

1 Timothy Part 3

Note:

In this teaching, the following terms are used: “new creation”, “new man” or “new self”, “Christ in You”, “holy spirit” and “gift of holy spirit”. All these terms refer to that which is received and born in a person when he or she becomes born again.

Turn to 1 Corinthians 12

Before we continue in Timothy, we must again consider some background regarding our spiritual functioning in the physical realm. We must consider our behavior and actions as individual believers within an assembly of believers.

The book of Acts and the epistle of 1 Corinthians had been written before the epistle of Timothy. Therefore both Timothy and Paul had full knowledge of the truths and information in these scriptures.

1 Corinthians 12:1

1 Now concerning spiritual gifts (matters), brothers, I do not want you to be uninformed.

2 You know that when you were pagans you were led astray to mute idols, however you were led.

3 Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit;

5 and there are varieties of service, but the same Lord;

6 and there are varieties of activities, but it is the same God who empowers them **all** in everyone (every believer).

7 To each (believer) is given the manifestation of the Spirit (why?) for the common good.

God is no respecter of persons, he does not show partiality by giving unequal portions of the gift of holy spirit and the ability to manifest the gift. Ephesians 4:4 says:

4 There is one body and one Spirit (referring to the gift of holy spirit)—just as you were called to the one hope that belongs to your call— 5 one Lord, one faith, one baptism, 6 one God and Father of all, who **is over all and through all and in all**. 7 But grace was given **to each one of us according to the measure of Christ’s gift**.

So, as believers, each individual has been given 100% of all the capabilities that are available in the gift of holy spirit, the newly created spiritual self.

1 Corinthians 12:27

27 Now you are the body of Christ and individually members of it.

28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. (helps and governments are 6th and 7th in the list).

Regarding verses 29 and 30: in the Greek texts, there is no punctuation; the question marks were added by the translators and were not part of the revelation. There are words added here with the intent of adding clarity to these verses.

1 Timothy Part 3

In the text these two verses read as follows:

“not all apostles not all prophets not all teachers not all works of power not all have gifts of healing not all do speak with tongues not all do interpret”.

These verses express the truth that we don't all function in the same manner when we are assembled together ministering to each other in the Church, the body of Christ. These verses do not exclude these capabilities from being in evidence in our personal lives.

1 Corinthians 12:31

~~29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?~~

~~30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?~~

31 But earnestly desire the higher (best) gifts. And I will show you a still more excellent way.

Every believer has the same spiritual capability to manifest holy spirit.

Some individual believers are given as gifts of God's grace to function within the body of Christ with various capabilities such as apostles, prophets, evangelists, shepherds and teachers. These visionary ministries are not given to elevate the individual believer over the others. They are given as gifts of God's grace, for service within the body of Christ.

The apostle Paul was given to the Church as an apostle, prophet and teacher. As a gift of God's grace, Paul was not any better than any other believer, but he was given capabilities to produce greater service. He was responsible to provide greater service.

Verse 39 instructs that we are to earnestly desire the higher or 'best gifts'. The 'best gifts' are the gifts that are most needed in your area and in your day and time.

1 Corinthians Chapter 13 continues the context of instruction in spiritual matters, regarding the more excellent way than “earnestly desiring”. This chapter reveals truth regarding the love of God which has been poured into our hearts.

1 Corinthians Chapter 14 continues with the same context. The first verse ties together the Love of God and earnestly desiring. Our love, our earnestly desiring of the best gifts is directed to a striving to excel in building up the church, the body of Christ.

1 Corinthians 14:1

1 Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.

12 So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.

Pursuing love, desiring the spiritual gifts, and striving to excel in building up the church is the more excellent way, mentioned in 1 Corinthians 12:31. As we love the way God would have us love, as we strive to excel in building up the church, whatever we need spiritually in order to serve most effectively will be provided. This implies that when we assemble together, God would have us all effectively serving together.

When there are several believers assembled together, our activities need a certain level of organization so everyone has an opportunity to build up the church.

In 1 Corinthians 14, Paul is giving instructions that correct the practices of the church in Corinth.

1 Timothy Part 3

There was disorder when the believers assembled together and the church was not effectively built up.

1 Corinthians 14:26

26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. *(Now we have instructions regarding speaking in tongues with interpretation).*

27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let *(that same one)* ~~someone~~ interpret. **28** But if *(he does not)* ~~there is no one to~~ interpret, let each of them keep silent in church and speak to himself and to God. *(Now instructions regarding the functioning of the prophets in the assembly. It was commonplace to have multiple prophets in each assembly).*

29 Let two or three **prophets** speak, and let the **others** *(the other prophets)* weigh what is said. **30** If a revelation is made to **another** *(prophet)* sitting there, let the **first** *(prophet who is speaking)* be silent. **31** For you *(the prophets)* can all prophesy one by one, so that all may learn and all be encouraged, **32** and the spirits of prophets are subject to prophets. *(No genuine prophet of God is ever taken over by the holy spirit. The prophet is in full control of the functioning).* **33** For God is not a God of confusion but of peace. As in all the churches of the saints, **34** the women *(What women? The wives of the prophets! We have not changed context yet)* should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. **35** If there is anything they desire to learn, let them ask **their husbands** at home. For it is shameful for a woman *(What woman? The wife of the prophet)* to speak in church. *(When? When the prophets are speaking!)*

In the Hellenistic culture of the 1st century, the gender references were appropriate for communication. In our day and culture, it would be accurate and appropriate to refer to a “spouse” rather than “wife”. As we read before, in Christ there is no race, no social status and no gender.

1 Corinthians 14:36

36 Or was it from you *(the spouse of the prophet)* that the word of God came? Or are you *(the spouse)* the only ones it has reached? **37** If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. **38** If anyone does not recognize this, he is not recognized. **39** So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. **40** **But all things should be done decently and in order.**

Turn to Acts 6

From this record in 1 Corinthians, it is clear that there must be people in the assembly of the Church to oversee the activities with the purpose of keeping order! In Corinth, there were individuals designated to keep order, but they were not effective in performing their duty. These people were the elders, who were to function in helping and administrating. The visionaries functioning in the Church had the responsibility to appoint, instruct and oversee the elders. The

1 Timothy Part 3

visionaries in Corinth were not effectively doing their job either! So, by revelation, the apostle Paul had to step in and re-teach those serving in the Church in Corinth.

Acts 6:1

1 Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the **daily distribution**.

2 And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables.

Here is a practical functioning of the Church in the physical realm. Every day, the Church was distributing to the believers whatever funds had been given and laid at the feet of the apostles. Note that under our current system of government in the United States, the legality of funds administered in this manner, would be in question.

This distribution was made to those saints who had need. Some of the believers who had need were being neglected in the daily distribution of funds. They did not stay silent, but they spoke up. The reference to "serve tables" puts this work in the domain of what has been called the deacon. A deacon is an attendant, an errand runner, a table waiter.

The apostles were ultimately responsible for this distribution, so they stepped in to rectify the problem.

By spiritual wisdom and spiritual believing, they gave the instructions on how to go about choosing the believers who would be capable to oversee or administer the daily distribution.

Acts 6:3

3 Therefore, brothers, pick out from among you seven men (*Why not twelve or three? Because the number was by revelation*) of good repute, full of the Spirit and of wisdom, whom **we will appoint** to this **duty** (*not office*).

4 But we will devote ourselves to prayer and to the ministry of the word."

5 And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch.

6 These they set before the apostles, and they prayed and laid their hands on them.

7 And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the *priests (Judeans)* became obedient to the faith.

Turn to Acts 21

The apostles prayed and laid their hands on them by revelation, to recognize their appointment to oversee the duty of the daily distribution. This was not the start of a "holy ritual" or "religious tradition" of how to go about selecting and appointing deacons!

There was nothing extra special about the deacons. They were recognized to oversee a particular duty at this time in the Church. They continued to have the same spiritual abilities as every believer has. As deacons, they were given the responsibility to serve in the practical functioning of the Church. In this record, there is no mention of payment for their services.

Much later, in Acts 21, Philip is mentioned again.

1 Timothy Part 3

Acts 21:8

8 On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

9 He had four unmarried daughters, who prophesied.

The phrase "...who was one of the seven..." indicates that this Philip, who is recognized as an evangelist, was the same one mentioned in Acts 6. He has moved on from serving in the daily distribution in Jerusalem, to serving as an evangelist in Caesarea. The appointment to one of the duties or functions of helps or governments is not a final service related appointment for a believer in the Church. It is not necessarily a permanent appointment.

Note that there is no record in the book of Acts of any rite or ritual conducted by anyone to appoint or ordain Philip as an evangelist; but here he is in Caesarea, recognized as an evangelist. Here in Philip's house, there are more than 6 people present. This is more than enough to constitute an assembly of the Church. Note who was speaking and functioning in this Church meeting – four women! Given the context, it would be reasonable to conclude that these four women were prophets as well. Even in the Hellenistic culture of the 1st century, women did function and speak in the Church.

Turn to 1 Timothy 3

Now we have some of the background of the helps and governments which God appoints in the Church by way of the visionaries. None of this is mentioned in Paul's letter to Timothy, since they both shared this knowledge and background.

Those serving in helps and governments, the overseers and the attendants spiritually functioned in and among the believers and those who were unbelievers as well. They were the overseers, the managers and administrators of the activities of the believers, the Church. They were the ones who had the responsibility to "get things done" practically. Therefore, they needed skills and qualifications within the society and culture where they lived.

We have already seen a couple of examples of the need for overseers and helpers in the Church. 1 Corinthians has several examples of tasks which would have been given to the overseers to accomplish.

Now in 1 Timothy 3, is a list of the qualifications of the overseers and attendants in the Church of the 1st century in the Hellenistic culture.

1 Timothy 3:1

1 The saying is trustworthy: If anyone aspires to the office (*duty, responsibility*) of overseer, he desires a noble task (*excellent work*).

2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded (*of a sound mind*), self-controlled, respectable, hospitable, able to teach,

An overseer is to have a good reputation and be married. It does not say that he is called to serve as a teacher, it does not say he is a good teacher, but it says that he is able to teach. As we will see, this overseer is also a father. A father (or a mother for that matter) has many opportunities to teach their children throughout the day. This teaching ability would be learned as the parents raised their children.

An overseer would need to be able to instruct and organize people.

1 Timothy Part 3

1 Timothy 3:3

3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.

4 He must manage his own household well, with all dignity keeping his children submissive,

5 for if someone does not know how to manage his own household, how will he care for God's church?

This responsibility is not a career opportunity or gainful employment. The person under consideration as an overseer would already have a career and would be supporting their family. He was skilled at managing his own households practical affairs. The children referred to here are not young children, but are considered young adults. In the 1st century, teenagers were considered young adults. In that culture, the teens would be working in the family business. They married early, and had children at a young age as well.

The overseer was of the age to be a grandparent, would have managed or worked in a family business to support himself and his family. He managed the physical resources of his household well, and was respected in the community. This overseer had demonstrated the abilities needed to care for those of God's Church, the body of Christ.

It does not say that he must have "...natural leadership ability..." or be a "...charismatic leader or personality...". Basically, this person is a respected family man in the Hellenistic culture of the 1st century.

1 Timothy 3:6

6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.

7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

The overseer had cultivated a level of respect in the community, and had stood as a believer for a period of time.

1 Timothy 3:8

8 Deacons (*attendants, table waiters, errand runners*) likewise must be dignified, not double-tongued (*they don't say one thing and do another*), not addicted to much wine, not greedy for dishonest gain. (*this work is not gainful employment*)

9 They must hold the mystery of the faith with a (*sound mind*) ~~clear conscience~~. The mystery of the faith is the great mystery which is taught in Ephesians, and is proclaimed in the gospel of the grace of God.

10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless.

11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things.

12 Let deacons each be the husband of one wife, managing their children and their own households well.

13 For those who serve well as deacons **gain** a good standing for themselves (*in the Church*) and also great confidence in the faith that is in Christ Jesus.

1 Timothy Part 3

The qualifications of overseers and attendants are very similar. Note that there is no guidance on **how** they are to perform their duties. They have learned to manage their lives, families and households. Now they are able to use their skills managing the activities in the Church as they are needed.

Verse 13 indicates that the attendant will be performing his work as he walks by the spirit. As he does so, he will gain great confidence in the spiritual category of life. Both the overseer and the attendant can expect to grow!

These qualifications are recorded for Timothy. As a visionary, Timothy will be responsible for appointing overseers and attendants as needed. He will be responsible for teaching, instructing and directing these men in their work.

Who taught Paul these qualifications? As a visionary, Paul learned them by revelation, and taught them to Timothy. Timothy was with Paul when Paul applied this wisdom in the various towns and cities where they worked together.

There is nothing in these epistles which indicate that the qualifications listed are “The Qualifications” for administrators in every culture in every period of time. Quite the contrary, this listing indicates that it is the visionaries that are responsible to walk with spiritual wisdom and learn by revelation how the Church should function in any culture and in any period of time. They are to walk by the spirit in these categories of life, and teach this wisdom to the believers.

The qualification of administrators in chapter 3 and the other instructions to the Church listed in chapter 5, seem familiar to those of us who have a background in corporate religious organization in the western culture. All these instructions would fit very well into a corporate policies and procedures manual. However, there is a difference.

A corporation, even the religious corporations exist for the sake of participating in government approved and regulated commerce. If a corporate religious organization ceased its commercial activities (which includes the giving of money from the individual participants), then the corporate religious organization would cease to function. The rules and regulations which govern the functioning of the corporate religious organization must not contradict or conflict with the rules and regulations mandated by the government rules, regulations, policies, procedures and law. In theory, a government can legally penalize or shut down a corporate religious organization if it finds that the corporation is in violation of the law.

In the 1st century, what would happen if the believers stopped giving their money? Well, there would be no funds to distribute for the needs of the saints. Would the organization cease functioning? What organization? In the 1st century, there was no secular organization of the believers as we have today. If the believers stopped giving their money, the body of Christ would continue to function as before. The state of commerce had no effect on the functioning of the body of Christ.

There was no government regulation which mandated that the believers register their religious organization with the state. There was no accountant who would audit their accounts. There was no administration of Employment who would audit their compliance with the employment regulations of the state. As it was, the 1st century Church had no organization, accounts or employees!

1 Timothy Part 3

The qualifications and instructions given by revelation in Timothy have nothing to do with modern day corporate policies and procedures. They were listed for the benefit of the visionaries and the administrators who were to function together in the body of Christ in the Hellenistic culture. We must not read the instructions recorded by revelation in Timothy, and equate them with man made corporate policies and procedures which are shaped by the legal requirements of commerce!

1 Timothy 3:14

14 I hope to come to you soon (*remember, this letter is addressed to Timothy*), but I am writing these things to you so that,

15 if I delay, you may know how ~~one~~ (*you as a visionary*) ought to behave in the household of God, which is the church of the living God, a pillar and buttress (*foundation*) of **the truth**.

Whose household, whose church is it? It is God's household. These people are God's people. The visionaries and administrators have got to remember this. These are not “my people” or “your people” or even “our people”. The believers belong to God and Him only.

1 Timothy 3:16

16 Great indeed, we confess, is the mystery of **godliness** (*true faith – this is the opposite of religion*):

He (*“He” is a trinitarian forgery*) Which was manifested in the flesh,

(*When? At Pentecost when salvation by the new birth was first available*)

vindicated (*justified*) by the Spirit,

(*mankind, Jew and Gentile, received complete justification by the accomplishments of Jesus Christ*)

seen by angels,

(*Seen by devil spirits. We fight against the devil and his power! Ephesians 3:10, 6:12*)

proclaimed among the nations (*the gospel of the grace of God was proclaimed to the Gentiles*),

believed on in the world,

(*those Gentiles who heard the gospel and believed, they received the new birth and the knowledge of the truth, including the knowledge of the mystery*)

taken up in glory.

Now there are two aspects to “taken up in glory”. We, the believers are identified with Christ. Ephesians reveals that we are, right now, seated with Christ at God's right hand. The other aspect is the hope of righteousness, which is the return of Jesus Christ to gather together the believers. That is when we will meet him in the clouds and receive our new spiritual bodies.

Turn to 1 Corinthians 12

Collectively, the believers, the saints make up the body of Christ which is the Church of the living God. This Church is the pillar and foundation of THE TRUTH. It is a spiritual organization, with Christ as its head.

1 Timothy Part 3

1 Corinthians 12:27

27 Now (*right now, today*) you (*each one of you*) **are** (*it is a present and continuing reality; YOU ARE*) the body of Christ and individually members of it.

28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

You ARE the body of Christ and members of it. God continues to make appointments in HIS Church, which is the body of Christ, not a man made corporate religious organization.

The body of Christ works the same today as it did in the 1st century.