

1 Timothy 3 Commentary

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GODLINESS AND PASTORAL CARE

Click chart to enlarge

Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 Timothy](#) - Charles Swindoll

THE PASTOR'S PRIMER: PAUL'S PRACTICAL PASTORAL INSTRUCTIONS REGARDING THE LOCAL CHURCH				
1 Timothy 1	1 Timothy 2-3	1 Timothy 4	1 Timothy 5	1 Timothy 6
TIMOTHY'S CHARGE...	TIMOTHY'S INSTRUCTIONS...			
Concerning Sound Doctrine	Concerning Prayer & Church	Concerning Last Days Apostasy	Concerning Widows & Elders	Concerning Conflict & Contentment
Danger of False Doctrine	Public Worship Church Officers	Antidote for Apostasy	Pastoral Duties Toward Others	Instructions for the Man of God
Warning	Worship	Wisdom	Widows	Wealth
Written in Macedonia Circa 62-64AD				

(Source: [Swindoll's Insights on 1 Timothy](#))

Possible Route of Paul's "Farewell Tour" after release
from his first Roman imprisonment. (see notes below)

1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.

BGT 1 Timothy 3:1 Πιστὸς ἄλογος. Ἐπιτιμοῦσι πρεσβυτέρους, καλοῦργουπιθόμεναι.

KJV 1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

NET 1 Timothy 3:1 This saying is trustworthy: "If someone aspires to the office of overseer, he desires a good work."

CSB 1 Timothy 3:1 This saying is trustworthy: "If anyone aspires to be an overseer, he desires a noble work."

ESV 1 Timothy 3:1 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task.

NIV 1 Timothy 3:1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

NLT 1 Timothy 3:1 This is a trustworthy saying: "If someone aspires to be an elder, he desires an honorable position."

NRS 1 Timothy 3:1 The saying is sure: whoever aspires to the office of bishop desires a noble task.

YLT 1 Timothy 3:1 Stedfast is the word: If any one the oversight doth long for, a right work he desireth;

GWN 1 Timothy 3:1 This is a statement that can be trusted: If anyone sets his heart on being a bishop, he desires something excellent.

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

NAB 1 Timothy 3:1 This saying is trustworthy: whoever aspires to the office of bishop desires a noble task.

MIT 1 Timothy 3:1 This principle is trustworthy: If anyone aspires to become an overseer, he desires a good responsibility.

NJB 1 Timothy 3:1 Here is a saying that you can rely on: to want to be a presiding elder is to desire a noble task.

ASV 1 Timothy 3:1 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.

DBY 1 Timothy 3:1 The word is faithful: if any one aspires to exercise oversight, he desires a good work.

BBE 1 Timothy 3:1 This is a true saying, A man desiring the position of a Bishop has a desire for a good work.

NIRV 1 Timothy 3:1 Here is a saying you can trust. If anyone wants to be a leader in the church, he wants to do a good work for God and people.

RSV 1 Timothy 3:1 The saying is sure: If any one aspires to the office of bishop, he desires a noble task.

- **is a:** 1Ti 1:15 1 Ti 4:9 2Ti 2:11 Titus 3:8
- **the office:** 1Ti 3:2-7 Ac 1:20 Php 1:1 Titus 1:7 1Pe 2:25
- **overseer:** Ac 20:28 Heb 12:15 1Pe 4:15 5:2
- **desires:** Pr 11:30 Lu 15:10 Ro 11:13 Eph 4:12 1Th 5:14 Jas 5:19,20
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

Related Passages: (the other 4 "trustworthy statements")

1 Timothy 1:15; It is a **trustworthy statement**, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.

1 Timothy 4:9 It is a trustworthy statement (1Ti 4:7-8) deserving full acceptance.

2 Timothy 2:11 It is a trustworthy statement: For if we died with Him, we will also live with Him;

Titus 3:8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

Deuteronomy 1:13 'Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.'

A FAITHFUL WORD

DESCRIBING A NOBLE TASK

It is a trustworthy ([pistos](#)) statement ([logos](#)) - This specific phrase introduces an axiomatic truth. Young's Literal has "Stedfast is the word." NRSV has "the saying is sure." There were 5 **trustworthy** statements ([see above](#)) that would have been familiar as summaries of key doctrines. You can stake your life (in time and eternity) on this **trustworthy statement**, for it is a self-evident truth, one of great importance to believers in general and the local church in particular. **Trustworthy** means this is worthy of belief and can be fully relied upon. Paul had just used the same word [pistos](#) in stating that Christ considered him **faithful** or trustworthy (1Ti 1:12+).

Utley has an interesting thought on **trustworthy statement** - They function syntactically like Jesus' use of an introductory "amen" or "amen, amen" (translated "truly, truly" or "verily, verily"), drawing special attention to the statement.

If any man aspires (NIV = "sets his heart" - [orego/oregimai](#) in present tense) **to the office of overseer** ([episkope](#)), **it is a fine** ([kalos](#)) **work** (a noble task - ESV, NIV) **he desires** ([epithumeo](#)) **to do** - Not to be chauvinistic, but notice this trustworthy statement applies to men, not women. Women have an absolutely vital role in the church, but Paul would not have them as elders of the church. So the first requirement of an elder is to be a man by gender, and in our transgender crazed culture (2022), that is not a requirement to be taken lightly! Paul substantiates this requirement for an overseer in 1Ti 3:2 with the distinctive requirement "the husband of one wife," a "one woman man," so to speak! **If** introduces a first class condition which assumes the following to be true, the conclusion being it is a fine or noble work. Paul uses this rare verb (only 3 NT uses) [orego/oregimai](#) in 1Ti 6:10 in a negative sense ("longing" for money). A man should seek for God (to be His elder), not for Gold for the rewards are commensurate, either honor for the former or grief for the latter! Dear man of God, for what are you seeking? The related noun Episkopos literally describes one who looks over closely or intently, as a shepherd might keep very close watch on his sheep. Episkopos emphasizes the fact that the leadership is charged with overseeing the local church and as such is responsible for the spiritual well-being of those in the church. The word picture of [epithumeo](#) is to set one's heart upon something and in the present tense pictures a man actively seeking this office. Clearly, if the motives are right, there is nothing sinful about seeking to be an overseer or elder. Here is the practical point dear reader -- if you possess the qualifications Paul lays out, you should consider seeking this office. "Taken together, the two terms (**aspires...desires**) describe the man who outwardly pursues the ministry because of a driving compulsion on the inside." (MacArthur)

"Ambition for office corrupts, desire for service purifies."

-- John MacArthur

THOUGHT - Notice that **aspires** and **desires**, not only rhyme, but both are in the present tense in middle voice, desires in active voice - both indicate one's will or choice is involved). So what? The fact is that no man continually (present tense) seeks after God, so if you are a man who continually (present tense) aspires and desires to be in leadership, the compulsion that energizes both verbs is supernatural, that is, a Spirit given aspiration and desire. Of course, one can aspire and desire from fleshly motives, such as for money or power, but that is not genuine aspiration and desire. Think of it this way -- a spiritual man has an inner Spirit energized urge to seek to be an overseer. A natural man might have a fleshly energized urge. Therefore, it behooves the man who senses this calling to pray Ps 139:23-24 "Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any hurtful way in me, And lead me in the everlasting way." God will answer and clarify His call to leadership.

Samuel Logan Brengle (Salvation Army) said that spiritual leadership "is not won by promotion, but by many prayers and tears. It is attained by confessions of sin, and much heart searching and humbling before God; by self-surrender, a courageous sacrifice of every idol, a bold, deathless, uncompromising and uncomplaining embracing of the cross, and by an eternal, unflinching looking unto Jesus crucified. It is not gained by seeking great things for ourselves, but rather, like Paul, by counting those things that are gain to us as loss for Christ. That is a great price, but it must be unflinchingly paid by him who would be not merely a nominal but a real spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth and in hell.(Audio book - [Soul Winner's Secret](#) by Samuel Logan Brengle)

J Vernon McGee - I believe that a man who has the qualifications ought to seek the office. He ought to want a place where he can use the gift that the Spirit of God has given him (**ED: WHILE I BASICALLY AGREE WITH MCGEE, THIS MAN MUST SEEK GOD AND TRUST HIS SPIRIT TO ENERGIZE HIS SEEKING OF THE OFFICE**). If the Spirit of God has not given him the gift and is not leading him, then it would be a tragedy indeed if a man sought the office of bishop. (**ED: ONE HAS TO WONDER IF THIS COULD BE ONE REASON FOR SUCH HIGH RATES OF "BURN OUT" FOR PASTORS? JUST WONDERING!**) (Borrow [1 Timothy in Thru the Bible, page 441](#))

Jesus the Head of the Church alluded to the qualifications for spiritual leaders in Mark 10:42-44+ "Calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise

authority over them. "But (STRONG TERM OF CONTRAST) it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all."

[Patrick Fairbairn](#) writes "The seeking here intended ... must be of the proper kind, not the prompting of a carnal ambition, but the aspiration of a heart which has itself experienced the grace of God, and which longs to see others coming to participate in the heavenly gift" ([1 Timothy 3](#))

John MacArthur - Since godly leaders have always been the backbone of the church, it is essential that they be qualified. In an unsuccessful church, the issue is all too often not poor programs or uncommitted people, but substandard leadership. Godly leaders are not produced by Bible colleges or seminaries; they merely give them the tools with which to work. Nor do pulpit committees or ordination councils make men fit for the ministry; they merely have the responsibility to recognize those who already are. Only the Holy Spirit can produce a true spiritual leader. When Saul failed to be a godly king over Israel God sought out David, "a man after His own heart" (1 Sam. 13:14)....The man truly called to the ministry is marked by both an inward consuming passion and a disciplined outward pursuit. For him the ministry is not the best option, it is the only option. There is nothing else he could do with his life that would fulfill him. Accordingly, he works diligently to prepare himself to be qualified for service. While some may be called later in life, from that point on nothing else will do.

A good reputation is earned in years
and lost in a moment!

The following poem by **George Liddell** describes what the character of these men should be -- as you read through this poem it is clear only one Man perfectly fulfills these criteria, the Man Christ Jesus. But are called walk in the same manner as He walked (1 John 2:6+). How is that possible? Certainly not naturally. That leaves only one other possibility -- supernaturally! We need to abide in the Vine (John 15:5), yielding to His Spirit (Ephesians 5:18+, Galatians 5:16+) so that the "sap" of the Spirit of Jesus' power flows to and through us to make of men and women of high (His) character.

Give me a man of God—one man,
Whose faith is master of his mind,
And I will right all wrongs
And bless the name of all mankind.

Give me a man of God—one man,
Whose tongue is touched with heaven's fire,
And I will flame the darkest hearts
With high resolve and clean desire.

Give me a man of God—one man,
One mighty prophet of the Lord,
And I will give you peace on earth,
Bought with a prayer and not a sword.

Give me a man of God—one man,
True to the vision that he sees,
And I will build your broken shrines,
And bring the nations to their knees

(From the classic work [Spiritual leadership : principles of excellence for every believer](#)
[borrow this book] by J. Oswald Sanders),

John Stott (quoted by John MacArthur) has a quote from [Hugh Latimer's "The Sermon of the Plow"](#) which relates to one of the **craftiest schemes of the devil**. Stott quotes Latimer's words...

And now I would ask you a strange question; who is the most diligent bishop and [prelate](#) in all England; that passes all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passes all the other [sic], and is the most diligent [prelate](#) and preacher in all England. And will ye know who it is? I will tell you—it is **the Devil**. He is the most diligent preacher of all others; he is never out of his diocese; he is never away from his cure; you shall never find him unoccupied; he is ever in his parish; he keeps residence at all times; you shall never find him out of the way; call for him when you will, he is ever at home. **He is the most diligent preacher in all the realm**; he is ever at his plough; nor lording or loitering can hinder him; he is ever applying his business; you shall never find him idle, I warrant you.... Where the devil is resident, and has his plough going, there away with books and up with candles; away with Bibles and up with beads; away with the light of the Gospel and up

with the light of candles, yea at noonday; ... up with man's traditions and his laws, down with God's traditions and his most holy Word.... Oh that our [prelates](#) would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and [darnel](#)!... There never was such a preacher in England as he is. (STOTT GOES ON TO WRITE "THE CONCLUSION OF THE SERMON WENT LIKE THIS.") The [prelates](#) are lords ... and no labourers; but the devil is diligent at his plough. He is no unpreaching [prelate](#); he is no lordly loiterer from his cure; but a busy ploughman.... **Therefore, ye unpreaching prelates, learn of the devil: to be diligent in doing of your office.... If you will not learn of God, nor good men, to be diligent in your office, learn of the devil.** (Borrow Stott's book page 27 - [Between two worlds : the art of preaching in the twentieth century](#))

It is a fine ([kalos](#)) work (a noble task - ESV, NIV) **he desires ([epithumeo](#)) to do** - Let us not skip over the description of the object of aspiration and desire. First Paul uses the adjective **fine ([kalos](#))** describes this supernatural work as that which has inherent excellence, intrinsic goodness and thus supplies a special, superior, advantageous benefit. The beneficiaries are the "sheep," (Jn 10:11, 27) the "little flock" of Christ (Lk 12:32+), the true believers in each local body. **Fine ([kalos](#))** is that which is inherently and genuinely beautiful and which fully conforms to its basic nature and purpose and does not refer to that which is superficial. Work is *ergon*, from which we derive the

Trustworthy ([4103](#)) [pistos](#) means faithful. When used of men it speaks of fidelity or faithfulness to something to which one is bound by pledge or duty & implies strict and continuing faithfulness to an obligation, trust, or duty. Fidelity is a great word picture of the Word for fidelity is the degree to which an electronic device (CD, radio, television) accurately reproduces its effect (as sound or picture). The living and active word of God can be relied on to give an accurate picture or sound, so to speak. In short *pistos* describes God's word as dependable and sure. We can count on it in time and throughout eternity. There is nothing else like that on this earth which is passing away!

Pistos - 64x/63v - believe(2), believer(4), believers(5), believing(1), faithful(44), faithful one(1), faithfully(1), sure(1), trustworthy(7), who believe(1). Matt. 24:45; Matt. 25:21; Matt. 25:23; Lk. 12:42; Lk. 16:10; Lk. 16:11; Lk. 16:12; Lk. 19:17; Jn. 20:27; Acts 10:45; Acts 13:34; Acts 16:1; Acts 16:15; 1 Co. 1:9; 1 Co. 4:2; 1 Co. 4:17; 1 Co. 7:25; 1 Co. 10:13; 2 Co. 1:18; 2 Co. 6:15; Gal. 3:9; Eph. 1:1; Eph. 6:21; Col. 1:2; Col. 1:7; Col. 4:7; Col. 4:9; 1 Thess. 5:24; 2 Thess. 3:3; 1 Tim. 1:12; 1 Tim. 1:15; 1 Tim. 3:1; 1 Tim. 3:11; 1 Tim. 4:3; 1 Tim. 4:9; 1 Tim. 4:10; 1 Tim. 4:12; 1 Tim. 5:16; 1 Tim. 6:2; 2 Tim. 2:2; 2 Tim. 2:11; 2 Tim. 2:13; Titus 1:6; Titus 1:9; Titus 3:8; Heb. 2:17; Heb. 3:2; Heb. 3:5; Heb. 10:23; Heb. 11:11; 1 Pet. 1:21; 1 Pet. 4:19; 1 Pet. 5:12; 1 Jn. 1:9; 3 Jn. 1:5; Rev. 1:5; Rev. 2:10; Rev. 2:13; Rev. 3:14; Rev. 17:14; Rev. 19:11; Rev. 21:5; Rev. 22:6

Aspires ([3713](#))([orego](#) in middle voice = [oregomai](#)) means to stretch out, to reach after to grasp something, to yearn for, a beautiful picture of the man of God considering eldership! "The term does not speak of internal motives, but only describes the external act. Here it describes someone who is taking steps to become an overseer" (MacArthur) Literally reach out after something, to stretch out after esp w. the hands, to snatch. Metaphorically, to covet, long after, desire, try to gain, be ambitious. Always in the middle Voice, signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the object desired (money in 1 Ti 6:10+, a better country in Heb 11:16). It is notable that the derivative word [\(prexis\)](#) is found once in the NT in Ro 1:27 where Paul talks about men burning in their desire for men! The idea is to stretch out and is only used in the middle voice in the NT. Literally it means to reach out for something, stretch oneself toward and figuratively means to strive for, aspire to, long for.

Used 3x in NT - 1 Tim. 3:1; 1 Tim. 6:10; Heb. 11:16.

1 Timothy 6:10+ For the love of money is a root of all sorts of evil, and some by longing for [\(orego/oregomai\)](#) in present tense) it have wandered away from the faith and pierced themselves with many griefs.

Desires (covet, long, lust) ([1937](#)) [epithumeo](#) from *epi* = upon, used intensively + *thumós* = passion) ([Click](#) study of noun [epithumia](#)) means literally to fix the desire upon (object could be good [Mt 13:17, Lk 22:15 used of Jesus] or bad [1Co 10:6]). It describes a compelling passion, a strong desire to do or secure something, which can refer to good (as here) or evil (Mt 5:28 translated "lust"). To desire greatly. To long for. Note that the preposition *epi* can express motion toward or upon and thus one lexicon defines it as to set one's heart upon. In sum, [epithumeo](#) describes a strong impulse toward something so that one's passions or affections directed toward some object, thing or person.

Epithumeo - 16x/16v - covet(2), coveted(1), craved(1), desire(1), desired(2), desires(1), gladly(1), long(3), longing(1), lust(2), sets its desire(1). Matt. 5:28; Matt. 13:17; Lk. 15:16; Lk. 16:21; Lk. 17:22; Lk. 22:15; Acts 20:33; Rom. 7:7; Rom. 13:9; 1 Co. 10:6; Gal. 5:17; 1 Tim. 3:1; Heb. 6:11; Jas. 4:2; 1 Pet. 1:12; Rev. 9:6

Fine ([2570](#)) [kalos](#) describes that which is inherently excellent or intrinsically good, providing some special or superior

benefit. **Kalos** is good with emphasis (as discussed below) on that which is beautiful, handsome, excellent, surpassing, precious, commendable, admirable. In **classic Greek kalos** was originally used to describe that which outwardly beautiful. Other secular uses of **kalos** referred to the usefulness of something such as a **fair** haven, a **fair** wind or that which was auspicious such as sacrifices. **Kalos** referred to that which was "morally beautiful" or noble and hence virtue was called "the good" (to kalon). The New Testament uses of **kalos** are similar to the secular Greek -- outwardly fair, as the stones of the temple (Lk 21:5); well adapted to its purpose, as salt ("salt is **good**" Mk 9:50); competent for an office, as deacons ("**good** servant of Christ Jesus" 1 Ti 4:6); a steward ("serving one another, as **good** stewards of the manifold grace of God", 1 Pe 4:10-note); a **good** soldier (2Ti 2:3-note); expedient, wholesome ("it is **better** for you to enter life crippled" Mk 9:43, 45, 47); morally good, noble, as works ("Let your light shine before men in such a way that they may see your **good** works" Mt 5:16+); conscience ("we are sure that we have a **good** conscience", Heb 13:18+). The phrase *it is good*, i.e., a good or proper thing ("It is **good** not to eat meat or to drink wine", Ro 14:21+). In the [Septuagint \(LXX\)](#) **kalos** is the most commonly used word for **good** as opposed to **evil** (e.g., see Ge 2:17; 24:50; Isaiah 5:20).

Paul uses kalos 21 times (out of total of 89 uses in NT) in the pastoral epistles (14 times in 1 Timothy)

- 1 Tim. 1:8; 1 Tim. 1:18; 1 Tim. 2:3; 1 Tim. 3:1; 1 Tim. 3:7; 1 Tim. 3:13; 1 Tim. 4:4; 1 Tim. 4:6; 1 Tim. 5:10; 1 Tim. 5:25; 1 Tim. 6:12; 1 Tim. 6:13; 1 Tim. 6:18; 1 Tim. 6:19; 2 Tim. 1:14; 2 Tim. 2:3; 2 Tim. 4:7; Titus 2:7; Titus 2:14; Titus 3:8; Titus 3:14.

Office of overseer (1984) **episkope** from **epi** = upon, intensifying already existing idea in verb + **skopeo** = regard, give attention to) describes the act of watching over with special reference to being present. Therefore it can mean inspection, superintendence, investigation, or visitation. **Episkope** is used by Jesus in Luke 19:44+ describing the destruction of the Temple in 70 AD declaring "they (ROMAN ARMIES LED BY GENERAL TITUS) will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your **visitation**." (Described down to the day in Daniel 9:25+) The implication of Jesus' declaration is the Jews could have and should have recognized their visitation (not just Daniel's prophecy but prophesied over 300 times in the OT). Tragically, most of the Jews in first century Palestine refused to receive Jesus as their Messiah in His **visitation** (Jn 1:11+) -- Jesus lamented over Jerusalem because it did not know the time of its visitation crying out "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and (HERE IS THE KEY PHRASE) you were unwilling." Mt 23:37) Jerusalem (which stands for the Jewish nation in this context) did not realize that the Messiah had come to provide redemption from sin and not redemption from the Romans! In Acts 1:20+ **episkope** refers to a office or position of responsibility of caring for and protecting others. In the next paragraph **episkope** is used in a technical sense describing the position or function of an ecclesiastical leader. Here in **1 Timothy 3:1** **episkope** refers to those men who have oversight and supervision of the local church, emphasizing this leader's management responsibilities and appears to be synonymous with **elder** (presbuteros; 1Ti 5:17+; 1 Peter 5:1+) **Vine** writes that **episkope** "primarily signifies a visiting, or visitation; then, oversight. In this respect the Scripture lays stress not upon the function, but upon the character of the service; not upon the position, but upon devotion to the work. ([Collected writings of W. E. Vine](#)) **Thayer** writes that **episkope** "In biblical Greek...(is) that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; inspection, investigation, visitation (Vulgate usually *visitatio*): so universally, *en episkope, psuchon*, when He shall search the souls of men, i.e., in the time of divine judgment, **Vincent** says "The radical idea of the word (episkope) is that of observing or inspecting. Hence episkopos, an overseer or bishop. Visiting grows naturally out of this, as visitare from visere, to look at attentively. See Introduction, on Peter's emphasis upon sight; and compare behold, in this verse. The "day of visitation" is the day of looking upon."

Episkope - 4x - Lk. 19:44; Acts 1:20; 1 Tim. 3:1; 1 Pet. 2:12

Episkope in Septuagint - Gen. 50:24; Gen. 50:25; Exod. 3:16; Exod. 13:19; Exod. 30:12; Lev. 19:20; Num. 4:16; Num. 7:2; Num. 14:29; Num. 16:29; Num. 26:22; Num. 26:43; Job 6:14; Job 7:18; Job 10:12; Job 24:12; Job 29:4; Job 31:14; Job 34:9; Ps. 109:8; Prov. 29:13; Isa. 10:3; Isa. 23:17; Isa. 24:22; Isa. 29:6; Jer. 6:15; Jer. 10:15; Ezek. 7:22

Work (2041) (**ergon**) gives us our English word "erg," a unit of work or energy, equal to the work done by a force of one dyne when its point of application moves one centimeter in the direction of action of the force. **Friberg** defines **ergon** - (1) generally work; (a) active, anything done or to be done = deed, work, action (Jn 3:21); (b) passive, anything achieved or made as the product of an action or process = workmanship, deed, accomplishment (1Cor 3:13); (2) in contrast to rest = work, activity (Heb 4:3, 4); deed (1Jn 3:18) in contrast to word (lo,goj); as a corollary or complement to faith, as a practical demonstration or proof of it work(s), deed(s) (James 2:18); (3) as God's activity in the world work(s), deed(s), act(s) (Jn 5:20); (4) as human duties and occupations = work, task (Acts 14:26); (5) in a weakened sense = matter, thing, undertaking (Acts 5:38) (Borrow [Analytical Lexicon of the Greek New Testament](#)) **Gingrich** adds "1. deed, action Lk 24:19; Col 3:17; 2 Th 2:17; Heb 4:3, 4, 10; Jas 2:14ff. Manifestation, practical proof, practice Ro 2:15; Eph 4:12; 1 Th 1:3; 2 Th 1:11; Jas 1:4. Deed, accomplishment Mt 11:2; Mk 14:6; Lk 11:48; Jn 3:19, 20f; 6:28f; 7:3, 21; 10:25, 37f; Acts 9:36; Ro 3:20, 28; Col 1:10; Heb 6:1; Jas 3:13; Rev 15:3.—2. work, occupation, task Mk 13:34; Jn 17:4, Ac 14:26; 15:38; 1 Cor 15:58; 2 Ti 4:5.—3. work in the passive sense, indicating what is produced by work Acts 7:41; 1 Cor 3:13, 14,

15; Heb 1:10; 2 Pet 3:10; 1 Jn 3:8.—4. thing, matter Acts 5:38; (Borrow [Shorter Lexicon of the Greek New Testament](#) by Gingrich, F. Wilbur.) (For more borrow Spiros Zodhiates [The Complete Word Study Dictionary: New Testament](#)).

Ergon - 169x om 158v - action(1), behavior(1), deed(13), deeds(52), doing(1), effectual(1), labor(1), result(1), task(1), what...done(1), work(34), works(62). Matt. 5:16; Matt. 11:2; Matt. 11:19; Matt. 23:3; Matt. 23:5; Matt. 26:10; Mk. 13:34; Mk. 14:6; Lk. 11:48; Lk. 24:19; Jn. 3:19; Jn. 3:20; Jn. 3:21; Jn. 4:34; Jn. 5:20; Jn. 5:36; Jn. 6:28; Jn. 6:29; Jn. 7:3; Jn. 7:7; Jn. 7:21; Jn. 8:39; Jn. 8:41; Jn. 9:3; Jn. 9:4; Jn. 10:25; Jn. 10:32; Jn. 10:33; Jn. 10:37; Jn. 10:38; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 15:24; Jn. 17:4; Acts 5:38; Acts 7:22; Acts 7:41; Acts 9:36; Acts 13:2; Acts 13:41; Acts 14:26; Acts 15:38; Acts 26:20; Rom. 2:6; Rom. 2:7; Rom. 2:15; Rom. 3:20; Rom. 3:27; Rom. 3:28; Rom. 4:2; Rom. 4:6; Rom. 9:11; Rom. 9:32; Rom. 11:6; Rom. 13:3; Rom. 13:12; Rom. 14:20; Rom. 15:18; 1 Co. 3:13; 1 Co. 3:14; 1 Co. 3:15; 1 Co. 5:2; 1 Co. 9:1; 1 Co. 15:58; 1 Co. 16:10; 2 Co. 9:8; 2 Co. 10:11; 2 Co. 11:15; Gal. 2:16; Gal. 3:2; Gal. 3:5; Gal. 3:10; Gal. 5:19; Gal. 6:4; Eph. 2:9; Eph. 2:10; Eph. 4:12; Eph. 5:11; Phil. 1:6; Phil. 1:22; Phil. 2:30; Col. 1:10; Col. 1:21; Col. 3:17; 1 Thess. 1:3; 1 Thess. 5:13; 2 Thess. 1:11; 2 Thess. 2:17; 1 Tim. 2:10; 1 Tim. 3:1; 1 Tim. 5:10; 1 Tim. 5:25; 1 Tim. 6:18; 2 Tim. 1:9; 2 Tim. 2:21; 2 Tim. 3:17; 2 Tim. 4:5; 2 Tim. 4:14; 2 Tim. 4:18; Tit. 1:16; Tit. 2:7; Tit. 2:14; Tit. 3:1; Tit. 3:5; Tit. 3:8; Tit. 3:14; Heb. 1:10; Heb. 2:7; Heb. 3:9; Heb. 4:3; Heb. 4:4; Heb. 4:10; Heb. 6:1; Heb. 6:10; Heb. 9:14; Heb. 10:24; Jas. 1:4; Jas. 1:25; Jas. 2:14; Jas. 2:17; Jas. 2:18; Jas. 2:20; Jas. 2:21; Jas. 2:22; Jas. 2:24; Jas. 2:25; Jas. 2:26; Jas. 3:13; 1 Pet. 1:17; 1 Pet. 2:12; 2 Pet. 2:8; 2 Pet. 3:10; 1 Jn. 3:8; 1 Jn. 3:12; 1 Jn. 3:18; 2 Jn. 1:11; 3 Jn. 1:10; Jude 1:15; Rev. 2:2; Rev. 2:5; Rev. 2:6; Rev. 2:19; Rev. 2:22; Rev. 2:23; Rev. 2:26; Rev. 3:1; Rev. 3:2; Rev. 3:8; Rev. 3:15; Rev. 9:20; Rev. 14:13; Rev. 15:3; Rev. 16:11; Rev. 18:6; Rev. 20:12; Rev. 20:13; Rev. 22:12

1 Timothy 3:2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach,

BGT 1 Timothy 3:2 δε ο ν τ ν π σκοπον νεπ λημπτον ε ναι, μι ς γυναικ ς νδρα, νηφ λιον σ φρονα κ σμιον φιλ ξενον διδρακτικ ν,

KJV 1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

NET 1 Timothy 3:2 The overseer then must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, an able teacher,

CSB 1 Timothy 3:2 An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher,

ESV 1 Timothy 3:2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach,

NIV 1 Timothy 3:2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach,

NLT 1 Timothy 3:2 So an elder must be a man whose life is above reproach. He must be faithful to his wife. He must exercise self-control, live wisely, and have a good reputation. He must enjoy having guests in his home, and he must be able to teach.

NRS 1 Timothy 3:2 Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher,

RSV 1 Timothy 3:2 Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher,

YLT 1 Timothy 3:2 it behoveth, therefore, the overseer to be blameless, of one wife a husband, vigilant, sober, decent, a friend of strangers, apt to teach,

NKJ 1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

NJB 1 Timothy 3:2 That is why the presiding elder must have an impeccable character. Husband of one wife, he must be temperate, discreet and courteous, hospitable and a good teacher;

NAB 1 Timothy 3:2 Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach,

ASV 1 Timothy 3:2 The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;

MIT 1 Timothy 3:2 To qualify, an overseer must be beyond reproach, a one-woman man, serious, self-controlled, respectable, hospitable, competent to teach,

DBY 1 Timothy 3:2 The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach;

GWN 1 Timothy 3:2 A bishop must have a good reputation. He must have only one wife, be sober, use good judgment, be respectable, be hospitable, and be able to teach.

BBE 1 Timothy 3:2 The Bishop, then, is to be a man of good name, the husband of one wife, self-controlled, serious-minded, having respect for order, opening his house freely to guests, a ready teacher;

- **An overseer**, : Titus 1:5-9
- **above reproach**, : 1Ti 3:10 Lu 1:6 Php 2:15
- **the husband of one wife**,: 1Ti 4:3 5:9 Heb 3:14
- **temperate, prudent, respectable**,: Isa 56:10 1Pe 4:7 5:8
- **hospitable**: Ro 12:13 Titus 1:8 Heb 13:2 1Pe 4:9
- **able to teach**: 2Ti 2:24
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

Related Passages:

Titus 1:5-9+ For this reason I left you in Crete, that you would set in order what remains and appoint **elders** ([presbuteros](#)) in every city as I directed you, 6 namely, (NOTE CRITERIA PARALLEL THAT OF "OVERSEERS") if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. 7 For the **overseer** (Episkopos) must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 8 but hospitable, loving what is good, sensible, just, devout, self-controlled, 9 holding fast the faithful word which is in accordance with the teaching, so that (TERM OF PURPOSE - WHAT IS PURPOSE OF OVERSEER HOLDING FAST THE FAITHFUL WORD) he will be able both to exhort in sound doctrine and to refute those who contradict. (WHY IS THE OVERSEER SO CRITICAL? Titus 1:10 begins with "FOR" a term of explanation).

THE REQUIREMENTS OF AN OVERSEER

An overseer (see [episkopos](#)) - This man is not responsible so much for the business of the church as for the spiritual integrity of the church members. Too often someone is made an elder because he is a successful businessman (I have seen this repeatedly in a Bible based church!) This can have disastrous results, for he may be able to watch over his business, but has no spiritual, Spirit given, Scripture founded ability to watch over the sheep and the doctrine the sheep are fed (and I have seen this failure lead to church splits and/or exodus of large numbers of sheep!) And do not fall into the trap of choosing a man who is a "natural leader," which can be very tempting! On the other hand, a "natural leader" who checks off the boxes Paul lists would make a fine overseer. Notice also that Paul says nothing about the giftedness of these men, with the one exception possibly that thy be able to teach.

[Pastor David Guzik](#) adds that "Going to seminary doesn't make one qualified for spiritual leadership. Being a good talker doesn't make one qualified for spiritual leadership. Natural or spiritual gifts in themselves do not qualify one for spiritual leadership. What one gives in money or volunteer time does not qualify them for spiritual leadership. What qualifies a man for spiritual leadership is godly character – and godly character established according to these clear criteria."

NET Note - Although some see the article with overseer as indicating a single leader at the top of the ecclesiastical structure (thus taking the article as monadic), this is hardly necessary. It is naturally taken generically (referring to the class of leaders known as overseers) and, in fact, finds precedent in 1Ti 2:11–12 ("a woman," "a man"), 1Ti 2:15 ("she"). Paul almost casually changes between singular and plural in both chapters.

Paul emphasizes the sovereignty of God in the selection of **overseers** (God's Sovereignty, Man's Responsibility = God chooses,

Man aspires/desires) in one of the other NT uses of [episkopos](#) charging the elders at Ephesus (his last words to them) '**Be on guard** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) for **yourselves** (DON'T MISS THIS PRONOUN [cf [Baxter's quote below](#)]) - WATCH OVER **YOUR** HEART FIRST SO THAT YOU CAN WATCH OVER OTHER'S HEARTS! - cf Pr 4:23+) and for all the flock, among which the Holy Spirit has made (AS NOTED ABOVE THIS IS KEY) you **overseers**, to shepherd (feed, guard) the church of God which He purchased with His own blood." (Acts 20:28+) I know 2 men who it was clear God's Spirit was calling to be overseers, but instead of aspiring for God, they both aspired for "Gold." (1Ti 6:10+). One man died very sad that he had resisted the Spirit's call as a young man. I do not know the outcome of the other man except that he was in the early years of Dell Computers and became what we called a "Dell-ionaire!" Rich man, poor man (monetarily, spiritually)! Here is the take away -- if you sense God is calling you to be an overseer, DO NOT RESIST THE SPIRIT. God's Spirit will not strive with you forever! This is a once in a lifetime opportunity, an opportunity that is "out of this world" (so to speak)! Don't miss it and later live with that sad regret like my friend who is now with Jesus.

John MacArthur has an interesting comment on these qualifications - Field Marshal Sir Bernard Law Montgomery was perhaps Britain's greatest military leader during World War II. He was thus eminently qualified to list the qualities necessary to a leader in war. According to Montgomery, such a leader should see the big picture and not become bogged down in details. He must not be petty. He must choose men well. He should trust those under him and let them get on with their jobs without interference. He must have the power of clear decision. He should inspire confidence. Finally, he must have a proper sense of religious truth and acknowledge it to his troops (Bernard L. Montgomery, [Memoirs of Field-Marshal Montgomery](#) [borrow this book - Cleveland: World, 1958], 74–83.). From a different perspective [John R. Mott](#), a world leader in student circles in the early part of this century, gave the following list: Does he do little things well? Has he learned the meaning of priorities? How does he use his leisure? Has he intensity? Has he learned to take advantage of momentum? Has he the power of growth? What is his attitude toward discouragements? How does he face impossible situations? What are his weakest points? (Basil Matthews, John R. [Mott: World Citizen](#) [borrow this book - New York: Harper & Brothers, 1934], 332–98). Those lists, and many others like them, contain qualities every church overseer should possess. But pastoring God's people demands far more because the issue is not just leadership, but moral and spiritual example. (See [1 Timothy Commentary](#))

Then, must be (dei) above reproach (anepileptos) - Greek of **above reproach** = "not able to be held." Note Paul does not say it is preferable (etc), but **must (dei)** (first word in Greek sentence for emphasis) which speaks of absolute necessity of all the qualifications. **Above reproach** is a single Greek word, the derivation of which gives us a good sense of the meaning, for the base verb epilambano is modified by "a" (not) and so pictures a man not to be taken hold of or grasp, e.g., so as to be arrested. Figuratively, he is irreproachable. inculpable: blameless, beyond criticism, unimpeachable. The word implies not only that the man is of good report, but that he is deservedly so. He is one who has nothing which an adversary could seize upon with which to base a charge. "One who cannot be laid hold upon." not open to censure. Clearly this does not describe [sinless perfection](#), but that he lives in such a way that reproach will not come to him justifiably when he stands under the scrutiny of judicial examination by God (or men); and thus he cannot be indicted. To say it another way, he has no overriding, controlling character defect. The upshot is that his life and character are such that they do not give the enemies of the church reason to attack its reputation (cp to Titus 2:6-8+) "No overt, flagrant sin can mar the life of one who must be an example for his people to follow (cf. 1Ti 3:10; 4:16; 5:7; Ps 101:6; Php 3:17; 2Th 3:9; Heb 13:7; 1Pe 5:3). This is the overarching requirement for elders; the rest of the qualifications elaborate on what it means to be blameless." (MacArthur) The overseer must be of such a spotless character that no one can lay hold upon anything in his life which would be of such a nature as to cast reproach upon the cause of the Lord Jesus. He presents to the world at large such a Christian life that he furnishes no grounds for accusation. **Trench** writes that "It is not enough for him to be not criminal; he must be one against whom it is impossible to bring any charge of wrong doing such as could stand impartial examination. He must be without reproach, irreprehensible."

Adam Clarke add an interesting note that [anepileptos](#) is "a metaphor, taken from the case of an expert and skilful pugilist, who so defends every part of his body that it is impossible for his antagonist to give one hit."

J Vernon McGee - The thing that must be understood is that you will be blamed for things if you hold an office, any office, in the church. What is important is that the accusation must not be true. An elder must be blameless in the sense that he will not be found guilty of anything of which he might be accused. Shortly after I had been called to a pastorate in downtown Los Angeles, I met Dr. James McGinley in Chicago. He asked me, "How do you like being pastor in that great church?" "Well," I said, "it's a marvelous opportunity, but I find myself in a very unique place: I am accused of many things, and I can't defend myself. You cannot spend all your time answering everybody, so I've determined to just preach the Word of God and not try to answer them." Dr. McGinley said, "Just rejoice that the things you are accused of are not true." It is nice to be in that position, and that should be the position of a bishop -- blameless: accused, but not guilty. (Borrow [1 Timothy in Thru the Bible, page 441ff](#))

MacArthur rightly points out that "Pastors must take great care to remain above reproach for several reasons. First, they are the special targets of Satan, and he will assault them with more severe temptation than others. Those on the front lines of the spiritual battle will bear the brunt of satanic opposition.

Second, their fall has a greater potential for harm. Satan knows that when a shepherd falls, the effect on the sheep is devastating. Third, leaders' greater knowledge of the truth, and accountability to live it, brings greater chastening when they sin. Fourth, elders' sins are more hypocritical than others' because they preach against the very sins they commit. (See [1 Timothy Commentary](#))

A life without blame is the overarching requirement for leadership in the church.

-- John MacArthur

MacArthur quotes the Puritan writer [Richard Baxter](#) in his classic book [The Reformed Pastor](#) -

Take heed to yourselves, lest your example contradict your doctrine (**ED**: AKA "HYPOCRITE!"), and lest you lay such stumbling-blocks before the blind, as may be the occasion of their ruin; lest you unsay with your lives, what you say with your tongues; and be the greatest hinderers of the success of your own labours.... One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all that you have been doing (**ED**: WOE!!!). **Take heed to yourselves**, lest you live in those sins which you preach against in others, and lest you be guilty of that which daily you condemn. Will you make it your work to magnify God, and, when you have done, dishonour him as much as others? Will you proclaim Christ's governing power, and yet [contemn](#) it, and rebel yourselves? Will you preach his laws, and wilfully break them? If sin be evil, why do you live in it? if it be not, why do you dissuade men from it? If it be dangerous, how dare you venture on it? if it be not, why do you tell men so? If God's threatenings be true, why do you not fear them? if they be false, why do you needlessly trouble men with them, and put them into such frights without a cause? Do you 'know the judgment of God, that they who commit such things are worthy of death (Ro 1:32KJV+);' and yet will you do them? 'Thou that teachest another, teachest thou not thyself? Thou that sayest a man should not commit adultery,' or be drunk, or covetous, art thou such thyself? 'Thou that makest thy boast of the law, through breaking the law dishonourest thou God?' (cf Ro 2:21, 23) What! shall the same tongue speak evil that speakest against evil? Shall those lips censure, and slander, and backbite your neighbour, that cry down these and the like things in others? **Take heed to yourselves**, lest you cry down sin, and yet do not overcome it; lest, while you seek to bring it down in others, you bow to it, and become its slaves yourselves: 'For of whom a man is overcome, of the same is he brought into bondage.' (2Pe 2:19+) 'To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.' (Ro 6:16KJV+) O brethren! it is easier to chide at sin, than to overcome it.

The following qualifications in a sense help understand what it means to be a man above reproach.

The husband of one wife - Greek is "a one woman man." NEB has "faithful to his one wife." The meaning is debated - it could simply mean one at a time (that's enough for most men!), or that he should be married, or that he not have more than one wife or that he not have been divorced. MacArthur adds one other interpretation below.

J Vernon McGee - "The husband of one wife." This can be interpreted two ways. It could mean that he ought to be married. I feel that Paul had this in mind. You may say, "Well, Paul was not married." I take the position that Paul had been married and his wife had died. He could not have been a member of the Sanhedrin without being married. He simply had not married again, perhaps because of his travels as an apostle. When I first became a pastor I was not married and I was frequently kidded by a friend who said I had no right to be a pastor if I wasn't married. Using this verse, he would say, "You should be the husband of one wife." However, I think that the primary meaning here is that the bishop or elder should not have two wives. Polygamy was common in Paul's day, and bigamy was certainly prevalent. The officer in the church should be the husband of one wife. (Borrow [1 Timothy in Thru the Bible, page 441ff](#))

MacArthur sees a meaning in this qualification which is different than most of the other commentators - The issue is not the elder's marital status, but his moral and sexual purity. This qualification heads the list, because it is in this area that leaders are most prone to fail (**ED**: **EXCELLENT POINT!**). Various interpretations of this qualification have been offered. Some see it as a prohibition against polygamy—an unnecessary injunction since polygamy was not common in Roman society and clearly forbidden by Scripture (Gen 2:24), the teaching of Jesus (Mt 19:5, 6; Mk 10:6-9), and Paul (Eph 5:31). A polygamist could not even have been a church member, let alone a church leader. Others see this requirement as barring those who remarried after the death of their wives. But, as already noted, the issue is sexual purity, not marital status. Further, the Bible encourages remarriage after widowhood (1Ti 5:14; 1Co 7:39). Some believe that Paul here excludes divorced men from church leadership. That again ignores the fact that this qualification does not deal with marital status. Nor does the Bible prohibit all remarriage after divorce (see Mt 5:31, 32; 19:9; 1Co 7:15). Finally, some think that this requirement excludes single men from church leadership. But if that were Paul's intent, he would have disqualified himself (1Co 7:8). A "**one-woman man**" is one totally devoted to his wife, maintaining singular devotion, affection and sexual purity in both thought and deed. To violate this is to forfeit blamelessness and no longer be "above reproach" (Titus 1:6, 7). Cf. Pr 6:32, 33. *(Borrow - see page 1864 [The MacArthur Study Bible](#))

Guzik adds "This means that the Biblical leader is not a playboy, an adulterer, a flirt, and does not show romantic or sexual interest in other women, including the depictions or images of women in pornography."

Temperate ([nephaliōs](#)) - CSB - "self-controlled." ESV - "sober-minded." KJV has "vigilant" which certainly is a good attitude to have in moral matters. In English **temperate** means calm, showing moderation or self-restraint, moderate in any indulgence, sensible, even tempered. A **temperate** person avoids excess, extravagance and over-indulgence of appetites and passions. The idea is that this man refrains from any excesses that might cloud his thinking and judgment. Thus he exercises sober, sensible judgment in all things. Someone has well said that we should never expect to govern others until we have learned to govern ourselves! "The elder should be calm and not credulous. He should be a man who knows how to keep his cool." ([McGee](#))

Prudent ([sōphron](#)) - KJV = "sober." NET, ESV, NIV = "self-controlled." The English dictionary defines **prudent** as acting with or showing care and thought for the future. This is the man who is intent on the what, the how, and the when of doing what should be done. He is sensible person and in control of his mind, including what he thinks about and what he does. He is balanced in his opinions and actions. This man follows sound reason, and is not under the control of passion, but by the Spirit has his desires and passions well regulated. This man has a sound or healthy mind and thus possesses the power (the indwelling Spirit) and the ability to curb desires and impulses so as to produce a measured and orderly life. This does not mean this man is not to have a healthy sense of humor.

The Christian office-bearer must be a man who wisely controls every instinct.

MacArthur adds that this man "does not allow circumstances or the immorality or foolishness of the world to distract him and gain his attention and interest. He not only does not become involved in things that are outright immoral and unspiritual but also avoids things that are trivial, foolish, and unproductive. He knows his priorities and is devoted to them." ([MacArthur. Titus: Moody Press](#))

Euripides called [sōphron](#) "the fairest gift the gods have given to men." **Socrates** called it "the foundation stone of virtue." **Xenophon** said that it was that spirit which shunned evil, not only when evil could be seen but even when no one would ever see it. **Trench** defined **sōphron** as "entire command over the passions and desires, so that they receive no further allowance than that which the law and right reason admit and approve. (Synonyms of the New Testament)

Respectable ([kosmios](#)) - **Respectable** implies well-ordered demeanor, the orderly fulfillment of all duties, and the ordering of the inner life from which these spring. In the only other use Paul had just charge women to adorn themselves "**modestly**" ([kosmios](#)).

Hospitable ([philoxenos](#)) - **Hospitable** is literally "lover of strangers."

Steven Cole - The Greek word means, literally, "a lover of strangers." Again, this is a quality that every Christian must strive for (Ro 12:13; 1Pe 4:9), but it is especially incumbent on elders. If elders are not friendly and warm towards others, the entire church will reflect that indifference and selfishness. Hospitality means taking a genuine interest in others and making them feel welcomed and at ease. It should be begin here when the church gathers. If you're talking with someone you know and see a visitor all alone, don't keep talking to each other. Go to the visitor and make him feel welcome!. ([Read the full sermon](#))

Able to teach is one word in Greek and simply stated calls these men to be skillful in teaching.

QUESTION - [What does it mean to be above reproach / blameless?](#)

ANSWER - The dictionary defines *reproach* as "shame or disgrace or that which brings rebuke or censure upon a person." The Bible speaks of being "above reproach" or "blameless" as one of the distinctive marks of those who aspire to the [office of elder or deacon](#) within the church (1 Timothy 3:2; Titus 1:6–7). Their work for the church, as well as their interactions with others, are to be of such moral quality that they do not bring shame or in any way disgrace the body of Christ or the name of Jesus. This holds true not only within the church but outside it as well.

The qualifications for the elder, sometimes called "overseer," and deacon are outlined by the apostle Paul. He wrote, "Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach" (1 Timothy 3:2; cf. Titus 1:6–7). The word *must* is emphasizing that this particular quality of being "above reproach" is an unconditional prerequisite for a leadership role in the church.

Above reproach, however, does not mean without sin. No Christian lives an [entirely sinless life](#), nor will we until we reach the glorified state in heaven. Above reproach means that the overseer's life is free from sinful habits or behaviors that would impede his setting the highest Christian standard and model for the church to emulate (Hebrews 13:7; 1 Peter 5:3). Similarly, the overseer must not give cause for those outside the church to impugn its reputation. Being above reproach means that no one can honestly bring a charge or accusation against him (Acts 25:7; 1 Peter 3:16).

In essence, the church's overseers must be men whose character is unimpeachable, who are esteemed highly within their community. Such men are known for their wholesome life and untarnished [integrity](#). Elders and deacons are to be men of good character and reputation. Though Paul, in his letters to Timothy and Titus, is addressing the distinguishing marks of those who desire to be church leaders, it certainly does not diminish the need for all Christians to aspire to the same qualities. Being above reproach should be an ongoing aim of all believers (Colossians 3:7–10). [GotQuestions.org](#)

Related Resources:

- [What are the biblical qualifications of a pastor? | GotQuestions.org](#)
- [Can restoration occur after a pastor has been caught in a scandal? | GotQuestions.org](#)
- [Can a man who is married to a divorced woman serve in church leadership? | GotQuestions.org](#)

QUESTION - [1 Timothy 3:2 What does the "husband of one wife" phrase in 1 Timothy 3:2 mean?](#)

ANSWER - There are at least three possible interpretations of the phrase *husband of one wife* in 1 Timothy 3:2 (ESV). 1) It could simply be saying that a polygamist is not qualified to be an elder, a deacon or a pastor. This is the most literal interpretation of the English rendering of the phrase, but seems somewhat unlikely considering that polygamy was quite rare in the time that Paul was writing. 2) The Greek could literally be translated as "one-woman man." In other words, a bishop must be absolutely loyal to the woman he is married to. This interpretation acknowledges that the original text focuses not on marital status but on moral purity. 3) The phrase could also be understood to declare that, in order to be an elder/deacon/pastor, a man can only have been married once, other than in the case of a remarried widower; in other words, a pastor cannot be a divorcé.

Interpretations 2 and 3 are the most prevalent today. Interpretation 2 seems to be the strongest, primarily because Scripture allows for divorce in exceptional circumstances (Matthew 19:9; 1 Corinthians 7:12–16). It is also important to differentiate a man who was divorced and remarried before he became a Christian from a man who was divorced and remarried after becoming a Christian. An otherwise qualified man should not be excluded from church leadership because of his actions prior to coming to know the Lord Jesus Christ as his Savior. Although 1 Timothy 3:2 does not necessarily exclude a divorced or remarried man from serving as an elder/deacon/pastor, there are other issues to consider.

The first qualification of an elder/deacon/pastor is to be "above reproach" (1 Timothy 3:2). If the [divorce and/or remarriage](#) had no biblical grounds, then the man has damaged his testimony in the church and community; the "above reproach" qualification will exclude him from the pastorate rather than the "husband of one wife" requirement. An elder/deacon/pastor is to be a man whom the church and community can look up to as an example of Christlikeness and godly leadership. If a past divorce and/or remarriage detracts from this ideal, then he should not serve in the position of elder/deacon/pastor. It is important to remember that, even though a man is disqualified from serving as an elder/deacon/pastor, he is still a valuable member of the body of Christ. Every Christian possesses spiritual gifts (1 Corinthians 12:4–7) and is called to participate in edifying other believers with those gifts (1 Corinthians 12:7). A man who is disqualified from the position of elder/deacon/pastor can still teach, preach, serve, pray, worship, and play an important role in the church.

[GOTQUESTIONS.ORG](#)

Related Resources:

- [What does the husband of one wife phrase in 1 Timothy 3:2 mean? Can a divorced man serve as a pastor, elder, or deacon? | GotQuestions.org](#)
- [Is a man who divorced and remarried before coming to Christ eligible to pastor a church? | GotQuestions.org](#)
- [The Meaning of the Husband of One Wife](#) - Pastor Andy Woods - 23 page paper (includes 2 pages of Bibliography).

Must (ought) (1163) **dei** from **deo** = to bind or tie objects together, put in prison and also root of **doulos**, bond-servant) refers to what is not optional but needful (binding) out of intrinsic necessity or inevitability. The word speaks of logical necessity according to the needs or circumstances. **Dei** refers to inward constraint which is why it is often translated **'must'**. **Dei** describes that which is under the necessity of happening or which must necessarily take place, and as stated above, conveys a sense of inevitability. To express the sense of necessity **dei** is translated "one ought", "one should", "one has to" or "one must". In English dictionaries **must** means to be obliged and expresses both physical and moral necessity or insistence. **Must** speaks of something that should not be overlooked or missed. **Must** is used to indicate requirement by immediate or future need or purpose.

Dei in the Pastoral Epistles - 1 Tim. 3:2; 1 Tim. 3:7; 1 Tim. 3:15; 2 Tim. 2:6; 2 Tim. 2:24; Titus 1:7; Titus 1:11

Above reproach (without reproach, unrebukeable) (423) **anepileptos** from **a** = without + **epilambáno** = to seize, to lay firm hold) is an adjective which literally describes that which cannot be seized. Not able to be held as one would a criminal because there is

nothing for which he might be accused. It is one who cannot be laid hold upon, so to speak, which metaphorically describes one who is inculpable, cannot be criticized (above criticism), inviolable (i.e., not tarnished, eg, as to one's honor, character, etc), unassailable (i.e., not liable to personal attack or question of character), irreprehensible (i.e., not to be blamed or censured; free from fault). Plutarch used the word to describe the character of one who teaches children The **anepileptos** individual is one who has nothing in their words, actions or deeds upon which an adversary could seize to make a charge. This person demonstrates conduct which is irreproachable, above criticism, without fault. He has a higher morality on which no blame can be found to base an accusation. As an aside (overseers, potential overseers and saints in general, for what is good for the shepherds is good for the sheep) do not attempt to obey this lofty charge in your own strength! Cast off any sense of self reliance and rely wholly on the Holy Spirit of Christ to give you both the **desire** and the **power** to live **without reproach** (Php 2:13NLT_±).

Anepileptos only in the Pastoral Epistles - 3x - 1 Tim. 3:2; 1 Tim. 5:7; 1 Tim. 6:14. No uses in the Septuagint.

Temperate (3524) **nephalios** from **nepho** = to be sober, free of intoxicants, wineless and thus sober in judgment) strictly speaking means "holding no wine" (without wine). The word originally connotes abstinence from alcohol, but here it has a wider, metaphorical sense. Figuratively nephalios speaks of complete clarity of mind, clear headed, thus resulting good judgment. It describes one who is watchful to remain free from the intoxicating effects of liquor, but even more of the intoxicating effects of the **world**, the **flesh** and the **devil** and therefore they seek to continually remain circumspect, sober, and vigilant. A temperate attitude is to be the older man's lifestyle. Old men should have learned what are and what are not godly (God pleasing) pleasures. They should have learned by now that the passing pleasures of sin (He 11:25_±) and of self-indulgence cost far more than they are worth. The "dividends" of vice are not worth the "investment" **Ralph Earle** writes that **nephalios** "was first used literally to describe drink which was "unmixed with wine." The ancient Greeks used to give to the Muses offerings of water, milk, and honey. It was forbidden to mix wine with these. The prohibitions went a step further: the wood burned with the sacrifices must not include the twigs of grapevines. There must not be the slightest contact with that which caused drunkenness. (Borrow [Word meanings in the New Testament](#)) **Vincent** adds "The kindred verb nephein means *to be sober* with reference to drink, and, in a metaphorical sense, to be *sober and wary; cool and unimpassioned*."

The **temperate** man is able to discern more clearly which things are of the greatest importance and value. He uses his time, his money, and his energy more carefully and selectively than when he was younger and less mature. His priorities are in the right order, and he is satisfied with fewer and simpler things. In this area of "self mastery" or self control, there is always the subtle danger of falling into the trap of legalism. Along that line I think **D G Kehl's** advice is spot on "The beginning of self-mastery is to be mastered by Christ, to yield to His Lordship. True spiritual self-discipline holds believers in bounds but never in bonds; its effect is to enlarge, expand and liberate." Saying "Yes" to Jesus (and His Spirit) each morning makes it much easier to say "No" to the variegated fiery missiles of temptation which fly into our eyes, ears, heart and mind each day. In fact, if we would guarding our hearts well, we must begin with assiduously guarding our eyes and ears.

Dr. Martyn Lloyd-Jones once said that "The great need in the Christian life is for self-discipline. This is not something that happens to you in a meeting; you have got to do it!" And I would add that you do it ("work out your salvation in fear and trembling" - Php 2:12_±) because the indwelling Spirit of God gives you the desire and the power to do it! (Php 2:13_±) Don't try to become self-disciplined by your SELF, but in dependence on the Spirit! Yes, you are **100% responsible** to develop self-discipline but you are **100% dependent** on the Spirit's enabling power! Mysterious? Yes! But it is sound doctrine which will nourish your soul and grow you in Christi-likeness!

W E Vine says "**nephalios** primarily has to do with abstinence from strong drink; it acquired, however, the more general sense of soberness in disposition... It conveys partly the idea of watchfulness, but the meaning is that of freedom from excitability as well as from credulity. ([Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

Augustine who had entered into the Spirit given victory over sexual lusts ([see note](#)) said "*Conquer yourself and you have conquered the world.*"

Nephalios - 3x - 1 Tim. 3:2; 1 Tim. 3:11; Titus 2:2

Prudent (4998) **sophron** from **sozo** = to save + **phren** = mind) is literally a "saved mind" and so describes the man whose thoughts are saving thoughts. He is sane, sober minded, cool-headed, discreet and always using good judgment, in control of self (curbing his desires and impulses), prudent (showing the ability to govern and discipline oneself by the use of reason), avoiding extremes and giving careful consideration to responsible actions.

Sophron - 4v - 1 Tim. 3:2; Titus 1:8; Titus 2:2; Titus 2:5

Respectable (2887)(**kosmios** from **kosmos** = adorning or order, ornament, decoration, adornment) means orderly, well-arranged referring to persons who are disciplined, honorable, respectable. It refers to dress characterized by respectability and thus that which is modest, sensible (1Ti 2.9)

Hospitable (5382) ([philoxenos](#) from **phílos** = friend, to be friendly to one or to wish him well, beloved, dear + **xenos** = stranger, unknown, foreign or foreigner, alien, guest) is literally "stranger loving" or a friend of strangers, showing them care and kindness.

Practically [philoxenos](#) means fond of guests and so hospitable or given to (lover of) hospitality. It describes one who is given to generous, welcoming and cordial reception of visitors, guests or strangers. It means to give practical help to anyone who is in need (friend or stranger, believer or unbeliever) Hospitality was a highly valued Greek and Jewish virtue. It was absolutely necessary for the expansion of the gospel and necessary for the maintenance of the fellowship within the church as well as the image of the church from without.

Hospitable is from Medieval Latin *hospitāre* = to receive as a guest which in turn is from Latin *hospes* = guest.

The **hospitable** man gives practical help to anyone who is in need, friend or stranger, believer or unbeliever, freely offers his time, his resources, and his encouragement to meet the needs of others.

Philoxenos - 3v - 1 Tim. 3:2; Titus 1:8; 1 Pet. 4:9

Able to teach (apt to teach) (1317) [didaktikos](#) from **didaktos** = pertains to that which is taught or instructed from **didasko** [from **dáo**= know or teach; see study of related noun [didaskalia](#)] means to provide instruction or information in a formal or informal setting. = provide instruction in a formal or informal setting by imparting positive truth; English = **didactic** = designed or intended to teach, particularly in having moral instruction as an ulterior motive) ([Click](#) word study on related word [didaskalía](#)) is one who is highly skilled in teaching and able to communicate truth. **Didaktikós** does not refer so much to possessing vast knowledge as to one who has the ability to communicate effectively whatever knowledge and understanding they might have. Though truth can seem harsh, carrying with it conviction or judgment of sin, it must be delivered with compassion and kindness because God always works for the restoration or repentance of the sinner. An overseer or elder who is not able to teach is like a surgeon who can't use a scalpel. Are the elders in your church able to teach and are they actively utilizing this gift to edify and equip your local body?

Overseer (bishop, guardian) (1985) ([episkopos](#) from **epi** = over or upon + **skopos** = goal or end one has in view = English "**scope**" as in microscope or telescope) is literally one who looks over closely or intently, who views carefully. Interesting derivation helps understand the meaning > **epi** (upon) + **skopos** (watchman, "scope") <> **skeptomai** (peer about ~"skeptical"; sentry, scout). In the Septuagint it was used of one who watches over something or someone, guardian, supervisor, inspector. These are the men who were the guardians of the church at Philippi and were to care for them not as dictators but as spiritual leaders who provided godly examples (1Pe 5:1,2,3, 4-notes). **What an overseer should be doing**...visiting the Sunday School classes, small group fellowships, etc...any place where ravenous wolves might arise and bring in unsound doctrine. He needs to make sure the sheep are getting fed sound (healthy) doctrine which means he needs to be eating the same fare! (cp Titus 1:9, Heb 5:14). **Click** for some additional insights on **episkopos**. The **episkopos** describes one who superintends, exercises oversight or watches over others, thus an "overseer" (one looking over another). The Latin equivalent is *super-visor*, someone who "looks over" things, a manager. From *super-visor* comes the English supervisor. **Episkopos** properly means an inspector, overseer, or guardian, and was given to the ministers of the gospel because they exercised this care over the churches or were appointed to oversee their interests. In the NT the overseers had the responsibility of oversight of the body of Christ, serving as the guardians who were to watch over God's "flock" and lead the sheep by their godly example. It is important to note that Paul here uses the term in the plural and that elsewhere this term is used interchangeably with "elder" ([presbuteros](#)). (Titus 1:5+) God's people are like sheep (see study of Jehovah Roi for discussion of sheep) and in need of shepherds to watch over them, protect them, and lead them. Pray for your spiritual leaders that they might more and more be what God wants them to be. Oden rightly states that "**Episkopos** implies vigilance far more than hierarchy. (Borrow Thomas Oden's [Pastoral theology : essentials of ministry](#)) In the early Church Fathers **episkopos** was used to denote function rather than the status of anyone who exercised supervision or control, as well as to denote a member of a body exercising oversight and government in a church, equivalent to *presbuteros*.

Episkopos was originally a secular title, designating commissioners appointed to regulate a newly-acquired territory or a colony. It was also applied to magistrates who regulated the sale of provisions under the Romans. In the [Septuagint](#) (Greek translation of the Hebrew OT) *episkopos* signifies "inspectors, superintendents, taskmasters," (2Ki 11:19; 2Chr 34:12,17) or "captains, presidents," (Neh 11:9,14,22). In the ancient Greek culture *episkopos* was often used of pagan gods, who supposedly watched over worshippers and over their nations and also the pagan priests who represented a false deity.

Episkopos 5x - Acts 20:28; Php 1:1; 1Ti 3:2; Titus 1:7; 1Pe 2:25

13x Septuagint (LXX) (Nu 4:16; 31:14; Jdg. 9:28; 2 Ki. 11:15, 18; 12:11; 2 Chr. 34:12, 17; Neh. 11:9, 14, 22; Job 20:29; Isa. 60:17). Here are two representative uses in the Septuagint...

2 Chronicles 34:17 "They have also emptied out the money which was found in the house of the LORD, and have delivered it into the hands of the supervisors (Hebrew = paqad = attend, visit, look after; Lxx = episkopos) and the workmen."

Isaiah 60:17 "Instead of bronze I will bring gold, And instead of iron I will bring silver, And instead of wood, bronze, And instead of stones, iron. And I will make peace your administrators, And righteousness your overseers."

MacArthur - Some have suggested that **episkopos** derives its sense from the city administrator, inspector, or financial manager of Greek culture. Its New Testament usage, however, more closely parallels that of the Essene Jews of the Qumran community. The overseers among the Essenes preached, taught, presided, exercised care and authority, and enforced discipline. Those functions more closely mirror that of the New Testament overseer than the more narrow use of the term in Greek culture. What are the responsibilities of the overseer? They are to rule (1Ti 5:17), to preach and teach (1Ti 5:17), to pray for the sick (Js 5:14), to care for the church (see notes 1 Peter 5:1; 5:2), to be examples for others to follow (1Pe 5:1,2-note), to set church policy (Acts 15:22ff.), and to ordain other leaders (1Ti 4:14).

Wuest adds that "The word ([episkopos](#)) came originally from secular life, referring to the foreman of a construction gang, or the supervisor of building construction, for instance. Thayer defines the word; "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent." The word was taken up by the Church, and designated an overseer of any Christian church. The responsibilities of this office have to do with the oversight and direction of the spiritual life of the local church. ([Wuest Word Studies - Eerdmans Publishing Company Volume 1, Volume 2, Volume 3](#) - used by [permission](#))

In 1 Peter 2:25 we see the ultimate "Overseer", where **episkopos** is used of the Lord Jesus to describe His care over the souls of His sheep 'For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. (see [note 1Peter 2:25](#))

As emphasized above, **Overseers** were selected by the Holy Spirit in (Acts 20:28) Paul commanding the spiritual leaders of the church at Ephesus to "**Be on guard (present imperative = command to do this continually)** for yourselves and for all the flock, among which the Holy Spirit has made you **overseers (episkopos)**, to shepherd (tend flocks like a shepherd - oversight, protecting, leading, guiding, feeding) the church of God which He purchased (more literally "acquired" as His Own possession) with His own blood.

Paul explained to **Titus** that it was vital "For the **overseer (episkopos)** must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain (See [note Titus 1:7](#))

Having oversight of the church is no trivial or light matter, but rather a sobering responsibility, the writer of Hebrews warning leaders they will be held responsible to God for how faithfully they have led the sheep "**Obey** (this command is to the "sheep" = present imperative) your leaders, and **submit** (again the present imperative commands continuous placing of oneself under the leadership of the spiritual leaders) to them; for they keep watch (literally remain sleepless, picturing the effort necessary to remain on the alert and vigilant) over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (Heb 13:17+)

James adds that because they teach they face a stricter judgment '**Let** not many of you **become** (present imperative) teachers, my brethren, knowing that as such we shall incur a stricter judgment. (Jas 3:1+).

Barclay adds these thoughts on [episkopos](#):

"**Episkopos** is a word with a great history. In Homer's Iliad, Hector, the great champion of the Trojans, is called the episkopos who, during his lifetime, guarded the city of Troy and kept safe its noble wives and infants.

Episkopos is used of the gods who are the guardians of the treaties which men make and of the agreements to which men come, and who are the protectors of house and home. Justice, for instance, is the episkopos, who sees to it that a man shall pay the price for the wrong that he has done.

In Plato's Laws the Guardians of the state are those whose duty it is to oversee the games, the feeding and the education of the children that "they may be sound of hand and foot, and may in no wise, if possible, get their natures warped by their habits." The people whom Plato calls market-stewards are the episkopoi who "supervise personal conduct, keeping an eye on temperate and outrageous behavior, so as to punish him who needs punishment."

In Athenian law and administration the episkopoi were governors and administrators and inspectors sent out to

subject states to see that law and order and loyalty were observed. In Rhodes the main magistrates were five episkopoi who presided over the good government and the law and order of the state.

Episkopos is, therefore, a many-sided but always a noble word. It means the protector of public safety; the guardian of honor and honesty; the overseer of right education and of public morals; the administrator of public law and order. So, then, to call God the episkopos of our souls is to call him our Guardian, our Protector, our Guide, and our Director." Barclay goes on to state that "The Septuagint, the Greek version of the Hebrew scriptures, uses it to describe those who were the taskmasters, who were over the public works and public building schemes (2Chr 34:17). The Greeks use it to describe the men appointed to go out from the mother city to regulate the affairs of a newly founded colony in some distant place. They use it to describe what we might call commissioners appointed to regulate the affairs of a city. The Romans use it to describe the magistrates appointed to oversee the sale of food within the city of Rome. It is used of the special delegates appointed by a king to see that the laws he had laid down were carried out.

Episkopos always implies two things; first, oversight over some area or sphere of work and second, responsibility to some higher power and authority." ([1 Timothy 3 - William Barclay's Daily Study Bible](#)) ([1 Peter 2 - William Barclay's Daily Study Bible](#)) ([1 Peter 4 - William Barclay's Daily Study Bible](#))

Related Resources

- [Overseer - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Overseer - International Standard Bible Encyclopedia](#)
- [Bishop - Hastings' Dictionary of the Bible](#)
- [Bishop, Elder, Presbyter - Hastings' Dictionary of the New Testament](#)
- Baker Evangelical Dictionary [Overseer](#)
- Holman Bible Dictionary [Overseer](#) [Overseer](#)
- Hastings' Dictionary of the NT [Overseer](#)
- International Standard Bible Encyclopedia [Overseer](#)
- McClintock and Strong's Bible Encyclopedia [Overseer \(2\)](#) [Overseer](#)
- Baker Evangelical Dictionary [Bishop](#)
- Fausset Bible Dictionary [Bishop](#)
- Hastings' Dictionary of the Bible [Bishop](#)

1 Timothy 3:3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.

BGT 1 Timothy 3:3 μ π ροινον μ πλ κτην, λλ πικ μαχον φιλ ργυρον,

KJV 1 Timothy 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

NET 1 Timothy 3:3 not a drunkard, not violent, but gentle, not contentious, free from the love of money.

CSB 1 Timothy 3:3 not addicted to wine, not a bully but gentle, not quarrelsome, not greedy--

ESV 1 Timothy 3:3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.

NIV 1 Timothy 3:3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.

NLT 1 Timothy 3:3 He must not be a heavy drinker or be violent. He must be gentle, not quarrelsome, and not love money.

NRS 1 Timothy 3:3 not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.

RSV 1 Timothy 3:3 no drunkard, not violent but gentle, not quarrelsome, and no lover of money.

YLT 1 Timothy 3:3 not given to wine, not a striker, not given to filthy lucre, but gentle, not contentious, not a lover of money,

NKJ 1 Timothy 3:3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

NJB 1 Timothy 3:3 not a heavy drinker, nor hot-tempered, but gentle and peaceable, not avaricious,

NAB 1 Timothy 3:3 not a drunkard, not aggressive, but gentle, not contentious, not a lover of money.

ASV 1 Timothy 3:3 no brawler, no striker; but gentle, not contentious, no lover of money;

MIT 1 Timothy 3:3 not addicted to wine, not violent but gentle, not contentious, not avaricious,

DBY 1 Timothy 3:3 not given to excesses from wine, not a striker, but mild, not addicted to contention, not fond of money,

GWN 1 Timothy 3:3 He must not drink excessively or be a violent person, but he must be gentle. He must not be quarrelsome or love money.

BBE 1 Timothy 3:3 Not quickly moved to wrath or blows, but gentle; no fighter, no lover of money;

- Not given to wine: or, Not ready to quarrel, and offer wrong, as one in wine, 1Ti 3:8 Lev 10:9 Isa 5:11,12 28:1,7 56:12 Eze 44:21 Mic 2:11 Mt 24:45-51 Lu 12:42-46 21:34-36 Eph 5:18 Titus 1:7 2:3
- no: 2Ti 2:24,25 Titus 1:7
- not greedy: Pr 1:19 15:27 Isa 56:11 Jude 1:11
- filthy: 1Ti 3:8 1Sa 8:3 Titus 1:7,11 1Pe 5:2
- patient: 1Ti 6:11 Ec 7:8 1Th 5:14 2Ti 2:24 Rev 1:9
- a brawler: Titus 3:2 Jas 4:1 *marg:
- not covetous: 1Sa 2:15-17 2Ki 5:20-27 Jer 6:13 8:10 Mic 3:5,11 Mal 1:10 Mt 21:13 Joh 10:12,13 12:5,6 Ac 8:18-21 20:33 Ro 16:18 2Pe 2:3,14,15 Rev 18:11-13
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money

1 Timothy 3:4 He must be one who manages his own household well, keeping his children under control with all dignity

BGT 1 Timothy 3:4 το ὄου οκου καλ ς προῖστ μενον, τ κνα χοντα ν ποταγ , μετ π σης σεμν τητος

KJV 1 Timothy 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

NET 1 Timothy 3:4 He must manage his own household well and keep his children in control without losing his dignity.

CSB 1 Timothy 3:4 one who manages his own household competently, having his children under control with all dignity.

ESV 1 Timothy 3:4 He must manage his own household well, with all dignity keeping his children submissive,

NIV 1 Timothy 3:4 He must manage his own family well and see that his children obey him with proper respect.

NLT 1 Timothy 3:4 He must manage his own family well, having children who respect and obey him.

NRS 1 Timothy 3:4 He must manage his own household well, keeping his children submissive and respectful in every way--

RSV 1 Timothy 3:4 He must manage his own household well, keeping his children submissive and respectful in every way;

YLT 1 Timothy 3:4 his own house leading well, having children in subjection with all gravity,

NKJ 1 Timothy 3:4 one who rules his own house well, having his children in submission with all reverence

NJB 1 Timothy 3:4 a man who manages his own household well and brings his children up to obey him and be well-behaved:

NAB 1 Timothy 3:4 He must manage his own household well, keeping his children under control with perfect dignity;

ASV 1 Timothy 3:4 one that ruleth well his own house, having his children in subjection with all gravity;

MIT 1 Timothy 3:4 one who manages his own home well, having his children under control with complete respectability.

DBY 1 Timothy 3:4 conducting his own house well, having his children in subjection with all gravity;

GWN 1 Timothy 3:4 He must manage his own family well. His children should respectfully obey him.

BBE 1 Timothy 3:4 Ruling his house well, having his children under control with all serious behaviour;

- ruleth: 1Ti 3:12 Ge 18:19 Jos 24:15 Ps 101:2-8 Ac 10:2 Titus 1:6
- with: Php 4:8 *Gr: Titus 2:2,7
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

He must be one who manages his own household well, keeping his children under control with all dignity

1 Timothy 3:5 (but if a man does not know how to manage his own household, how will he take care of the church of God?),

BGT 1 Timothy 3:5 (ε ὁ τις το ὄου ο κου προστ ναι ο κ ο δ εν, π ς κκλησ ας θεο πιμελ σεται;),

KJV 1 Timothy 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

NET 1 Timothy 3:5 But if someone does not know how to manage his own household, how will he care for the church of God?

CSB 1 Timothy 3:5 (If anyone does not know how to manage his own household, how will he take care of God's church?)

ESV 1 Timothy 3:5 for if someone does not know how to manage his own household, how will he care for God's church?

NIV 1 Timothy 3:5 (If anyone does not know how to manage his own family, how can he take care of God's church?)

NLT 1 Timothy 3:5 For if a man cannot manage his own household, how can he take care of God's church?

NRS 1 Timothy 3:5 for if someone does not know how to manage his own household, how can he take care of God's church?

RSV 1 Timothy 3:5 for if a man does not know how to manage his own household, how can he care for God's church?

YLT 1 Timothy 3:5 (and if any one his own house how to lead hath not known, how an assembly of God shall he take care of?)

NKJ 1 Timothy 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?);

NJB 1 Timothy 3:5 how can any man who does not understand how to manage his own household take care of the Church of God?

NAB 1 Timothy 3:5 for if a man does not know how to manage his own household, how can he take care of the church of God?

ASV 1 Timothy 3:5 (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)

MIT 1 Timothy 3:5 If anyone does not know how to manage his own household, how would he be able to take care of God's church?

DBY 1 Timothy 3:5 (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?)

GWN 1 Timothy 3:5 (If a man doesn't know how to manage his own family, how can he take care of God's church?)

BBE 1 Timothy 3:5 (For if a man has not the art of ruling his house, how will he take care of the church of God?)

- if: 1Sa 2:29,30 3:13
- the church: 1Ti 3:15 Ac 20:28 Eph 1:22 5:24,32
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

(but if a man does not know how to manage his own household, how will he take care of the church of God?),

1 Timothy 3:6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.

BGT 1 Timothy 3:6 μ νε φυτον, να μ τυφωθε ς ε ε κρ μα μπ σ το διαβ λου.

KJV 1 Timothy 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

NET 1 Timothy 3:6 He must not be a recent convert or he may become arrogant and fall into the punishment that the devil will exact.

CSB 1 Timothy 3:6 He must not be a new convert, or he might become conceited and fall into the condemnation of the Devil.

ESV 1 Timothy 3:6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil.

NIV 1 Timothy 3:6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.

NLT 1 Timothy 3:6 An elder must not be a new believer, because he might become proud, and the devil would cause him to fall.

NRS 1 Timothy 3:6 He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil.

RSV 1 Timothy 3:6 He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil;

YLT 1 Timothy 3:6 not a new convert, lest having been puffed up he may fall to a judgment of the devil;

NKJ 1 Timothy 3:6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.

NJB 1 Timothy 3:6 He should not be a new convert, in case pride should turn his head and he incur the same condemnation as the devil.

NAB 1 Timothy 3:6 He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment.

ASV 1 Timothy 3:6 not a novice, lest being puffed up he fall into the condemnation of the devil.

MIT 1 Timothy 3:6 He should not be a recent convert, lest becoming conceited, he would fall into condemnation by the accuser.

DBY 1 Timothy 3:6 not a novice, that he may not, being inflated, fall into the fault of the devil.

GWN 1 Timothy 3:6 He must not be a new Christian, or he might become arrogant like the devil and be condemned.

BBE 1 Timothy 3:6 Not one newly taken into the church, for fear that, through his high opinion of himself, he may come into the same sin as the Evil One.

- novice: or, one newly come to the faith, 1Co 3:1 Heb 5:12,13 1Pe 2:2
- lest: De 8:14 17:20 2Ki 14:10 2Ch 26:16 32:25 Pr 16:18,19 18:12 Pr 29:23 Isa 2:12 1Co 4:6-8 8:1 2Co 12:7 1Pe 5:5
- the condemnation: Isa 14:12-14 Lu 10:18 2Pe 2:4 Jude 1:6
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and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil

1 Timothy 3:7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.

BGT 1 Timothy 3:7 δε ὁ καὶ μαρτυρᾶν καλὴν ἔχει πρὸς τοὺς ἕξωθεν, ἵνα μὴ εἰς νειδισμὸν ἢ σκὰπησῃ τὸ διαβόλου.

KJV 1 Timothy 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

NET 1 Timothy 3:7 And he must be well thought of by those outside the faith, so that he may not fall into disgrace and be caught by the devil's trap.

CSB 1 Timothy 3:7 Furthermore, he must have a good reputation among outsiders, so that he does not fall into disgrace and the Devil's trap.

ESV 1 Timothy 3:7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

NIV 1 Timothy 3:7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

NLT 1 Timothy 3:7 Also, people outside the church must speak well of him so that he will not be disgraced and fall into the devil's trap.

NRS 1 Timothy 3:7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

RSV 1 Timothy 3:7 moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

YLT 1 Timothy 3:7 and it behoveth him also to have a good testimony from those without, that he may not fall into reproach and a snare of the devil.

NKJ 1 Timothy 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.

NJB 1 Timothy 3:7 It is also necessary that he be held in good repute by outsiders, so that he never falls into disrepute and into the devil's trap.

NAB 1 Timothy 3:7 He must also have a good reputation among outsiders, so that he may not fall into disgrace, the devil's trap.

ASV 1 Timothy 3:7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

MIT 1 Timothy 3:7 He necessarily also must have a good reputation with outsiders, lest he fall into disgrace in a trap set by the devil.

DBY 1 Timothy 3:7 But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and the snare of the devil.

GWN 1 Timothy 3:7 People who are not Christians must speak well of him, or he might become the victim of disgraceful insults that the devil sets as traps for him.

BBE 1 Timothy 3:7 And he is to have a good name among those outside the church, so that nothing may be said against him and he may not be taken by the designs of the Evil One.

- a good: 1Ti 5:24,25 1Sa 2:24 Ac 6:3 10:22 22:12 3Jn 1:12
- them: 1Co 5:12 Col 4:5 1Th 4:12
- lest: 1Ti 5:14 1Co 10:32 2Co 6:3 8:21 1Th 5:22 Titus 2:5,8 1Pe 4:14-16
- the snare: 1Ti 6:9 2Ti 2:26
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And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of

the devil.

1 Timothy 3:8 Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

BGT 1 Timothy 3:8 Διακ νους σα τως σεμνο ς, μ διλ γους, μ ο ν πολλ προσ χοντας, μ α σχροκερδε ς,

KJV 1 Timothy 3:8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

NET 1 Timothy 3:8 Deacons likewise must be dignified, not two-faced, not given to excessive drinking, not greedy for gain,

CSB 1 Timothy 3:8 Deacons, likewise, should be worthy of respect, not hypocritical, not drinking a lot of wine, not greedy for money,

ESV 1 Timothy 3:8 Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain.

NIV 1 Timothy 3:8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

NLT 1 Timothy 3:8 In the same way, deacons must be well respected and have integrity. They must not be heavy drinkers or dishonest with money.

NRS 1 Timothy 3:8 Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money;

RSV 1 Timothy 3:8 Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain;

YLT 1 Timothy 3:8 Ministrants -- in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre,

NKJ 1 Timothy 3:8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money,

NJB 1 Timothy 3:8 Similarly, deacons must be respectable, not double-tongued, moderate in the amount of wine they drink and with no squalid greed for money.

NAB 1 Timothy 3:8 Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain,

ASV 1 Timothy 3:8 Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

MIT 1 Timothy 3:8 Deacons likewise must have good character, not telling one thing to one party and something else to another, not being addicted to much wine, not greedy for wealth,

DBY 1 Timothy 3:8 Ministers, in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means,

GWN 1 Timothy 3:8 Deacons must also be of good character. They must not be two-faced or addicted to alcohol. They must not use shameful ways to make money.

BBE 1 Timothy 3:8 Deacons, in the same way, are to be serious in their behaviour, not false in word, not given to taking much wine or greatly desiring the wealth of this world;

- the deacons: Ac 6:3-6 Php 1:1
- be: 1Ti 3:4
- double tongued: Ps 5:9 12:2 50:19 52:2 Ro 3:13 Jas 3:10
- not given: 1Ti 3:3 Lev 10:9 Eze 44:21
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1 Timothy 3:9 but holding to the mystery of the faith with a clear conscience.

BGT 1 Timothy 3:9 χοντας τ μυστηριον τς πιστεως ν καθαρη συνειδησει.

KJV 1 Timothy 3:9 Holding the mystery of the faith in a pure conscience.

NET 1 Timothy 3:9 holding to the mystery of the faith with a clear conscience.

CSB 1 Timothy 3:9 holding the mystery of the faith with a clear conscience.

ESV 1 Timothy 3:9 They must hold the mystery of the faith with a clear conscience.

NIV 1 Timothy 3:9 They must keep hold of the deep truths of the faith with a clear conscience.

NLT 1 Timothy 3:9 They must be committed to the mystery of the faith now revealed and must live with a clear conscience.

NRS 1 Timothy 3:9 they must hold fast to the mystery of the faith with a clear conscience.

RSV 1 Timothy 3:9 they must hold the mystery of the faith with a clear conscience.

YLT 1 Timothy 3:9 having the secret of the faith in a pure conscience,

NKJ 1 Timothy 3:9 holding the mystery of the faith with a pure conscience.

NJB 1 Timothy 3:9 They must hold to the mystery of the faith with a clear conscience.

NAB 1 Timothy 3:9 holding fast to the mystery of the faith with a clear conscience.

ASV 1 Timothy 3:9 holding the mystery of the faith in a pure conscience.

MIT 1 Timothy 3:9 retaining the mystery of the faith in a pure conscience.

DBY 1 Timothy 3:9 holding the mystery of the faith in a pure conscience.

GWN 1 Timothy 3:9 They must have clear consciences about possessing the mystery of the Christian faith.

BBE 1 Timothy 3:9 Keeping the secret of the faith in a heart free from sin.

- Holding: 1Ti 1:5,19
- the mystery: 1Ti 3:16 2Jn 1:9,10
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but holding to the mystery of the faith with a clear conscience

1 Timothy 3:10 These men must also first be tested; then let them serve as deacons if they are beyond reproach.

BGT 1 Timothy 3:10 κα οτοι δ δοκιμαζσθωσαν πρ τον, ετα διακονετωσαν ν γκλητοι ντες.

KJV 1 Timothy 3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

NET 1 Timothy 3:10 And these also must be tested first and then let them serve as deacons if they are found blameless.

CSB 1 Timothy 3:10 And they must also be tested first; if they prove blameless, then they can serve as deacons.

ESV 1 Timothy 3:10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless.

NIV 1 Timothy 3:10 They must first be tested; and then if there is nothing against them, let them serve as deacons.

NLT 1 Timothy 3:10 Before they are appointed as deacons, let them be closely examined. If they pass the test, then let them serve as deacons.

NRS 1 Timothy 3:10 And let them first be tested; then, if they prove themselves blameless, let them serve as deacons.

RSV 1 Timothy 3:10 And let them also be tested first; then if they prove themselves blameless let them serve as deacons.

YLT 1 Timothy 3:10 and let these also first be proved, then let them minister, being unblameable.

NKJ 1 Timothy 3:10 But let these also first be tested; then let them serve as deacons, being found blameless.

NJB 1 Timothy 3:10 They are first to be examined, and admitted to serve as deacons only if there is nothing against them.

NAB 1 Timothy 3:10 Moreover, they should be tested first; then, if there is nothing against them, let them serve as deacons.

ASV 1 Timothy 3:10 And let these also first be proved; then let them serve as deacons, if they be blameless.

MIT 1 Timothy 3:10 Let deacon candidates be tested by examination first, and then let those who are irreproachable serve.

DBY 1 Timothy 3:10 And let these be first proved, then let them minister, being without charge against them.

GWN 1 Timothy 3:10 First, a person must be evaluated. Then, if he has a good reputation, he may become a deacon.

BBE 1 Timothy 3:10 And let these first be put to the test; then let them become Deacons if there is nothing against them.

- let these: 1Ti 3:6 5:22 1Jn 4:1
- use: 1Ti 3:13 Ac 6:1,2
- being: 1Ti 3:2 1Co 1:8 Col 1:22 Titus 1:6,7
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

These men must also first be tested; then let them serve as deacons if they are beyond reproach

1 Timothy 3:11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things.

BGT 1 Timothy 3:11 Γυνακας σατωρς σεμνς, μ διαβλους, νηφαλους, πιστς ν π σιυ.

KJV 1 Timothy 3:11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

NET 1 Timothy 3:11 Likewise also their wives must be dignified, not slanderous, temperate, faithful in every respect.

CSB 1 Timothy 3:11 Wives, too, must be worthy of respect, not slanderers, self-controlled, faithful in everything.

ESV 1 Timothy 3:11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things.

NIV 1 Timothy 3:11 In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

NLT 1 Timothy 3:11 In the same way, their wives must be respected and must not slander others. They must exercise self-control and be faithful in everything they do.

NRS 1 Timothy 3:11 Women likewise must be serious, not slanderers, but temperate, faithful in all things.

RSV 1 Timothy 3:11 The women likewise must be serious, no slanderers, but temperate, faithful in all things.

YLT 1 Timothy 3:11 Women -- in like manner grave, not false accusers, vigilant, faithful in all things.

NKJ 1 Timothy 3:11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.

NJB 1 Timothy 3:11 Similarly, women must be respectable, not gossips, but sober and wholly reliable.

NAB 1 Timothy 3:11 Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything.

ASV 1 Timothy 3:11 Women in like manner must be grave, not slanderers, temperate, faithful in all things.

MIT 1 Timothy 3:11 By the same standard, their wives must be of good character, not accusers, free from addictions so as to think clearly, being faithful in everything.

DBY 1 Timothy 3:11 The women in like manner grave, not slanderers, sober, faithful in all things.

GWN 1 Timothy 3:11 Their wives must also be of good character. They must not be gossips, but they must control their tempers and be trustworthy in every way.

BBE 1 Timothy 3:11 Women are to be serious in behaviour, saying no evil of others, controlling themselves, true in all things.

- their: Lev 21:7,13-15 Eze 44:22 Lu 1:5-6 Titus 2:3
- be: 1Ti 3:4
- not: Ps 15:3 50:20 101:5 Pr 10:18 25:13 Jer 9:4 Mt 4:1 Joh 6:70 2Ti 3:3 Titus 2:3 *Gr: Rev 12:9,10
- sober: 1Ti 3:2 1Th 5:6-8 2Ti 4:5 Titus 3:2 *Gr: 1Pe 5:8
- faithful: 1Ti 1:12 6:2
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Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things.

1 Timothy 3:12 Deacons must be husbands of only one wife, and good managers of their children and their own households.

BGT 1 Timothy 3:12 δι κοινοι στωσαν μις γυναικς νδρες, τ κνων καλς προϊστ μενοι κα τ ν δων ο κων.

KJV 1 Timothy 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

NET 1 Timothy 3:12 Deacons must be husbands of one wife and good managers of their children and their own households.

CSB 1 Timothy 3:12 Deacons must be husbands of one wife, managing their children and their own households competently.

ESV 1 Timothy 3:12 Let deacons each be the husband of one wife, managing their children and their own households well.

NIV 1 Timothy 3:12 A deacon must be the husband of but one wife and must manage his children and his household well.

NLT 1 Timothy 3:12 A deacon must be faithful to his wife, and he must manage his children and household well.

NRS 1 Timothy 3:12 Let deacons be married only once, and let them manage their children and their households well;

RSV 1 Timothy 3:12 Let deacons be the husband of one wife, and let them manage their children and their households well;

YLT 1 Timothy 3:12 Ministrants -- let them be of one wife husbands; the children leading well, and their own houses,

NKJ 1 Timothy 3:12 Let deacons be the husbands of one wife, ruling their children and their own houses well.

NJB 1 Timothy 3:12 Deacons must be husbands of one wife and must be people who manage their children and households well.

NAB 1 Timothy 3:12 Deacons may be married only once and must manage their children and their households well.

ASV 1 Timothy 3:12 Let deacons be husbands of one wife, ruling their children and their own houses well.

MIT 1 Timothy 3:12 Deacons must be one-woman men, able to manage children excellently as well as their own households.

DBY 1 Timothy 3:12 Let the ministers be husbands of one wife, conducting their children and their own houses well:

GWN 1 Timothy 3:12 A deacon must have only one wife. Deacons must manage their children and their families well.

BBE 1 Timothy 3:12 Let Deacons be husbands of one wife, ruling their children and their houses well.

- 1Ti 3:2,4,5
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Deacons must be husbands of only one wife, and good managers of their children and their own households

1 Timothy 3:13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

BGT 1 Timothy 3:13 ο γ ρ καλ ς διακον σαντες βαθμ ν αυτο ς καλ ν περιποι ο νται κα πολλ ν παρρησ αν ν π στει τ ν Χριστ ησο .

KJV 1 Timothy 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

NET 1 Timothy 3:13 For those who have served well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

CSB 1 Timothy 3:13 For those who have served well as deacons acquire a good standing for themselves, and great boldness in the faith that is in Christ Jesus.

ESV 1 Timothy 3:13 For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

NIV 1 Timothy 3:13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

NLT 1 Timothy 3:13 Those who do well as deacons will be rewarded with respect from others and will have increased confidence in their faith in Christ Jesus.

NRS 1 Timothy 3:13 for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

RSV 1 Timothy 3:13 for those who serve well as deacons gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus.

YLT 1 Timothy 3:13 for those who did minister well a good step to themselves do acquire, and much boldness in faith that is in Christ Jesus.

NKJ 1 Timothy 3:13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

NJB 1 Timothy 3:13 Those of them who carry out their duties well as deacons will earn a high standing for themselves and an authoritative voice in matters concerning faith in Christ Jesus.

NAB 1 Timothy 3:13 Thus those who serve well as deacons gain good standing and much confidence in their faith in Christ Jesus.

ASV 1 Timothy 3:13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

MIT 1 Timothy 3:13 For deacons who serve meritoriously achieve good recognition for themselves and much boldness in representing faith in Christ Jesus.

DBY 1 Timothy 3:13 for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which is in Christ Jesus.

GWN 1 Timothy 3:13 Those deacons who serve well gain an excellent reputation and will have confidence as a result of their faith in Christ Jesus.

BBE 1 Timothy 3:13 For those who have done good work as Deacons get for themselves a good position and become free from fear in the faith which is in Christ Jesus.

- they: Mt 25:21 Lu 16:10-12 19:17
- used: or, ministered, Mt 20:28 Ro 12:7,8 1Co 16:15 Heb 6:10 1Pe 4:10,11
- degree: Ac 21:35 *Gr:
- great: Ac 6:5,8,15 7:1-53 Php 1:14 1Th 2:2 2Ti 2:1
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For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

1 Timothy 3:14 I am writing these things to you, hoping to come to you before long;

BGT 1 Timothy 3:14 Τα τ σοι γρ φω λπ ζων λθε ν πρ ς σ ν τ χει·

KJV 1 Timothy 3:14 These things write I unto thee, hoping to come unto thee shortly:

NET 1 Timothy 3:14 I hope to come to you soon, but I am writing these instructions to you

CSB 1 Timothy 3:14 I write these things to you, hoping to come to you soon.

ESV 1 Timothy 3:14 I hope to come to you soon, but I am writing these things to you so that,

NIV 1 Timothy 3:14 Although I hope to come to you soon, I am writing you these instructions so that,

NLT 1 Timothy 3:14 I am writing these things to you now, even though I hope to be with you soon,

NRS 1 Timothy 3:14 I hope to come to you soon, but I am writing these instructions to you so that,

RSV 1 Timothy 3:14 I hope to come to you soon, but I am writing these instructions to you so that,

YLT 1 Timothy 3:14 These things I write to thee, hoping to come unto thee soon,

NKJ 1 Timothy 3:14 These things I write to you, though I hope to come to you shortly;

NJB 1 Timothy 3:14 I write this to you in the hope that I may be able to come to you soon;

NAB 1 Timothy 3:14 I am writing you about these matters, although I hope to visit you soon.

ASV 1 Timothy 3:14 These things write I unto thee, hoping to come unto thee shortly;

MIT 1 Timothy 3:14 I am writing these things to you in hopes of coming to you soon.

DBY 1 Timothy 3:14 These things I write to thee, hoping to come to thee more quickly;

GWN 1 Timothy 3:14 I hope to visit you soon. However, I'm writing this to you

BBE 1 Timothy 3:14 I am writing these things to you, though I am hoping to come to you before long;

- hoping: 1Ti 4:13 1Co 11:34 16:5-7 2Co 1:15-17 1Th 2:18 Phm 1:22 Heb 13:23 2Jn 1:12 3Jn 1:14
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I am writing these things to you, hoping to come to you before long

1 Timothy 3:15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

BGT 1 Timothy 3:15 ἡ βραδύτης, να εἰς τις δε νόκθεο ναστρ φεσθαι, τις σὺν κκλησ α θεο ζ ντος, στος κα ὄραωμα τς ληθεας.

KJV 1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

NET 1 Timothy 3:15 in case I am delayed, to let you know how people ought to conduct themselves in the household of God, because it is the church of the living God, the support and bulwark of the truth.

CSB 1 Timothy 3:15 But if I should be delayed, I have written so that you will know how people ought to act in God's household, which is the church of the living God, the pillar and foundation of the truth.

ESV 1 Timothy 3:15 if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

NIV 1 Timothy 3:15 if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

NLT 1 Timothy 3:15 so that if I am delayed, you will know how people must conduct themselves in the household of God. This is the church of the living God, which is the pillar and foundation of the truth.

NRS 1 Timothy 3:15 if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

RSV 1 Timothy 3:15 if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

YLT 1 Timothy 3:15 and if I delay, that thou mayest know how it behoveth thee to conduct thyself in the house of God, which is an assembly of the living God -- a pillar and foundation of the truth,

NKJ 1 Timothy 3:15 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.

NJB 1 Timothy 3:15 but in case I should be delayed, I want you to know how people ought to behave in God's household -- that is, in the Church of the living God, pillar and support of the truth.

NAB 1 Timothy 3:15 But if I should be delayed, you should know how to behave in the household of God, which is the church of the living God, the pillar and foundation of truth.

ASV 1 Timothy 3:15 but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.

MIT 1 Timothy 3:15 If there is a delay, you will know how one must function in God's house, the church of the living God, the pillar and mainstay of truth.

DBY 1 Timothy 3:15 but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is the assembly of the living God, the pillar and base of the truth.

GWN 1 Timothy 3:15 in case I'm delayed. I want you to know how people who are members of God's family must live. God's family is the church of the living God, the pillar and foundation of the truth.

BBE 1 Timothy 3:15 But if I am long in coming, this will make clear to you what behaviour is right for men in the house of God, which is the church of the living God, the pillar and base of what is true.

- know: 1Ti 3:2 De 31:23 1Ki 2:2,4 1Ch 22:13 28:9-21 Ac 1:2
- the house: Eph 2:21,22 2Ti 2:20 Heb 3:2-6 1Pe 2:5
- the church: 1Ti 3:5
- the living: 1Ti 4:10 6:16 De 5:26 Jos 3:10 1Sa 17:26,36 2Ki 19:4 Ps 42:2 84:2 Jer 10:10 23:36 Da 6:26 Ho 1:10 Mt 16:16 Joh 6:69 Ac 14:15 Ro 9:26 2Co 3:3 6:16 1Th 1:9 Heb 3:12 9:14 12:22 Rev 7:2
- the pillar: Jer 1:18 Mt 16:18,19 18:18 Ro 3:2 Ga 2:9
- ground: or, stay
- the truth: 1Ti 3:16 Joh 1:17 14:6 18:37 2Co 6:7 Ga 3:1 Eph 4:21 Col 1:5

but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth

1 Timothy 3:16 By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

BGT 1 Timothy 3:16 κα μολογουμ νως μ γα στ ν τ τ ε σεβε ας μυστ ριον· ς φανερ θη ν σαρκ , δικαι θη ν πνε μαπι, φθη γγ λους, κηρ χθη ν θνεσιν, πιστε θη ν κ σμ , νελ μφθη ν δ ξ .

KJV 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

NET 1 Timothy 3:16 And we all agree, our religion contains amazing revelation: He was revealed in the flesh, vindicated by the Spirit, seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory.

CSB 1 Timothy 3:16 And most certainly, the mystery of godliness is great: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

ESV 1 Timothy 3:16 Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

NIV 1 Timothy 3:16 Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

NLT 1 Timothy 3:16 Without question, this is the great mystery of our faith: Christ was revealed in a human body and vindicated by the Spirit. He was seen by angels and announced to the nations. He was believed in throughout the world and taken to heaven in glory.

NRS 1 Timothy 3:16 Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.

RSV 1 Timothy 3:16 Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

YLT 1 Timothy 3:16 and, confessedly, great is the secret of piety -- God was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!

NKJ 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

NJB 1 Timothy 3:16 Without any doubt, the mystery of our religion is very deep indeed: He was made visible in the flesh, justified in the Spirit, seen by angels, proclaimed to the gentiles, believed in throughout the world, taken up in glory.

NAB 1 Timothy 3:16 Undeniably great is the mystery of devotion, Who was manifested in the flesh, vindicated in the spirit, seen by angels, proclaimed to the Gentiles, believed in throughout the world, taken up in glory.

ASV 1 Timothy 3:16 And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.

MIT 1 Timothy 3:16 Undeniably, the mystery intrinsic to the holy life is tremendous: He was manifested in flesh. He was authenticated in spirit. He was watched over by angels. He was proclaimed among the nations.

He was trusted in the world. He was accepted above in glory.

DBY 1 Timothy 3:16 And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory.

GWN 1 Timothy 3:16 The mystery that gives us our reverence for God is acknowledged to be great: He appeared in his human nature, was approved by the Spirit, was seen by angels, was announced throughout the nations, was believed in the world, and was taken to heaven in glory.

BBE 1 Timothy 3:16 And without argument, great is the secret of religion: He who was seen in the flesh, who was given God's approval in the spirit, was seen by the angels, of whom the good news was given among the nations, in whom the world had faith, who was taken up in glory.

- without: Heb 7:7
- the mystery: 1Ti 3:9 Mt 13:11 Ro 16:25 1Co 2:7 Eph 1:9 3:3-9 6:19 Col 2:2 2Th 2:7 Rev 17:5,7
- God: Isa 7:14 9:6 Jer 23:5,6 Mic 5:2 Mt 1:23 Joh 1:1,2,14 Ac 20:28 Ro 8:3 9:5 1Co 15:47 Ga 4:4 Php 2:6-8 Col 1:16-18 Heb 1:3 Heb 2:9-13 1Jn 1:2 Rev 1:17,18
- manifest: Gr. manifested, 1Jn 3:5
- justified: Isa 50:5-7 Mt 3:16 Joh 1:32,33 15:26 16:8,9 Ac 2:32-36 Ro 1:3,4 1Pe 3:18 1Jn 5:6-8
- seen: Ps 68:17,18 Mt 4:11 28:2 Mk 1:13 16:5 Lu 2:10-14 22:43 24:4 Joh 20:12 Ac 1:10,11 Eph 3:10 1Pe 1:12
- preached: Lu 2:32 Ac 10:34 13:46-48 Ro 10:12,18 Ga 2:8 Eph 3:5-8 Col 1:27
- believed: Ac 14:27 Col 1:6,23 Rev 7:9
- received: Mk 16:19 Lu 24:51 Joh 6:62 13:3 16:28 17:5 Ac 1:1-9,19 Eph 4:8-10 Heb 1:3 8:1 12:2 1Pe 3:22
- 1 Timothy 3 Resources - Multiple Sermons and Commentaries

By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory