response to the gospel: faith in Christ (which must occur in this world).
 - “taken up in glory” – the ascension of Christ.
- Principles of 1st Timothy 3:14-16
 - One purpose of this letter was to foster proper conduct within local church assemblies.
 - Paul knew the importance of these principles which needed to be taught even after he was gone.
 - In order to have stability within the local churches, the right individuals needed to be identified to lead the churches (overseers) [Titus 1:5-9] and serve the churches (deacons/deaconesses).
 - Believers in the stewardship of the Church form the household of God [1 Pet 4:14-17].
 - As part of the Church, we exhibit godly behavior through Christ who dwells in us [Rom 8:10-13].
 - Our most important stewardship responsibility as God’s household is to support the Truth which has been handed down to us [Jude 3; 1 Cor 15:58].
 - A central part of that Truth is the reality of who Jesus Christ is...
 - He came to this earth and dwelled among us in the flesh [John 1:14].
 - He was proven to be the Christ through the power of the resurrection [Acts 2:24-36; Rom 1:1-6].
 - He has been given a name above every name and exalted above men and angels [Phil 2:9-11; Heb 1:6].
 - The good news about Him has been proclaimed throughout the nations [Mark 16:15; Col 1:23].
 - Salvation comes to those who simply believe in Him [John 3:16; 11:25-26; Acts 16:29-31; Eph 2:8-9].
 - He was taken up into heaven and restored to His previous glory [Matt 16:19; Acts 1:9-11; John 17:4-5].