

1 TIMOTHY CHAPTER 3 – “Qualifications of Overseers; Qualifications of Deacons; The Great Mystery!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Outline of 1 Timothy

INTRODUCTION ([1Ti 1:1-2](#))

I. CHARGE CONCERNING SOUND

DOCTRINE ([1Ti 1:3-20](#))

A. TEACHING SOUND DOCTRINE ([1Ti](#)

[1:3-11](#))

B. THANKSGIVING FOR THE LORD'S GRACE AND MERCY ([1Ti 1:12-17](#))

C. TIMOTHY'S RESPONSIBILITY ([1Ti 1:18-20](#))

II. GENERAL INSTRUCTIONS CONCERNING THE CHURCH ([1Ti 2:1-3:13](#))

A. THE PRACTICE OF PRAYER ([1Ti 2:1-8](#))

B. INSTRUCTIONS FOR WOMEN ([1Ti 2:9-15](#))

C. QUALIFICATIONS FOR CHURCH OFFICERS ([1Ti 3:1-13](#))

1. For bishops ([1Ti 3:1-7](#)); For deacons ([1Ti 3:8-13](#))

III. ADVICE TO TIMOTHY ([1Ti 3:14-4:16](#))

A. PAUL'S PURPOSE IN WRITING ([1Ti 3:14-16](#))

B. REMEMBER THE SPIRIT'S WARNING OF APOSTASY ([1Ti 4:1-6](#))

C. EXERCISE YOURSELF UNTO GODLINESS ([1Ti 4:7-16](#))

IV. INSTRUCTIONS CONCERNING MEMBERS OF THE CHURCH ([1Ti 5:1-6:19](#))

A. MAINTAIN PROPER RELATIONSHIPS ([1Ti 5:1-2](#))

B. CONCERNING WIDOWS ([1Ti 5:3-16](#))

C. CONCERNING ELDERS ([1Ti 5:17-25](#))

D. CONCERNING SERVANTS ([1Ti 6:1-2](#))

E. CONCERNING TEACHERS

MOTIVATED BY GREED ([1Ti 6:3-10](#))

F. CONCERNING THE MAN OF GOD HIMSELF ([1Ti 6:11-16](#))

G. CONCERNING THE RICH ([1Ti 6:17-19](#))

CONCLUDING CHARGE TO TIMOTHY ([1Ti 6:20-21](#))

MAKE ME LIKE YOU, LORD (Praise Song)

Make me like You, Lord, Oh make me like You. You are a servant, Make me one too .

Lord I am willing, Do what You must do To make me like You, Lord, Make me like You. (2X)

Pastoral Epistles – 1 & 2 Timothy; Titus – Epistles written to pastors and leaders in the early church instructing them in their oversight of the local church. It is recommended that these epistles be read at least once a quarter by those in leadership. These epistles are so needed by each and every Christian to know what the early church was to be and how it was to be led. The theme of the epistle is summed up well in [1Ti 3:14-](#)

15 These things I write to you, though I hope to come to you shortly; [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. Paul is instructing Timothy on how the church should function and how mature men and women of

God should interact in it. Specifics are given on developing and recognizing Godly leadership and avoiding false doctrine in the church. Paul insists that Christian maturity should be expected in leadership, while it developed in the lives of all believers. Paul offers Timothy a whole list of extremely practical advice for leading a church. As he faced the problems and hardships of ministry in a local church. Timothy must have repeatedly read Paul's letter for the valuable insight sin offers.

1 Timothy 2-3

In chapters 2-3, Paul discusses the public ministry of the church and the roles that different members ought to play. [1Ti 1:1-20](#) deals with the ministry of the Word, and in chapter 2, the emphasis is on prayer. The two main ministries of the pastor are the Word of God and prayer ([Act 6:4](#)). It is sad to see churches robbing their pastors of these important ministries by keeping them “busy” promoting a program, pleasing people, and practicing church politics. If the churches would simplify their organization and purify their motives, the pastors would be able to do a spiritual work for the glory of the Lord.

It is important that the church have a balanced ministry of the Word of God and prayer. The Word instructs the church; prayer inspires the church to obey the Word. The church that has an abundance of Bible teaching but little prayer will have “much light, but no heat.” It will be orthodox but frozen! The other extreme is the church that has much prayer and religious enthusiasm, but little teaching from the Word; this may produce a group of people with zeal but no knowledge.

Now in chapter three, verses 2-7, we are given fifteen necessary characteristics for elders or overseers whose main responsibility is over the spiritual aspects of the church. leaders in the local church – for the overseers or elders as well as for the deacons.

Great is the Mystery of Godliness: Spurgeon's Morning Evening - Morning, 3/6

"Ye must be born again." - [John 3:7](#) - Regeneration is a subject which lies at the very basis of salvation, and we should be very diligent to take heed that we really are "born again," for there are many who fancy they are, who are not. Be assured that the name of a Christian is not the nature of a Christian; and that being born in a Christian land, and being recognized as professing the Christian religion is of no avail whatever, unless there be something more added to it--the being "born again," is a matter so mysterious, that human words cannot describe it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nevertheless, it is a change which is known and felt: known by works of holiness, and felt by a gracious experience. This great work is supernatural. It is not an operation which a man performs for himself: a new principle is infused, which works in the heart, renews the soul, and affects the entire man. It is not a change of my name, but a renewal of my nature, so that I am not the man I used to be, but a new man in Christ Jesus. To wash and dress a corpse is a far different thing from making it alive: man can do the one, God alone can do the other. If you have then, been "born again," your acknowledgment will be, "O Lord Jesus, the everlasting Father, thou art my spiritual Parent; unless thy Spirit had breathed into me the breath of a new, holy, and spiritual life, I had been to this day dead in trespasses and sins.' My heavenly life is wholly derived from thee, to thee I ascribe it. My life is hid with Christ in God.' It is no longer I who live, but Christ who liveth in me." May the Lord enable us to be well assured on this vital point, for to be unregenerate is to be unsaved, unpardoned, without God, and without hope.

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INTERPRETATION

APPLICATION

Qualifications for Overseers (Elders) – who give themselves mainly to spiritual oversight of the church and to engage in prayer and the teaching of the Word

1Ti 3:1 This is a faithful saying: If a man desires the position of a bishop, he desires a good work.

1Ti 3:2 A bishop then must be blameless (without provable charges), the husband of one wife (“one woman man”), temperate (calm and reasoned), sober-minded (serious, not a clown), of good behavior (orderly, dignified), hospitable (likes people), able to teach (a gifting);

v. 1 Qualifications for a **bishop**. *This is a faithful saying*: Told in the preceding chapter that women are not to hold positions of authority in the church; **it should not be assumed that just any man is qualified**. No man is qualified to be a spiritual leader in the church just because of his gender, but **because of his characteristics, his calling and his gifting**. *If a man desires the position of a bishop*: The office Paul described is that of the Biblical definition of **bishop**, (*episkopos*), which literally means “over” (*epi*) “watcher” (*skopos*) - an **overseer**. These were men with primarily spiritual leadership and authority in the church. In **Act 20:17**, there were many **bishops** - (overseers) - in one church in one city. Undoubtedly, these were men who had oversight over the many house-churches that met throughout the city. The idea of a “regional bishop” doesn’t come from the Bible. From the Biblical definition, a bishop is someone with oversight in the church, a leader. Such a person may also sometimes be called an *elder* (*presbuteros*) or a *pastor* (*poimen*, which means “shepherd”), as in **Act 20:17; Act 20:28**. *He desires a good work*: Paul is saying, “This is a good, noble, honorable work. Timothy, you need to look for good, noble, honorable men.” It is no light matter to represent our Lord, God’s Son, in such a great task as building and extending God’s kingdom, in caring for the salvation of souls whom the Lord Himself has purchased with His own blood, and ruling the Church which is God’s inheritance.

vs. 2-7 A list of fifteen qualifications for leaders in the church. **Bishop (overseer) Qualifications - A bishop then must be**: God has specific **qualifications** for leaders in the church. Leaders are not to be chosen at random, nor just because they volunteer, are “natural leaders” of aspire to the position. Instead they should be chosen on **how they match these qualifications**. The qualifications for leadership have little to do with **giftedness**. In the list of 15 qualification characteristics, **only one is that of gifting – able to teach!** God doesn’t say, “Go out and get the most gifted men.” What qualifies a man for spiritual leadership is **godly character** - and godly character established according to these clear criteria. *Then must be*: This list does not demands perfection in all areas; they are both goals to reach for and general criteria for selection. *Blameless*: This word means, “Nothing to take hold upon - **no proven charges against them**.” There must be nothing in his life that others can take hold of and attack the church. It describes a man who lives a righteous life that can be **seen as righteous**. No one can stand up and rightfully accuse the man of grievous sin. It implies being **blameless** is demonstrated by a track record of behavior. *Husband of one wife*: “A one-woman man.” It is not that a leader must be married, nor is the idea that leader could never remarry if his wife had passed away or was Biblically divorced. The idea is that is love and affection and heart is given to **one** woman, and that being his lawful and wedded wife and that the Biblical leader is not a playboy, an adulterer, a flirt, having a tendency toward romantic or sexual interest in other women, including the depictions or images of women in pornography. *Temperate*: The idea is of someone who is **not given to extremes**. They are reliable and trustworthy, and you don’t have to worry about wide swings of vision, mood, or action. *Sober minded*: This describes the person who is **able to think clearly and with clarity**. They are not constantly joking, but know how to deal with serious subjects in a serious way. *Of good behavior*: The idea is orderly, modest and dignified in the best sense of the term. *Hospitable*: They are willing and able to open up their home to both friends and strangers. *Able to teach*: Skilled enough in the Bible to teach, either in a public or one-on-one setting. (**Neh. 8:8**)

v. 1 We are now being told what kind of leadership God wants to have within the local church. *He desires a good work*: Spiritual leadership in the church isn’t about titles and honor and glory; it’s about **work**. At the time of writing, it was indeed dangerous to be a **recognized leader in the church**. **bishop or elder holds the position to nurture the spiritual growth of the church**. **There has to be calling, gifting and a Godly character!** **Of the fifteen things mentioned here 14 have to do with character!**

v. 2 *Must be*: As well, these qualifications are valuable for every person - not only those who aspire to leadership. They are clear indicators of godly character and spiritual maturity and they can give a true measure of a man. One looks at this list and asks, “Does the man in question desire all these things with his whole heart?” “Does that desire show itself in his life?” “Are there others available who better fulfill the requirements of this list? **The single characteristic of gifting is that of teaching, well defined in - Neh 8:8 So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.** ”REA” – Reading, Explaining, Applying the text!

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INTERPRETATION

APPLICATION

1Ti 3:3 *not given to wine* (one who sits long or addicted to wine), **not violent, not greedy for money, but gentle, not quarrelsome, not covetous** (not greedy for money, constantly dissatisfied);

1Ti 3:4 *one who rules his own house well* (the standard for the house is the Bible), **having his children in submission with all reverence** (children should be submissive to their father)

1Ti 3:5 *(for if a man does not know how to rule his own house, how will he take care of the church of God?)*;

1Ti 3:6 *not a novice* (a brand new Christian), **lest being puffed up with pride he fall into the same condemnation as the devil.**

1Ti 3:7 *Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.*

Qualifications for Deacons (leaders who give themselves to the physical needs of the church and the body of believers)

1Ti 3:8 *Likewise deacons must be reverent* (serious, dignified), **not double-tongued** (swivel tongued), **not given to much wine** (not dependent on wine) (**Romans 14:21**), **not greedy for money,**

v. 3 *Not given to wine:* The idea is of not being addicted to wine or intoxicating drink. While this verse does not prohibit godly leadership from drinking alcoholic beverages, it clearly discourages it. **Not violent:** This is a man who is not given to violence either publicly nor privately; a man who can let God fight his cause. **Not greedy for money:** (filthy lucre). **Gentle** (not abusive, is patient):

vs. 4-5 *Who rules his own house well:* The godly leader demonstrates his leadership ability first in his own home; Paul recognized that it is in the home where our Christianity is first demonstrated. The question that must be asked if a child is disorderly and rebellious, is the rebellion **because** of the parents **or in spite of their job as parents?**

v. 6 *Not a novice:* New converts should not be given leadership too quickly. The leader should be well past the **novice** stage in their spiritual development. **Novice**, meaning “newly planted.” When someone first comes to Jesus, it isn’t good to put them into a place of leadership until they have been allowed to grow and experience in their Christian walk. Typical novice tendencies include being bold and impetuous and puffed up with foolish self-confidence. Promoting a **novice too quickly gives occasion to the great sin - pride**, in imitation of the Devil himself.

v. 7 *A good testimony:* These characteristics must be evident to all, even unbelievers to see. The potential leader must be a good Christian outside the walls of the church in his every day environment. He should have a good reputation in the community, not one thing in church and another thing outside. Elders chosen by God will be those who are chosen by God **who have these characteristics now**, not to put them into the position, when not having and hoping these characteristics will be developed!

v. 8 *Qualifications for deacons - practical servants of the church. - Likewise deacons:* An example of the appointment of deacons is in **Act 6:1-6**, where the apostles saw the need for those to distribute the daily assistance to the widows among the church, yet did not have the time to distribute the aid themselves. They chose men to act essentially as deacons in that church. **Deacons must be:** Their qualifications are much the same as those for **“bishops”**; practical service (especially when recognized by an office) is leadership also. **Reverent:** Showing proper respect towards both God and man. **Not double-tongued:** A man who speaks the truth the first time, with no intent to deceive, never changing his position, depending on the audience and the setting of the occasion.

vs. 3-5 *The kind of man who takes Jesus as his example, not the latest action hero. Not quarrelsome: The kind of person who is not always fighting over something or other. Not covetous: This is a more encompassing thought than merely greedy for money. The covetous man is never satisfied with anything, always demanding something more or different. A man who is constantly dissatisfied is not fit for leadership among God’s people. A man who rules house well!*

v. 6 **1Ti 5:22** *Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure. Christians need to be allowed to grow and become experienced in their walk, to best function in positions of service and leadership*

v. 7 *Be sure not to put Christians who are known as terrible credit risks and have a poor reputation. This doesn’t mean good pastors won’t have critics. It does mean, however, they won’t provide reasons for their critics to find fault with them.*

v. 8 *Deacons are those primarily involved in practical service, in tending physical needs like waiting on tables (Acts 6). They need to control their tongue! Also, they cannot be given to much wine. The wisest choice is always to stay away from intoxicants. Also not to have any tendency to inaccurately handling funds – especially not having “sticky fingers”.*

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INTERPRETATION

APPLICATION

<p>1Ti 3:9 <i>holding the mystery</i> (of Divine revelation, now revealed) <i>of the faith with a pure conscience</i> (know the word God and to obey it).</p> <p>1Ti 3:10 <i>But let these also first be tested</i> (watched and proved); <i>then let them serve as deacons, being found blameless</i> (without any proved accusations.)</p> <p>1Ti 3:11 <i>Likewise, their wives</i> (or women) <i>must be reverent, not slanderers</i> (devil tongued), <i>temperate, faithful in all things</i> (in faith and in actions – dependable, no private agendas).</p> <p>1Ti 3:12 <i>Let deacons be the husbands of one wife</i> (women, can be translated wives), <i>ruling their children and their own houses well.</i></p> <p>1Ti 3:13 <i>For those who have served</i> (ministered) <i>well as deacons obtain for themselves a good standing</i> (holy life) <i>and great boldness</i> (obedience) <i>in the faith which is in Christ Jesus.</i></p>	<p>v. 9 <i>Holding the mystery of the faith</i>: Those who can adhere to proper doctrine, out of sincere conviction, must be held in good conscience by all who would serve in the church. This faith is eternal. It doesn't change!</p> <p>v. 10 <i>First be tested</i>: A man demonstrates his fitness for office in the church by his conduct. Deacons and bishops are more recognized than appointed..</p> <p>v.11 <i>Likewise their wives</i>: It is difficult to know if Paul here referred here to female deacons (such as Phoebe, in Rom 16:1), or the wives of male deacons. The original wording will permit either possibility. If he is speaking mainly of a male deacon's wife, it is appropriate because a man's leadership in the home can be evaluated, in part, by his wife's conduct. Is she <i>reverent, not slanderers, temperate, and faithful in all things</i>? Reverent: Showing proper respect towards both God and man. Not slanderers: “Literally, not devils, devil tongued. This may be properly enough translated slanderers, backbiters, tale-bearers, for all these are of their father, the devil, and his lusts they will do.”</p> <p>v. 12 Men need be “one woman” men, not likely to be tempted by working around women. Also the ones who serve in the church should ruling the children in their own home in a Biblical manner</p> <p>v. 13 A promise for deacons (or any who want to serve in the church) <i>For those who have served well as deacons</i>: (Acts 6:1-7) is the first great example in the church of establishing deacons to meet the need of distributing distributions to the Jewish and Hellenistic widows. Requirements include good reputation; filled with the Holy Spirit and wisdom! God remembers their faithful service, even in tasks which some would consider menial. Possibly one will see more deacons with a great reward than bishops or pastors. Stephen being bold in the synagogue. Philip became an evangelist to Samaria. So be faithful where God has placed you. Do your best there. And God will raise you up in His time and give you greater responsibility and perhaps, a different position. I wouldn't say better. You know the best place for you is where God has placed you. And the worst thing to do, the thing possible, is trying to do something God hasn't called you to do, or God hasn't ordained you to do.</p>	<p>v. 9 We need to understand that the common faith that once and for all was delivered to the saints (Jude 1:3), that we embrace! This Gospel is what I believe.</p> <p>v. 10 Don't lay hands on anyone too quickly! Let them prove themselves a bit!</p> <p>v. 11 We have a whole new world of cyber gossip, where dignity doing nothing of slander is a requirement for women as well as men! Faithful in all things without an agenda!</p> <p>v. 12 Deacons must demonstrate the ability to be faithful in their marriages and pure in their single life and raise they children in godly manner, marked by obedience, respectful of authority.</p> <p>v. 13 This really includes all servants in the church. Jesus Christ said He came to serve! Have integrity in your life. Be doing what every follower of Christ should be doing!</p>
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INTERPRETATION

APPLICATION

The Mystery of Godliness
1Ti 3:14 *These things I write to you, though I hope to come to you shortly;*

1Ti 3:15 *but if I am delayed, I write so that you may know how you ought to conduct yourself in the house (household) of God, which is the church (called out ones) of the living God, the pillar and ground (buttress, foundation) of the truth. (the local church should never be shaky about the Word of God!)*

1Ti 3:16 *And without controversy great is the mystery of godliness (8 X, God- likeness!): God was manifested in the flesh (the Incarnation), Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.*

v. 14 Paul’s reason for writing Timothy. *These things I write to you, though I hope to come to you shortly*: Paul desired to speak these things to Timothy personally, but knowing he might not be able, he made certain that he said it in a letter. This verse indicates that Timothy’s position was a temporary one and that he was acting as St. Paul’s representative at Ephesus.

v. 15 *How you ought to conduct yourself in the house of God*: Paul’s purpose for writing was to give Timothy, as a leader, practical information on how to run things in the Ephesian church. **The house of God**: The church must be, very consciously, the place where God is. This makes a church more attractive than anything else. **The church of the living God**: In the ancient Greek language, “church” was a non-religious word for a group of people called together for a purpose. The **living God** has called His people together for His purpose. **The pillar and ground of truth**: The local church is to be the pillar and ground (foundation) of **truth**. The **church is to supportive of the truth of the Gospel** and its ministry. The Church is the pillar of the truth because by its ministry the truth is preserved and spread. When the Church stands boldly out, and preaches the Word, it is the **pillar** of the truth. Even if it is hidden underground, such in the Roman Catacombs or house churches in China, even there the **truth** lives in the in the hearts of believers, and they are then the **ground of the truth**. But what is the truth which the churches and ministers are the pillars and grounds of? He tells us that **without controversy great is the mystery of godliness**. The pillar and ground of the truth, and **without controversy great is the mystery of godliness**.

v. 16 *Without controversy*: There shouldn’t be controversy about these facts. **Without** argument, it goes **without** saying. **great is the mystery of godliness** (contraction/meaning of God-likeness): The **great mystery of godliness** (a contraction of God-likeness), **how that a man can become like God in his character, in his behavior, in his life. He can take on God-like characteristics. In these bodies, we are of the flesh, having a fleshly nature, but the glorious message of the gospel is that God can transform us and can change us into His image and into His likeness.** It means that you become, in character, like God, holy, righteous, pure, loving, kind, compassionate. These Godly characteristics become manifested in our lives. This is a great **mystery**, how **that a man can be so radically changed in just a moment!** The moment he submits his life to Jesus Christ, he comes with all of the baggage, all of the junk and he is freed, delivered! The power of transformation, the great mystery of how that a person who has struggled maybe all of his life to be free from certain things or to try to change himself, in coming to Jesus Christ, experiences a dynamic and a power by which he is transformed—**this great mystery of God-likeness, when one receives Jesus Christ!** That person who has had a heroin or cocaine **addiction** for years and has done everything to be free, but finds he goes back to it and is bound by it. The **great mystery of Godliness** as he receives Jesus Christ, **he is delivered and set free, never to touch it again!** That person who is **filled with bitterness and with anger**, has almost destroyed himself and his family through his bitterness and anger, coming to Jesus Christ, is changed, transformed, and he becomes loving, compassionate, sensitive! That person who is so hard, **becomes softened by the gospel.**

vs. 14-15 He concludes the chapter with a particular direction to Timothy. Paul wrote **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**, how to conduct himself as became an evangelist, and the apostle’s substitute. It’s God’s church and its leadership cannot just conduct any way they want, but here is direction to be followed. **“the pillar and ground of truth”** **The church is the one place where there is to be the truth and the foundation, if they are following His Word! It’s likely the Temple of Artemis/Diana, (One of 7 wonders of ancient world - 220 years to build; L/W-342’ x 164’; 127 columns, 56’ high) in Ephesus came to mind. The support and beauty of the pillars and the strength of the foundation.**



v. 16 *It being a great mystery, we should rather humbly adore it and believe it, than curiously pry into it, or be too positive in our explications of it and determinations about it, further than the holy scriptures have revealed it to us.*

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<p><u>1Ti 3:16</u> <i>And without controversy great is the mystery of godliness</i> (God likeness!):</p> <p><u>God was manifested in the flesh,</u></p> <p><u>Justified in the Spirit,</u></p> <p><u>Seen by angels,</u></p> <p><u>Preached among the Gentiles</u></p> <p><u>Believed on in the world,</u></p>	<p><u>v. 16 (cont'd)</u> The alcoholic, leaves the bottle and never touches it again! <u>This great mystery of Godliness, how a man who has been bound in the flesh, being destroyed by his flesh, can be delivered from that bondage by a new birth, being born of the Spirit and now living in the Spirit in fellowship with God, walking in the Spirit.</u> <i>If any man is in Christ Jesus, he is a new creation. The old things are passed away and everything becomes new!</i> What a glorious gospel that we have!</p> <p><u>God was manifested in the flesh:</u> This is the essence of the incarnation; that God the Son, the Second Person of the Holy Trinity, added to His deity humanity - and was thus <i>manifested in the flesh</i>. That he is God manifested in the flesh, which proves that He is God, the eternal Word, that was made flesh and was manifested in the flesh. When God was to be manifested to man He was pleased to manifest Himself in the incarnation of His own Son: <u>The Word was made flesh, Joh 1:14.</u></p> <p><u>Justified in the Spirit:</u> We can say that Jesus was <i>justified by the Spirit</i> not in the sense that He was once sinful but made righteous, but in the sense that He was declared to be, by the Holy Spirit, what He always was - completely justified before the Father. This declaration was made at His baptism <u>Mat 3:16</u> <i>When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.</i> <u>Mat 3:16,</u> and at His resurrection <u>1Pe 3:18</u> <i>For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <u>Act 2:32-33</u> This Jesus God has raised up, of which we are all witnesses. [33] Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.</i></p> <p><u>Seen by angels:</u> The heaven was in complete agreement! The ministry of Jesus, both on earth and through the Church, is of great interest to angelic beings. They worshipped Him (<u>Heb 1:6</u>); they attended His incarnation, His temptation, His agony, His death, His resurrection, His ascension; this is much to His honor, and shows what a mighty interest He had in the upper world, that angels ministered to Him, for He is the Lord of angels.</p> <p><u>Preached among the Gentiles, believed on in the world:</u> Paul himself did his best to fulfill these statements. He was busy preaching Jesus among the Gentiles and bringing the world to belief. This is a great part of the mystery of godliness, that Christ was offered to the Gentiles a Redeemer and Savior; that before, salvation was of the Jews, the partition-wall was now taken down, and the Gentiles were taken in. <u>I have set thee to be a light of the Gentiles, Act 13:47.</u> That He was <i>believed on in the world</i>, so that He was not preached in vain. Many of the Gentiles welcomed the gospel which the Jews rejected. Who would have thought that the world, which lay in wickedness, would believe in the Son of God, would take Him to be their Savior who was Himself crucified at Jerusalem? But, notwithstanding all the prejudices they labored under, He was believed on!</p>	<p>This great mystery is what we are proclaiming to the world!</p> <p><u>v. 16</u> He who was <i>manifest in flesh</i> was God, really and truly God, God by nature, and not only so by office, for this makes it to be a mystery. <i>God was manifest in flesh, real flesh.</i> <u>Heb 2:14</u> <i>Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil.</i> What is more amazing, He was manifest in the flesh after all flesh had corrupted His way, though He Himself was holy from the womb.</p>
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1 TIMOTHY CHAPTER 3 – “Qualifications of Overseers; Qualifications of Deacons; The Great Mystery!”

OBSERVATION

INTERPRETATION

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Received up in glory.

Received up in glory: Jesus told us, Joh 15:26 "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, **He will testify of Me.** And He said, Joh 16:8 **And when He has come, He will convict the world of sin, and of righteousness, and of judgment:**

Joh 16:9 **of sin, because they do not believe in Me;** Jesus, amplifying that, said, *of sin*, He didn't say of adultery, fornication and every sin you have committed, but **because they do not believe in Me. There is only one sin that will really condemn you, that of your failure to take God's only provision for your sin, and that is His Son, Jesus Christ who was manifested in the flesh to die for your sins. Of sin, Jesus said, because they don't believe in Me.** You see, in the third chapter of John, again when Jesus was talking to Nicodemus, He went on and said to Nicodemus, Joh 3:16-19 **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. [17] For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. [18] "He who believes in Him is not condemned; but he who does not believe is condemned already, (Jesus didn't have to come to condemn the world. The world was already condemned!) because he has not believed in the name of the only begotten Son of God. 19] And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.** They won't come to the light. That's the sin. Because of your love for evil, you won't come to the light, because the light exposes. So, of sin, Jesus said, because they didn't believe in Me! That is the **only thing that will condemn a man before God, the failure to come to Jesus Christ.**

Joh 16:10 **of righteousness, because I go to My Father and you see Me no more; He will testify of righteousness and then Jesus added, because I ascend into heaven.** Now, here He was received up into glory, we are told. What does Jesus' ascension have to do with the testimony of righteousness by the Holy Spirit? **The ascension of Jesus into heaven is God's declaration to the world that this is the righteousness that will gain an entrance into heaven.** This is the standard of righteousness that will gain you entrance into the Kingdom of Heaven. And unless you are righteous as Jesus, there is no entrance into the Kingdom of Heaven for you. You say, well, I might as well quit. I might as well give up. No! **The glorious mystery of Godliness is that God accounts to you the righteousness of Jesus Christ because you believe in Him and trust in Him! This is God's glorious provision!** By my believing in and trusting in Jesus Christ, God imputes to me, to my account. There it is! Stamped on my account, righteous. **The righteousness of Christ, imputed or accounted to me because of my trust and faith in Jesus Christ!** I'm far from perfect but God accounts me **righteous because I hang on and I am trusting in Jesus Christ and His cleansing power in my life.** And thus God accounts that for righteousness.

Joh 16:11 **of judgment, because the ruler of this world is judged.** Most think of the judgment to come, that means the great White Throne, when everybody stands before God and this great judgment that is coming and they will be cast into the lake burning with fire. No, no! **Of judgment to come because the ruler of this world is judged.** That is, you don't have to be controlled by the powers of darkness anymore! Jesus, on the cross, defeated Satan and provided victory for you over the temptation and over the power that Satan once held over your life! Satan has been judged. His power has been broken through Jesus Christ! **And the victory of Jesus Christ over the powers of darkness is the victory that you enter into, when you enter into Jesus Christ by faith.**

So, this glorious mystery of Godliness, the power of God's Spirit working in me, through Jesus Christ, transforming me and making me like God! What a blessing!

This great mystery of Godliness. He was manifested in the flesh. He was justified in the Spirit. He was seen of angels. He was preached to the gentiles. He was believed on in the world. And He was received up into glory. And we are in Christ. That day, you will know, He said, that I am in the Father, you are in Me and I am in You. And thus all of these things that He is, has been given to Me! And I am in Him, righteous, accepted! As Paul said, *accepted in the Beloved.* I am accepted by God as I am in Christ Jesus!

**Summary!
This is how the church should behave!**

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