

1. The deacon's character (1 Timothy 3:8-11)

Like elders, recognised servants—both men and woman—must be mature believers, worthy of respect.

- Note the proximity of ministry of the Word (elders) and ministers of need (deacons).
- The focus is on what kind of people deacons are rather than what kind of functions deacons perform.

2.)⁸ **Deacons** [Διακόνους, waiters Nj servants], likewise [ὡσαύτως, as + he],

1.) [+] **should be worthy of respect** [σεμνοῦς, 1. august, venerable, reverend, 2. honourable],

2.) [-] not **hypocritical** [μὴ διλόγους, not two-tongued],

3.) [-] not **drinking** [PAP] a lot of **wine** [μὴ οἴνω πολλῶ προσέχοντας, drunkard],

4.) [-] not **greedy** for money [μὴ αισχροκερδεῖς],

5.) [+]⁹ **holding** [PAP] **the mystery of the faith** [μυστήριον τῆς πίστεως] [with] a clear conscience].

6.) [S]¹⁰ [and] They **must** [P] **also be tested** [PPM, δοκιμαζέσθωσαν] first [1 Timothy 5:22];

if they prove [PXP] **blameless** [nothing sticks], then **they can/must serve as deacons** [PAM].

3.)¹¹ **Wives/Women** [γυναῖκας], likewise [ὡσαύτως],

❶ γυναῖκας, wives/woman, as in 1 Timothy 2:11, 12, 14.

❷ ὡσαύτως, as + he, makes a list of leadership, with 1 Timothy 3:1, 8.

- ὡσαύτως (17x) delineates a list where the subject of each item is always of the same class.
- Matthew 25:16-17 (the servants in the parable of the five talents).
- Mark 14:30-31 (the Twelve when Jesus predicted Peter's denial).
- Mark 12:20-21 (seven brothers in the illustration of the woman who had been married seven times).
- ὡσαύτως delineates apples, oranges and pears not an apple, a Boeing 747 and a porcupine.

❸ σεμνοῦς, worthy of respect, as in 1 Timothy 3:2 of elders, and 1 Timothy 3:8 of deacons.

❹ 1 Timothy 3:1-7, would seem strange for wives of deacons to be described and not elders.

❺ Correlates to other examples where woman serve in deaconal type roles like Romans 16:1.

❻ If overseers teach and exercise authority, deacons serve (Acts 6:1–6), order is maintained.

1.) [+] **should be worthy of respect** [σεμνάς, 1. august, venerable, reverend, 2. honourable],

2.) [-] not **slanderers** [μὴ διαβόλους, a false statement damaging to a person's reputation],

3.) [+] **self-controlled** [fruit of the Spirit],

4.) [+] **faithful** [πιστάς, 1 Timothy 3:9] [in] everything]. —

2. The deacon's family (1 Timothy 3:12)

Recognised servants must be devoted to their spouse, and have homes showcasing their competence.

2.)¹² **Deacons** [διάκονοι]

1.) **are to be** [PXM] **husbands of one wife** [μίας γυναίκος ἄνδρες, one woman man],

2.) **managing** [PMP, προϊστάμενοι] 1.) their **children** [τέκνον],

2.) [S] and their own **households** competently.

3. The deacon's reward (1 Timothy 3:13)

Recognised servants who serve well gain communal respect, and personal assurance.

[G]¹³ For those who **have served/serving well as deacons** [AAP, διακονήσαντες]

acquire [PMI] 1.) **a good standing** for themselves

2.) [P] and **great boldness** [in the faith] that [is in] Christ Jesus].

Sermon Preparation Worksheet

Passage: 1 Timothy 3:8-13

1. How has the author organised this passage? a) *An outline*, b) *Tools*, c) *The emphasis*.

- a) 1) Like elders, recognised servants—both men and woman—must be mature believers, worthy of respect (1 Timothy 3:8-11).
- 2) Recognised servants must be devoted to their spouse, and have homes showcasing their competence (1 Timothy 3:12).
- 3) Recognised servants who serve well gain communal respect, and personal assurance (1 Timothy 3:13).
- b) I identified discourse and used syntax analysis (paying attention to verbs, conjunctions, and prepositions, and adverbs). Flow of ideas (Paul describes the deacon's character, family, and reward). Repetitions (likewise, worthy of respect). Keywords (deacons, mystery of faith, clear conscience, woman, husbands of one wife, good standing, boldness). Key verses (1 Timothy 3:8, Deacons, likewise, should be worthy of respect... 1 Timothy 3:11, Wives, likewise, should be worthy of respect...).
- c) Recognised servants must have proven maturity, healthy homes, and a bold faith, because their lives point others to Christ.

2. How does the context inform the meaning of this passage? a) *Literary context*, b) *Historical context*, c) *Cultural context*, d) *Explicit Biblical citations*.

- a) 1) In 1 Timothy 2, Paul describes corporate prayer in the church, men are pray, while woman are to remain silent. In 1 Timothy 3:1-7, Paul follows on to describe the character and conduct of men who serve as overseers in the church. In 1 Timothy 3:8-13, Paul describes the character and conduct of men, and woman, who serve as deacons in the church. The character of deacons in 1 Timothy 3:8-13 are being compared to false teacher in 1 Timothy 1:3-7.
- 2) In 1 Timothy 3:14-16, Paul emphasises that the letter is written that Timothy would know how people (men, woman, overseers, deacons) ought to conduct themselves in God's household. The character of deacons in 1 Timothy 3:8-13 is being compared to false teachers in 1 Timothy 4:1-3.
- b) Timothy was in Ephesus (1 Timothy 1:3). There was a lot of religious opposition in the city (Acts 19:11-20, Acts 19:21-41, 1 Timothy 1:18-20). Overseers and deacons were to be distinguished from false teachers by their godly character (blameless, not greedy, holding onto the mystery of the faith) and conduct (one woman man) (1 Timothy 3:1-7, 1 Timothy 3:8-13, 1 Timothy 3:14-16).
- c) Within Jewish tradition men taught and led congregational worship, and in the Roman world men typically held positions of power and leadership in social, political, and religious contexts (1 Timothy 2). 1 Timothy 3:1-7 restricts the authoritative role of overseer to men. 1 Timothy 3:8-13 opens the servant role of deacon to men and women.
- d) There are no explicit references to specific Bible verses in 1 Timothy 3:1-7.

3. What is the main point the author is arguing to his audience?

Recognised servants must have proven maturity, healthy homes, and a bold faith, because their lives point others to Christ in the face of opposition.

4. How does this passage connect to the gospel of Jesus Christ?

Belief in the death and resurrection of Jesus Christ transforms our lives into a living witness. Our blamelessness points to His perfection. Our service reflects His humility. Our boldness rests in His grace. Our lives are a proclamation of the mystery of faith, the good news of Christ incarnate, crucified, and risen.

5. What is the main point you will argue to your audience?

Transformed lives - in character, home, and service - visibly display and defend the gospel's truth. Those are the kinds of deacons we need.

6. What applications will you make? a) *To believers*, b) *To unbelievers*.

- a) Guard your integrity, build a gospel home, serve with bold humility.
- b) What deacons display imperfectly, Christ offers perfectly.

7. What is your sermon title and your preaching outline? a) *Sermon outline*, b) *Sermon title*.

b) How we visibly display and defend gospel truth:

- a) 1) The deacon's character (1 Timothy 3:8-11)
- 2) The deacon's family (1 Timothy 3:12)
- 3) The deacon's reward (1 Timothy 3:13)

Over time, as our church has grown and developed, some areas of our constitution no longer reflect how we function. To address this, we are working to revise the deacon section of our constitution, ensuring it is both faithful to Scripture and practical for our church today.

1. Full of the Spirit: practical service flows from spiritual vitality, not mere competence.
2. The whole company affirmed the seven: reflected in our process of member nominations, and a congregational mandate.
3. The apostles delegated needs to the seven: deacons serve in practical ministries as designated by the executive.
4. Character with competence: deacons are to be worthy of respect and hold the mystery of the faith.
5. Time of testing: After a 6-month period of testing... appointment by two-thirds vote.
6. Gender Inclusion: The office of deacon is open to men and women who meet biblical qualifications.