

190714-1 1Ti 3, The Charge Continues, Requisites for Pastors & Deacons-CThurman

In the second chapter the apostle Paul continued his instructions to Timothy. Timothy & those like him in the Ephesian church are to encourage men and women to know their roles in the church and do them. This involves proper church order.

Men ought to pray everywhere, lifting holy hands, without wrath & doubting. (v.8)

Women ought to dress and act as women professing godliness & learn in silence, with all subjection. (vss.9-11)

Living as Christ would have us to live is no different today than it was in Paul's day.

Now, in the third chapter Paul's charge to Timothy continues the matter of church order. Church order is how a church and its membership conducts themselves. (v.15, *that thou mayest know how thou oughtest to behave thyself in the house of God*. Chapter 3 concerns two dedicated offices in which men are appointed to provide a service for the church of which they are part. In this case, Timothy is to help the church at Ephesus know who may serve the Lord so, and who may not.

2Ti 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Very simply stated, churches that do not order themselves according to the word of God are *out of order*. Men that will not live holy lives and pray, women that are flashy and loud, speaking & teaching in the congregation (ch.2), women preachers, divorced servants (ch.3) are telltale signs of a church that is out of order.

Chapter 3

1 ¶ This is a true saying (or, Faithful is the word), ***If a man desire*** (aspires to) ***the office of a bishop,***

πιστὸς ὁ λόγος, This Greek phrase is found five times in the N.T., and only in the evangelistic/pastoral letters (1Ti.1.18; 4.9; Tit.3.8, *This is a faithful saying*; 3.1, *This is a true saying*; 2Ti.2.11, *It is a faithful saying*)

Those five statements that are true or faithful sayings, incontestable and trustworthy, are:

- Christ came into the world to save sinners.
- If a man desires the office of a bishop he desireth a good work.
- Godliness is profitable unto all things.
- If we be dead with Him, we shall also live with Him.
- They which have believed in God should be careful (or, minded) to maintain (to establish before them) good works.

might be careful, φροντίζωσιν, 3ppl. pres. subj. of φροντίζω; Gr. only this once in the N.T.; the noun, φρένες, refers to the *understanding* (Only 1Co.14.20, twice); verb φρονέω, *to savor, think, mind, regard, understand, to be careful to be affected*; Bullinger, as well as *Liddell & Scott*, to reflect.

LXX, φροντίζειν, 1Ki. (Sa.) 9.5, *take care*; Job 3.25, *I meditated*; Ps. 39 (40).17, *will take care*; Pr.31.21, *is ... anxious*.

desire, ὀρέγεται, 3ps. pres. ind. mid. of ὀρέγω, which is three times in the N.T. and always in the middle voice; 1Ti.6.10, ... which while some coveted after ...; He.11.16, But now they desire a better country; the noun, ὀργυιᾶ, tss. *fathoms*; **to aspire to**.

O.E.D., **ASPIRE**

II To breathe desire towards.

3. *intr.* to have a fixed desire, longing, or ambition for something at present above one; to seek, attain, to pant, long.

Bullinger, 'ὀρέγω, to reach or stretch out; in N.T. only Mid., to stretch one's self, reach after a thing, hence, long after, try to gain with special reference to the object desired.'

The desire works in the man so that he applies himself, he prepares himself for that work.

B-D-A-G Lexicon, 'ὀρέγω, ... in our lit. only mid. ὀρέγομαι ... and fig. *aspire to, strive for, desire* w. gen. of the thing ... ἐπισκοπῆς ὀρ. *aspire to the office of bishop* 1 Ti 3:1 ...'

the office of a bishop, ἐπισκοπῆς, gen. sing. of ἐπισκοπή, ἐπί among, on, upon, over + σκοπός KJV, *a mark*, & from which we have the English word *a scope*; KJV, tss. *visitation* (Lk.19.44; 1Pe.2.12), *bishopric* (Ac.1.20); the verb ἐπισκοπέω, KJV tss. *to look diligently* (He.12.15), *to take the oversight* (1Pe.5.2); another noun, ἐπισκοπός, KJV tss. *bishop* (Phl.1.1; 1Ti.3.2; Tit.1.7; 1Pe.2.25), *overseer* (Ac.20.28).

The office is an office of oversight. It is an office which looks diligently over the congregation to instruct in the word of God with word and deed. It is pastoral, in that he tends to the flock looking for dangers inside and out; finding good pastures, moving out of bad pastures, watching & governing the feeding habits of the sheep, etc.

[then] ***he desireth a good work.***

he desireth, ἐπιθυμεῖ, 3ps. pres. ind. of ἐπιθυμέω, ἐπί among, on, upon, + θύω to kill, slay, sacrifice (the noun, θυμός, tss. *wrath, fierce*; ἐπιθυμέω, is tss. *to lust after, desire, fain, covet.*

Men are the only consideration for this service. The word for *man* is supplied by the translators, but that is not because of the ancient customs of the day. First, the context is Paul writing to Timothy, who passes this instruction along to other faithful men. And second, only a man and men are considered in this chapter for these offices.

- A bishop must be ... the husband of one wife

1Timothy Series

- A bishop must rule well his own house, having his children in subjection; Also,
- Let the deacons be the husbands of one wife
- Ruling their children and their own houses well

If a man desire ... The basis for *aspiring* to the office of a bishop should be because the Spirit of God has revealed in that man this particular gift. This is not so the the other office that shall be considered later in this chapter. Every gift operates by the Spirit of God and every member of the Lord's church receives gifts to make the body increase in love.

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

...

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The pastoral office is based on that gift.

Eph.4.11 And he gave [gifts to] some [to be], apostles; and some [to be], prophets; and some [to be], evangelists; and some [to be], pastors and teachers ...

Concerning the gifts which the Lord bestows they are never changed or retracted.

Ro 11:29 For the gifts and calling of God are without repentance.

The point to make at this place is that aspirations to the pastoral office are subordinate to the requisites of Scripture. This aspiration is good, but it is not a stated here as qualification for service. Aspiring to be a police officer does not qualify one to be a police officer. Aspiring to be a soldier does not qualify one to be a soldier. Aspiring to be an electrician, a doctor, a scientist, a bookkeeper, etc. does not qualify one for anything. The aspiration should be there, but because it would bend the life and character so that he will pass the tests and finally be appointed to serve. This chapter considers the requisites which should precede any man being appointed to serve as a bishop. But once a man satisfies this, what is his work. What does the bishop's service involve? Briefly,

Ac.20.19 Serving the Lord with all humility of mind, and with many tears, and temptations ... 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house ... 24 ... that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. ...27 For I have not shunned to declare unto you all the counsel of God. ...28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood... 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears... 35 I have shewed you all things, how that so labouring ye ought to support the weak (ἀσθενής, the infirm, weak, feeble, those without strength), and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

1Th.5.12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

are over, προισταμένους, acc. pl. masc. part. pres. mid. of προϊστημι, πρό before, above + ἵστημι to stand, be set, appointed, established; προϊστημι,, KJV tss. to be over, to maintain (Tit.3.8, 14), to rule; 1Ti.3.4; 5.17, that ruleth.

1Ti 4:12 ... but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine.

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Tit 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to

maintain good works. These things are good and profitable unto men. 9 ¶ But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject ... 14 And let ours (the preacher-brethren) also learn to maintain good works for necessary uses, that they be not unfruitful.

1Pe.5.2 Feed (ποιμάνατε, to shepherd, tend, & rule) the flock of God which is among you, taking the oversight (ἐπισκοποῦντες, nom. pl. masc. part. pres., or exercising the oversight) thereof, ^[how? 1] not by constraint, but ²willingly; ³not for filthy lucre, ⁴but of a ready mind (forward); ⁵Neither as being lords over God's heritage, ⁶but being ensamples to the flock.

1 πιστὸς ὁ λόγος εἴ τις ἐπισκοπῆς ὀρέγεται καλοῦ ἔργου ἐπιθυμεῖ

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

Seven positive requisites.

bishop, ἐπίσκοπος, This is a man or men (one or a plurality, Phl.1.1) that would function in the church as an overseer. He keeps a watchful eye upon or over that congregation of which he is a part.

must, δεῖ, an impersonal verb tss. in the KJV as *must* (oft), *shouldest*, *oughtest*, *needs*, *must needs*, *to behoove*, *to be meet*.

blameless, ἀνεπίληπτον, acc. sing. masc. & fem. of ἀνεπίληπτος, ἀ negative particle + ἐπί at, on, upon + λαμβάνω, to take, receive, hold; where ἐπιλαμβάνω is tss. *to catch*, *take by*, *take hold*, *lay hold upon*, with the negative particle it would be *not to catch*, *not to take by*, *not to hold*, *not to lay hold upon*, and is found 3 times in the NT. & tss. in the KJV as *blameless* (1Ti.3.2;5.7), and *unrebukeable* (1Ti.6.14)

The bishop must live so that he is unrebukeable, that none can lay charges upon him so that he, the work of Christ, and the witness of the church is discredited.

husband of one wife, Some say that this means *husband of one wife at a time*. That is not a proper interpretation of this text. Parallel to this phrase we should consider the widow indeed in 1Ti.5.9. This woman, among other requisites, may be taken into the care of the church provided she was the wife of one man. This certainly can only be interpreted to mean that she had been married just once during her lifetime. This cannot be construed to mean that she was married to one husband at a time because to be married *to another man* is to have had more than once husband. (cf. Jn.4.18, *thou has has five husbands*) So, the servant of the Lord *must* be married and only once otherwise he cannot receive this service.

To be married more than once doesn't mean that he cannot teach and otherwise minister according to the gifts that are given Him. It only means that he cannot serve in the church in that capacity.

What about the pastor who has been divorced? Can his house be in order and under his headship in that case? No. He cannot continue in service.

What about a man whose wife has died? In this instance, if the Lord grants him the power to remain so he should be able to continue in that service. (Again, I think a comparison to 1Ti.5.9 would help make this clearer.) But if he remarries he cannot continue in that office. He would no longer be *the husband of one wife*.

Think about this: the issue for the church officer is not who he marries, but if he ever remarries: this man is not allowed to hold this office if he should remarry. An officer must be married, and only once. In the Scriptural requisites only the man's marriage is considered, not the woman's. Of her the Bible only requires that she *be grave, not a slanderer, sober, faithful in all things*. Not without some wresting can this be construed to mean for her that she must also be the wife of one husband.

1Timothy Series

vigilant, νηφάλιον, acc. sing. masc. of νηφάλιος; KJV, 1Ti.3.11; Tit.2.2, *sober*; the verb νήφω, is tss. *to be sober, to watch*;... *but watch in all things* (2Ti.4.5) and so is to be alert;

This is compared to *sleepiness & drunkenness*, 1Th.5.7, 8, which is to be groggy or intoxicated by the dark schemes of the world. Pastor must be vigilant or watchful at all times.

sober, σώφρονα, acc. sing. masc. of σώφρων, σῶς sound + φρήν the understanding; but for this one instance in 1Timothy, only found in Paul's letter to Titus: KJV tss. *to be sober* (Tit.1.8, a prospective bishop's character) (2), *temperate* (1, Tit.2.2, of aged men), *discreet* (1, Tit.2.5, that which aged women should teach younger women)

related to this is σωφροσύνη,

- *soberness*; Paul protests to Felix that his message of Christ was in truth and *soberness* (Ac.26.25)
- *sobriety*, 1Ti.2.9, 15, which refers to how women should adorn themselves and continue in their conduct.

the verb, σωφρονέω, σῶς + φρονέω *to savor, to think, to mind, to regard, to understand, to be affected, to care, to be careful*; σωφρονέω, is tss. Mk.5.15; Lk.8.35, *in [his] right mind*; Mk.5.15; Ro.12.3, *to think soberly*; 2Co.5.13; 1Pe.4.7, *to be sober*; Tit.2.6, *to be sober minded*.

of good behavior, κόσμιον, acc. sing. masc. of κόσμιος; only once more found, 1Ti.2.9, of women who should adorn themselves in *modest* apparel; so used of the woman's dress and the prospective bishop's behavior;

- related to κόσμος, oft tss. *world* and means that *arrangement or order*. And,
- and the verb κοσμέω, *to garnish* (the Temple or tombs), *to trim* (a lamp), *to adorn* (with appropriate clothing, behavior).

1 Timothy Series

given to hospitality, φιλόξενον, acc. sing. masc. of φιλόξενος, is always tss. with the 1Ti.3.2, *given to hospitality*; Tit.1.8, *lover of hospitality*; 1Pe.4.9, *use hospitality*.

φιλόξενος, φίλος, always tss. *a friend*; and the verb φιλέω, *to love* (reciprocation) + ξένος *strange (gods, doctrines, thing), a stranger, a host* (of Gaius receiving Paul)

ξένος, a noun, the verb is, ξενίζω, and is tss. *to be lodged* in a house; *to entertain* angels; a warning to Christians not *to think* some strange thing happens to us when we suffer fiery trial; the unregenerate world, *thinks* that it is *strange* how Christians do not run to the same excess of riot as they do.

the noun ξενία, twice in the N.T. and tss. *a lodging*.

apt to teach, διδακτικόν, acc. sing. masc. of διδακτικός; this noun is only twice in the N.T. and tss. *apt to teach* (2Ti.2.24); the verb διδάσκω, is always tss. *to teach*

διδάσκαλος, a noun, *a master, the Master, doctor, teacher*.

The man must be proved to be inclined toward giving instruction.

διδασκαλία, refers to the *doctrine, teaching* and [our] *learning*.

2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι μιᾶς γυναικὸς ἄνδρα νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν

3 Not given to wine,

Five negative requisites with one positive, *patient*.

given to wine, πάροινον, nom. sing. neut. of πάροινος, παρά near, by ... side + οἶνος wine (always); lit. with the negative not 'beside wine; only twice in the N.T., Tit.1.7, *given to wine*. (comp. to the deacon in v.8, *given to προσέχω*)

Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit ...

excess, ἀσωτία, a noun, ἄ negative particle + σώζω to save; from this we have the English asocial; rejecting or lacking the capacity for social interaction, and antisocial.

– also, the adv. ἀσώτως, KJV, riotous.

Liddell & Scott, also to be ‘quarrelsome over one’s cups.’

Bullinger, ‘πάρουινος, beside wine, sitting long beside wine: also implying that which goes on or takes place beside or over wine, (occ. Tit.1.3.)’

LXX, Is.41.12, those who insolently rage [against me].

KJV, Is.41.12, [them that] contended with thee (Marg. men of thy contention.)

תִּתְצַחַם, fem sing. noun w/a 2ps. masc. suffix, of the noun, and only once, תִּצַח, and properly the margin has contention; the verb root is תִּצַח, na-tzah, to strive, to strive together.

I think wine should be a non-issue to the preacher. Paul recommended to Timothy to *use a little wine* for his stomach’s sake. (1Ti.5.3) This is a completely different issue than what the potential preacher is warned against here. Frankly, this man will not care for things that dull the mind. He prefers to keep sharp in his faculties. So, yes, I think he is in the main a teetotaler.

no striker,

striker, πλήκτην, acc. sing. of πλήκτης, and only twice (cf. Tit.1.7, striker)

the verb πλήσσω, only once, Re.8.12, [the sun] was smitten

not greedy of filthy lucre;

greedy of filthy lucre, αἰσχροκερδῆ, acc. sing. masc. of αἰσχροκερδής, αἰσχρός *filthy, shameful* + κέρδος *gain*; 1Ti.3.3, 8, *greedy of filthy lucre*; Tit.1.7, *given to filthy lucre*.

but patient,

patient, ἐπιεικῆ, acc. sing. masc. of ἐπιεικής, ἐπί at, upon, among, on + εἰκός, Liddell & Scott, ‘... probable, reasonable, fair, equitable’; B-D-A-G, ‘probable, reasonable’ ἐπιεικής, is tss. Phl.4.5, moderation; Tit.3.2; Ja.3.17; 1Pe.2.18, *gentle*. (underlining added)

Another noun, ἐπιείκεια, twice in the N.T., Ac.24.4, *clemency*; 2Co.10.1, gentleness.

It is not ὑπομένω, to continue under; or, μακροθυμέω, to suffer long.

Bullinger, defines ἐπιεικής, ‘fitting upon, fitting, meet; hence, not insisting on just rights; **not only passively non-contentious, but actively considerate, waiving just and legal redress, and tempering strict justice with gentle equity**. (bolding added)

not a brawler, not covetous;

a brawler, ἄμαχον, acc. sing. masc. of ἄμαχος, ἄ negative particle + μάχομαι to strive, fight; twice in the N.T. & tss. 1Ti.3.3, *not a brawler*; plural in Tit.3.2 of us all, *no brawlers*.

not covetous;

not covetous, ἀφιλάργυρον, acc. sing. masc. of ἀφιλάργυρος, ἄ negative particle + φίλος a friend (verb φιλέω, to love) + ἄργυρος, silver; where φιλάργυρος is tss. *covetous* (2Ti.3.2 of men in the last days when perilous times come), and φιλαργυρία is tss. *love of money* (which is the root of

all evil), ἀφιλάργυρος is *not to love money, not be covetous* (implying, of silver).

1Ti 6:10 For the love of money (φιλαργυρία) is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

ὀρέγομαι, which is always in the middle voice, *aspired*, as the man who would *desire* the office of a bishop, that is *aspire* to it.

3 μὴ πάροινον μὴ πλήκτην μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ ἄμαχον ἀφιλάργυρον

4 One that ruleth (maintains) **well his own house,**

ruleth, προῖστάμενον, acc. sing. masc. part.pres. mid. of προΐστημι, πρό before, above + ἵστημι *to set, establish, stand, appoint*; προΐστημι, is tss. *to rule* (Ro.12.8), *to be over* (1Th.5.12, *know them ... which are over you in the Lord*), *to maintain* (Tit.3.8, *be careful to maintain good works; learn to maintain good works*); **1Ti.3.4; 5, 12, 5.17**

house, οἶκος, is not with reference to the building of stones, wood, and various materials, but it refers to that which every man is head. Every man, Christian or not, is accountable to God for his house whether he assumes the role or not. His wife, and his children, and everyone that is associated to him so that he is liable for their actions and for their care constitutes his house.

having his children in subjection with all gravity;

subjection, ὑποταγῆ, dat. sing. of ὑποταγή, a noun always tss. with the English *subjection* (4, **1Ti.2.11**, *learn ... with all subjection*)

gravity, σεμνότητος, gen. sing. of σεμνότης, noun; 1Ti.2.2, *honesty*; Tit.2.7, *gravity*; the noun, σεμνός, tss. as an adjective is 1Ti.2.2, *honesty*; Tit.2.7, *grave*; the verb σέβομαι, is tss. *to worship, be religious, be devout*.

Bullinger, under *honesty* ‘dignity.’ Under *gravity*, ‘... **dignified**, seriousness.’ (bolding added)

Liddell & Scott, σεμνότης, ‘... *solemnity, **dignity**, majesty*: in a bad sense, *pomposity*.’ (bolding added)

And unless we think otherwise, the issue of the conduct of his wife is also a consideration. (cf. v.11) Some say that the wife isn’t given the same consideration for the pastor as it is for the deacon. That is not correct. She and his children constitute a part of his house, which is to be proven well-managed before being appointed to this office.

4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος

5 (For if a man know not how to rule his own house, [then] how shall he take care of the church of God?)

The man aspiring to the pastoral office should experience maintaining his own house before he begins to maintain one of Christ’s churches. Apart from this he is not prepared for this kind of service. He may do all of the things that every Christian does, but not this.

5 εἰ δέ τις τοῦ ἰδίου οἴκου προσῆναι οὐκ οἶδεν πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται

6 Not a novice,

novice, νεόφυτον, acc. sing. masc. of νεόφυτος, νέος *young, new* + φύω *to spring up*; apply the English idiom *green*; a young sprout; only this once in the N.T.; *novice* would refer to one that is *green*, like a young sprout, not yet established.

νέος, νεώτερος, tss. *new, young, and younger*; νεοσσός, once *young* (pigeons); νεότης, *youth*.

ἵνα μὴ

lest

being lifted up with pride

in order that not (so to prevent ...)

being lifted up with pride, τυφωθείς, nom. sing. masc. part. aor. pass. of τυφώω; 1Ti.6.4, *proud*; 2Ti.3.4, *highminded*,

related to τύφομαι, Mt.12.20, a *smoking* flax (to raise a smoke)

Liddell & Scott, 'τυφός, *smoke, mist, cloud*. II. metaph. *conceit, vanity, ...*'

Bullinger, 'PRIDE (BE LIFTED UP WITH) τυφώω, to smoke, fume, surround with smoke; hence, to make inflated or conceited, or to becloud.'

LXX, 3Mac.3.18, **arrogance**.

he fall into **the condemnation of the devil.**

he might fall into

fall into, ἐμπέση (v.7), 3ps. aor. subj. of ἐμπίπτω, ἐν among, by, in, with + πίπτω, to fall, to fall down, fail, light; so ἐμπίπτω, Mt.12.11, to fall into [a pit]; Lk.10.36, to fall among (the thieves); 1Ti.3.6, to fall into (the condemnation); 1Ti.3.7, to fall into (reproach); 1Ti.6.9, to fall into (temptation and a snare); He.10.31, to fall into (the hands of the living God).

see the Gr. verb root, πίπτω, with the prefixed prepositions, ἀνά-, ἀπό-, ἐκ-, ἐπί-, κατά-, παρά-, περί-, προσ-.

condemnation, κρίμα or κῆριμα; KJV tss. *judgment, damnation, condemnation, condemned*.

Liddell & Scott, 'a judgment, sentence. 2. a matter for judgment: an accusation, charge ...'

Bullinger, 'κρίμα, the sentence pronounced, the result or product of judgment.'

6 μή νεόφυτον ἵνα μή τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου

δὲ ... καὶ	μαρτυρίαν καλὴν ἔχειν ἀπὸ	τῶν ἔξωθεν
7 Moreover	he must have a good report of	them which are without;
And or But also	a witness, a good one to have	those outside

a report, μαρτυρίαν, acc. sing of μαρτυρία; KJV tss. witness, record, testimony.

to have, ἔχειν, pres. infin. of ἔχω, to have, possess, retain.

which are without, ἔξωθεν, adv. of ἔξω, of preposition ἐκ; ἔξωθεν, is tss. outside, outward, outwardly, and from without.

without refers to those *outside* of the sphere of those to whom he is being considered for service, that church. He must have a good report of them. While it is true that *Lu 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets, but they will tell whether the man is honest, dependable, kind, and Christian.*

ἵνα μή	εἰς
lest	he fall into reproach and the snare of the devil.
in order that not	he might fall
so that not	

fall into, ἐμπέση (v.5), 3ps. aor. subj. of ἐμπίπτω, ἐν among, by, in, with + πίπτω, to fall, to fall down, fail, light

reproach, ὀνειδισμὸν, acc. sing. of ὀνειδισμός, a noun tss. with the English reproach; the verb ονειδίζω, is tss. to revile, upbraid, cast ... in ... teeth; reproach, suffer reproach (1Ti.4.10); so to be blamed.

snare, παγίδα, acc. sing. of παγίς; a noun always tss. *snare*; the verb παγιδεύω, is found once, and tss. *to entangle* (Mt.22.15)

Liddell & Scott, 'πάγη α], ἡ, (παγῆναι), *anything that fixes or holds fast: a snare, noose, trap: the toils used in fowling: a fowling-net. 2. metaph. a snare, stratagem.*

...

παγίς, ιδος, ἡ (παγῆναι) like πάγη, *a snare, trap, gin: -ἄγκυρα παγισ νεῶν the anchor which holds ships like a trap.'*

This man should be consistent at home and at work. If he is a hypocrite it will be known. It is a snare to every child of God to ignore sin. The devil will use this to the greatest advantage for hurt.

7 δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου

8 ¶ Likewise must the deacons

The translators supplied the word *must*, because the word *likewise* refers back to the *must* in v.2. So, there are essential requisites to be considered for the servants that will fill this office too. As pastors must be those kinds of men, so deacons must be these kinds of men. These offices are not the same offices. They vary on some requisites and functions. Bishops have ambitions to serve in the word and doctrine because of the gift imparted to him. Deacons are called to serve tables which provides an essential service for the congregation that would otherwise draw away the bishop from his service.

be grave, not doubletongued,

be grave, σεμνούς, acc. pl. masc. of σεμνός; KJV, *honest* (1); *grave* (3); σεμνότης, (v.4), *honest* (1), *grave* (3); the verb σέβομαι, *to worship, to be devout.*

Some men I've met in years past were prone to pulling pranks and always joking around. Here's what I mean: it was difficult to get a serious thought out of them. There was no end to their pranks and joking around. Men like that, though they know the Lord, are not suitable for this office.

double-tongued, διλόγους, acc. pl. masc. δίλογος, δῖς twice + λόγος, word, reason, communication; δίλογος, only this once.

James tells of the δίψυχος, *double-minded* (Ja.1.8; 4.8), which is to vacillate between carnality and spirituality; and Paul of the δίλογος, *double-tongued*, and because he followed it up with the word *grave*, the servant shouldn't vacillate between gravity and levity (unseemly frivolity). So, these servants have a serious perspective of the Christian's life and service.

not given to much wine, not greedy of filthy lucre;

given, προσέχοντας, acc. pl. masc. part. pres. of προσέχω, προς at, to, toward, unto + ἔχω to hold, possess; προσέχω, KJV, *to take heed, beware, to give, give heed, have regard, to attend, give attendance*; **1Ti.1.4, give heed; 4.1, giving heed; 4.13, give attendance.**

Bullinger, 'προσέχω, ... of the mind, to turn one's thoughts or attention to a thing, be intent upon it.'

While pastors are not *given to wine*, μὴ πάροις, παρά near, by ... side + οἶνος wine (always); the deacons are not given to much wine, μὴ οἴνω πολλῷ προσέχοντας.

Consideration of men for this service is given to how he uses wine. Is he careless about its use? Is this something with which he has difficulty controlling? How inclined is he to it. Since this is a biblical consideration it is a serious one for the congregation when they consider men for this office.

8 Διακόνους ὡσαύτως σεμνοὺς μὴ διλόγους μὴ οἴνω πολλῷ προσέχοντας
μὴ αἰσχροκερδεῖς

9 Holding the mystery of the faith in a pure conscience.

holding, ἔχοντας, acc. pl. masc. part. pres. of ἔχω, *to have, hold, possess, keep.*

mystery, μυστήριον, **v.16, great is the *mystery of godliness***; always tss. with the English word *mystery*; the verb μυέω, μυέομαι, is tss. *am instructed* (Phl.4.12) the initiated or disciple in the things of Christ; μύω, *to be shut or closed* (cf. *Liddell & Scott*);

The difference between deacons and pastors is the aptitude for teaching is not a consideration for the deacon. This man's focus is, while in this office, is to provide that service that the church has need of being fulfilled.

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει

10 And let these also first be proved;

be proved, δοκιμαζέσθωσαν, 3ppl. pres. imper. pass. of δοκιμάζω; KJV, *to discern, prove, approve, allow, try, examine.*

	διακονεῖτωσαν	ἀνέγκλητοι ¹ ὄντες
then	let them use the office of a deacon,	¹being [found] blameless.
	let them serve	or being unproveable.

let ... use the office of a deacon, διακονεῖτωσαν, 3ppl. pres. imper. of διακονέω; KJV, *to serve, minister, administer.*

found is the supplied sense by the translators and very thorough in light of the fact there is a testing which must be *proved*. That testing results in *findings* that are either negative or positive.

blameless, ἀνέγκλητοι, nom. pl. masc. of ἀνέγκλητος, ἄ negative particle + ἐν at, by, in, with + καλέω to call; ἐγκαλέω, is *to implead, to call into question, to accuse, to lay to the charge*, so ἀνέγκλητος, would be (as a noun), *blameless* (4), *unreproveable* (1).

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

grave, σεμνάς, acc. pl. fem.; *grave* (3), *honest* (1); **v.8**; the verb, σέβομαι, *to worship, to be devout, religious*.

slanderers, διαβόλους, acc. pl. fem.; the verb is διαβάλλω, διά + βάλλω, *to cast*, and is tss. *to accuse*; so διάβολος, tss. *devil, slanderer, false accuser*.

sober, νηφαλέους, acc. pl. masc., and tss. *sober, vigilant*; the verb νήφω, is *to be sober, to watch*.

faithful in all things, faithful in all the things that the Lord has appointed for her, as a wife to her husband, mother to her children, and as a woman in the assembly.

Verse 10 and 11 command that any man considered for either office first be proved for that service. And the conduct of their wives factors into his suitability for service, as this constitutes a part of how he manages his house, which is consider in the next verse.

11 γυναῖκας ὡσαύτως σεμνάς μὴ διαβόλους νηφαλέους πιστὰς ἐν πᾶσιν

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

Let ... be, ἔστωσαν, 3prpl. pl. pres. imper. of εἶμί, *to be*.

ruling, προϊστάμενοι, same in v.4, 5; acc. sing. masc. part.pres. mid. of προϊστημι, πρό before, above + ἵστημι *to set, establish, stand, appoint*; προϊστημι, is tss. *to rule* (Ro.12.8), *to be over* (1Th.5.12, *know them ... which are over you in the Lord*), *to maintain* (Tit.3.8, *be careful to maintain good works; learn to maintain good works*); **1Ti.3.4; 5, 12, 5.17**

As the pastors, so the deacons.

12 διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων

13 For they that have used the office of a deacon well purchase to themselves

purchase, περιποιοῦνται, 3ppl. pres. ind. mid. of περιποιέω, περί about, concerning, over + ποιέω, *to do*; twice only and always *purchase* (cf. Ac.20.28); the noun περιπίησις, is tss. *the purchased possession, the obtaining, the saving, and a peculiar people*.

a good degree, and great boldness in the faith which is in Christ Jesus.

way much

a degree, βαθμόν, acc. sing. of βαθμός, only this once; the verb (with various prefixed prepositions) βαίνω, means *to step or go*.

LXX, of βαθμός, is tss. 1Sa.5.5, *to tread*; 2Ki.20.9, *to go* (back).

boldness, παρρησίαν, acc. sing., a noun tss. *openly, boldly, plainly, freely, and confidence*; the verb παρρησιάζομαι, tss. *preached boldly, boldly, spake boldly*.

13 οἱ γὰρ καλῶς διακονήσαντες βαθμόν ἑαυτοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ

14 ¶ These things write I unto thee, hoping to come unto thee shortly:

1 Timothy Series

shortly, τάχιον, compar. adv. of ταχύς; τάχιον, tss. *speedily* (1, with speed), *quickly* (2), *shortly* (4); ταχύς once once, *swift* (Ja.1.19)

14 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ τάχιον

15 But if I tarry long, that thou mayest know how thou oughtest
in order that perceive must δεῖ

I tarry long, βραδύνω, 1ps. pres. subj., *to tarry, to be slack*.

thou mayest know, εἶδῃς, 2ps. subj. of εἶδέω, *to be aware, see* (Jn.3.3), *consider, know, perceive, understand*.

to behave thyself in the house of God,
conduct

to behave thyself, ἀναστρέφεισθαι, pres. infin. mid. of ἀναστρέφω, ἀνά re-, above, again, up + στρέφω *to turn*; KJV tss. *to abide, overthrow, return, conversation, behave, to be so used, to pass* (1Pe.1.17, meaning *to conduct*), & *to live* (2Pe.2.18, meaning *to conduct*).

Timothy must govern his life according to the God of the house of which he is a part. What does that mean? Timothy isn't in this place to live according to the way the membership would have him live. Timothy is to live as God would have him to live in His house. This doesn't only apply to Timothy, or pastors, or deacons. This applies to every member of God's house. But it certainly ought to apply to these men. The truth is, the manner in which you and I should live in this house, and as a part of this house, isn't governed by us, but by the God of this house. Being a part of the house of God should be a most serious consideration to me and to you. Being a part of the house of God, and how we live in it ought to be our highest priority.

We ought to be interested in what our program is; in what we allow to be done during our assemblies; in what we allow to be done when we aren't assembled; in what is being taught and not taught in this church; in what we sing; in being present when the church assembles together; in the kind of fellowship we have when we come together.

Timothy, above everything else, ought to behave himself as the evangelist or pastor of this church as God has directed Him through the teachings and writings of the apostle Paul. No matter who approves of it or not, because he is in God's house he is to govern his conduct as God commands him. The house of God ...

which is the church of the living God, the pillar and ground of the truth.

a

seat

pillar, στῦλος or στύλος, a noun always tss. in the English, *pillar*; the mental image would be of stable or established, immoveable, and upright parts of a building. i.e.,

of Peter & John *who seemed to be pillars* at that time in the Jerusalem church (Gal.2.9);

to the overcomer in the eternal age *'I will make [him] a pillar in the temple of my God, and he shall go no more out ...*(Re.3.12); and,

the feet of this mighty angel were *as pillars of fire* (Re.10.1).

Mt 16:18 ... the gates of hell shall not prevail against it.

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

History will show that this house, The house of God, has ever been the place where the true doctrine of God has remained and is maintained. Though so many are apostatizing, God will always have His churches keeping, supporting, establishing, promoting the His truth in the world.

and ground, ἐδραίωμα, only this once, *ground*; comp. to *συνέδριον*, the council (Sanhedrin); ἔδρα, is *seat*; ἐδραῖος, *stedfast*, (2), *settled* (1);

Bullinger, 'ἐδραίωμα, basis, foundation; what is fixed, settled, stationary;'

Liddell & Scott, 'a foundation, base.'

The house of God is the church of the living God; and the church is the pillar and the seat of truth. There is no other institution which God has committed to carrying His truths. There is no other body which God has committed with the preservation of His word.

God's house is the supporter of the doctrine of Christ.

Paul now closes this portion of his communication to Timothy by revealing to whom he has referred as God. (v.16)

15 ἐὰν δὲ βραδύνω ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος στῦλος καὶ ἐδραίωμα τῆς ἀληθείας

16 And without controversy great is the mystery of godliness:
incontrovertibly or professedly

without controversy, ὁμολογουμένως, adv. of ὁμολογέω, ὁμός like + λέγω to speak; the adv. is only used this once; ὁμολογέω, is tss. *to profess, confess, promise, and give thanks*. the noun (tss. an adj. and noun) ὁμολογία, *professed subjection, good profession, good confession, a profession*.

mystery, μυστήριον, **vs. 9, holding the mystery of the faith**; always tss. with the English word *mystery*; the verb μυέω, μυέομαι, is tss. *am instructed* (Phl.4.12) the initiated or disciple in the things of Christ;

Liddell & Scott, 'μύω, ... to be shut or closed, esp. of the lips and eyes ...' (cf. *Liddell & Scott*);

great, μέγα, nom. sing. neut. of μέγας; KJV, *great, high, large, loud*, etc.

godliness, εὐσεβείας, gen. sing. of εὐσέβεια and tss. *holiness* (1), and *godliness* (14); the verb form of this, εὐσεβέω, to worship, show piety (1Ti.5.4) & σέβομαι, to be devout or religious, to worship; the adv. εὐσεβῶς is tss. to be *godly*.

Great is the mystery! A mystery is what is shut up, closed, kept. The mystery is too *high*, too *large*, too *loud*, too *mighty*, and too *strong* for any but God to disclose. No creature in heaven or in earth can uncover anything of God except He will that it be uncovered. Paul says that this godliness is a great mystery. That means that the godliness to which Paul refers cannot be understood unless it is opened or exposed. Paul continued to explain that the mystery of godliness is the Person of Jesus Christ.

Ro.16.25 ¶ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

If I could say this: God is a mystery. Only as much as God reveals can be known. No more, no less.

Ro.1.19 ¶ ... that which may be known of God is manifest in them; for (γράφ, the reason is) God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse ...

1Co 2:11 ... the things of God knoweth no man, but the Spirit of God.

The knowledge of God is kept within an unbroken circle.

Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

But, no man can know the Son but they to whom the Father has revealed Him. (v.45, below)

Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.... 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Paul by the Spirit of God reveals that Jesus Christ is God. Timothy knows this to be true because the Spirit has worked in his heart the same revelation which is according to the Father's will.

Brethren, faith in God, faith in Christ, is a gift of God. Faith is an understanding or comprehension of who God is (according to the word of God), and what He is doing (which must agree with what is revealed in the word of God). That comprehension, that understanding that we received one day was given to us by the Spirit of God when we heard, after our new birth, the gospel of Jesus Christ, come, died, buried, and risen from the dead. It was the will of God the Father to reveal God the Son to us; and it was the will of God the Son to reveal God the Father to us; and it is the Spirit of God makes that revelation in our hearts.

What follows is a testimony of the condescension of God into humanity and being made in the likeness of men. This concerns the coming of the Son of God, who received the name at His birth, Jesus. Paul leads us from his incarnation to His ascension to the right of the the Heavenly Father.

God was manifest in the flesh,

was manifest, ἐφανερώθη, 3ps. aor. ind. pass. of φανερώω; KJV tss. to be manifested, to appear, to be manifestly declared.

No man has seen God at any time.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

None can see him and live.

1Timothy Series

Ex 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

And so by that I mean, God as He is in His original substance. But when the Son of God took the human form then, and only in this way can it be said that 'we have seen God. For God to become manifest in the flesh brings Him so low that He may be viewed with the natural eye.

In view of the words, *God was manifest in the flesh*, only those in unbelief can deny that Jesus Christ is the Son of God, God the Son come in human flesh.

1Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ...

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

He came into a human body of His own which the Heavenly Father had specially prepared under the auspices of the Holy Spirit.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ...

And that body was produced in the womb of a sanctified young woman named Mary, who was a virgin.

Mt.1.18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ... 20 ... for that which is conceived in her is of the Holy Ghost.

God the Son shed His blood on the cross, and died for the sins of His people.

*Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of **God**, which **he hath purchased with his own blood**.*

(God was) ***justified in the Spirit,***
by

justified, ἐδικαιώθη, 3ps. aor. pass. of δικαιώω, to to justify, to free, to be righteous; δικαίως, the adv. is tss. justly, righteously.

The Holy Spirit justified that Jesus is truly the Son of God at the baptism of our Lord Jesus.

Mt 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he (the Lord Jesus) saw the Spirit of God descending like a dove, and lighting upon him ...

Ac.10.37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 Him God raised up the third day, and shewed him openly ...

And the Spirit of God was upon Him without measure.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

None but the Son of God in human flesh has ever received the Spirit's full measure.

(God was) ***seen of angels,***

seen, ὤφθη, 3ps. aor. ind. pass. of ὁράω, too see, to take heed, to behold.

Then angels saw God in His condescended form.

Mt 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

(God was) ***preached unto the Gentiles,***

A woman heard of Christ and came to Him begging He deliver her daughter who was grievously vexed by a devil.

Mt.15.22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

... 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jn.12.20 ¶ And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

(God was) ***believed on in the world,***

believed on, ἐπιστεύθη, 3ps. aor. ind. pass. of πιστεύω, to believe.

Many believed that Jesus was the very Christ of God:

Joh 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

(cf. Joh 2.23; 4.39, 41; 7.31; 8.30; 10.42; 12.42)

(God was) ***received up into glory.***

1 Timothy Series

received up, ἀνελήφθη, 3ps. aor. ind. pass. of ἀναλαμβάνω, ἀνά up + λαμβάνω to receive, accept.

Not only was our Lord Jesus raised from the tomb bodily, but he ascended into glory to be seated at the right hand of the Heavenly Father.

Mr 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Lk.24.50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Ac 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

also, Eph.4.8-10;

This is called a great mystery. That it is a mystery it is concealed from everyone except those to whom it is given to believe. (Phl.1.29) That faith is a gift means that only those which receive the gift of God can believe. It is not the fault of God that men do not believe. That fault lies with man and his sin. But it is the gift of God, and the gift by grace that brings sinners to repentance and faith in the Savior, Jesus Christ.

All of this is to show the importance that the servant offices have in the order of the Lord's churches. It is God's house, the house of the living God, who is Jesus Christ.

16 καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον Θεὸς ἐφανερώθη ἐν σαρκὶ ἐδικαιώθη ἐν πνεύματι ὤφθη ἀγγέλοις ἐκηρύχθη ἐν ἔθνεσιν ἐπιστεύθη ἐν κόσμῳ ἀνελήφθη ἐν δόξῃ