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Women Pastors?

Ryan M Marks

Hillsboro, MO

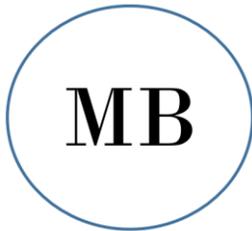
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Women Pastors?

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Second Edition

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Minibook Series

Published by Ryan M Marks
Hillsboro, MO

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The content of this book is adapted from my book *1 Timothy*

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Thank You Godly Women!

IN regard to the question of what about women ministers? God certainly uses women to lead other women and train their children (Titus 2, Proverbs 31), but the office of the local church teaching pastor and eldership is Biblically for only men qualified by Scripture. This is God's design, not the design of some controlling men. The minister is to be humble and Christlike, not domineering (1 Peter 5:1-4).

I personally thank all the women who have been so faithful in ministry to the Lord! Thank you for serving as godly mothers, instructing your children as Timothy's mother and grandmother taught him the Scriptures. Thank you for teaching Sunday School classes and loving on children! Thank you for caring for the poor! Thank you for your service of helping other women grow in Christ! Thank You for fulfilling the role that God has specially created you to fill—no man could fulfill the role of a godly woman.

Godly woman, the Church of Jesus Christ needs you!

1 Timothy

Commands to Pray and Christian Living

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ² For kings, and for all that are in authority; (1 Timothy 2:1-2)

First of all, Paul tells us that we are to make various types of prayers for all men, and for all those in authority. We are to make supplications, that is specific prayers to meet a supply, a specific need in people's lives. Perhaps the most general one that we can pray is for the realization of Christ's salvation to come to the mind of every man and woman in the world. We are to make prayers, a general term. Intercessions, specifically pleading or praying on behalf of another. Giving thanks. All four of these types of prayers are to be made for all men and those in authority. It is important that thankfulness be a component of this because with praise and thanksgiving we enter the presence of the Lord (Psalm 100:2,4). The core focus of this verse, however, simply seems to be that we are to pray for others before ourselves. Including those that are in authority: kings, governors, rulers, presidents, congress, UN, and more. We may not agree with these organizations and authorities, but we are still called by God to pray for them. And just think, our prayers may have an impact we would never expect: like seeing an ungodly president coming to Christ and confessing his sin before the whole nation and the mercy and grace and forgiveness and new life that he has found in Jesus Christ. That is my prayer, what is yours?

that we may lead a quiet and peaceable life in all godliness and honesty. (1 Timothy 2:2)

Why does Paul say that we are to pray this way? So that we may lead (live, walk, practice) a quiet and peaceable life in all godliness (Christ-likeness, holiness, sanctification, dependence on God, seeking the Lord, right living) and honesty. People all around us crave a quiet and peaceable life, don't they? Well Paul is saying that as Christians, through these types of prayers we are to model that type of life. And not only to model quietness and peaceableness, but to live in such a way that we walk in **all godliness and honesty**.

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. (1 Timothy 2:3-4)

It is good and acceptable that we pray the way Paul mentions in verses 1-2 of chapter 2. "Because God would have all men to be saved and to come to the knowledge of the truth." God desires ALL to come to Christ, yet He has given them a free will to choose Christ. God knows that "few find the narrow gate that leads to life" yet He desires (wishes, hopes, a feeling/longing of the heart) "that none would perish" in Hell. God wants people to be saved, He sacrificed His Son for everyone to prove that and offers them a free gift of salvation that is simply received by

acknowledging our sin by confessing that we are sinners and that Jesus Christ is our Savior who died and rose again (Romans 10). Sadly, many never accept that gift and the empowerment to live a life of following the Lord. Because the simple truth that we don't even have the strength, dedication, and willpower to follow the Lord all of our days, No, it is God who must give us that strength, and He does as we depend on Him day by day. That is why we are to "deny ourselves daily and take up our cross and follow Him." This is the Gospel—the Good News!

God desires that all come to a knowledge of the truth. While it does not list what that truth is here, in light of the whole context of Scripture, the following Scriptural truths come to my mind as truths that God desires mankind to individually come to grips with: an eternal Heaven and Hell, Salvation in Christ, a coming judgment day, mankind's depravity (sinfulness), forgiveness in Christ, new life in Christ, reconciliation with God and an intimate relationship with Him, new power for living and witnessing in the Holy Spirit, and God's sovereign and awesome power over everything.

Consider Jesus

For *there is one God, and one mediator between God and men, the man Christ Jesus;* (1 Timothy 2:5)

Jesus Christ is God. He is a member of the 3-in-1 one, true God. He is the mediator between God in Heaven (God the Father) and men here on the earth. Yet Jesus was not only fully God, but also fully man. He hungered, tired, and was tempted just like us. Yet He lived through it all without ever sinning once! Do you believe in the one, true God? Do you believe that He is 3-in-1 (Father, Son and Holy Spirit)? If you do not believe these two essential truths, you will have great difficulty making the New Testament fit into your faulty framework. For the Scriptures speak of Christ the mediator and prince of peace, of God the Father who reigns in Heaven above, and of the Holy Spirit living within and empowering Believers to do the Lord's will.

Who gave himself a ransom for all, (1 Timothy 2:6)

Jesus Christ gave His life as a ransom to *many*...—NO!—but to all! God does not want any to perish, even Jesus did not lash out in anger at His executioners, but prayed that God forgive them for their sin! What a difference of perspective! Ransom carries with it the idea of Christ paying for our bondage to something. That bondage is the bondage of sin. Christ paid and redeemed you (bought you back) from that life of sin. All you have to do is accept His free gift of salvation and rely on His Holy Spirit to give you power to live as Christ lived. The same Spirit that raised Christ from the dead lives in Believers (Romans 8:11)!

to be testified in due time. (1 Timothy 2:6)

To be testified in due time. . . At the perfect time, Jesus died for us all. Those who died before He came that were Believers were looking forward to His coming, and we who have died and live after Christ has risen again look backward to trust in Christ. It was in the right time, the perfect fullness of time that Jesus died for us. Likewise, in the fullness of time, God has made entrusted the Great Commission of Going, and proclaiming the Gospel. But that is not all of the Great Commission! No, we are to stay with those who have accepted Christ's Gospel and teach them all that Christ commanded (this is first of all the Gospels, but I believe extends to the whole Bible because Jesus is the Word (the Bible, John 1). We are even to disciple nations! Take heart, dear reader, for God has a plan of redemption for this world and He has invited, and even commanded that you join Him in this most important work.

When I think about this command to disciple the nations, and the Writings of Paul in Titus 2, the picture I get as the Biblical picture is that mature believers are to teach the younger ones. I think of Christians simply sharing Christ's love in neighborhoods, counties, and cities and starting house church networks and meeting together in public places to study God's Word (just like the

Early Church met daily in the Temple Courts and devoted themselves to the Apostles teaching). And how Paul simply would go to a city, start preaching to the Jews, then progress to the Gentiles and plant the Church (he never built any buildings), but preached in the marketplace, publicly, and from house to house. Then Paul would appoint elders (Teachers, Pastors, leaders) of the local churches and move on. He truly disciplined as Christ said to.

Ordained and Called by Christ

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and lie not*;) a teacher of the Gentiles in faith and verity. (1 Timothy 2:7)

As we saw earlier on in Chapter 1, Paul was commissioned by the Lord, to be an Apostle to the Gentiles to declare the Gospel. Here, Paul states this fact again. Adding that he is a teacher of Faith and Truth and ordained to be a preacher. This “ordination” carries with it some significance. First of all, Paul was ordained to be a preacher. In Romans 10, the Word says how shall they (Gentiles, Lost) hear (the Gospel, Truth) without a Preacher?

In Noah Webster’s original 1828 dictionary, **ordain** is defined as *to appoint, to prepare, so set apart for an office*. **Ordainable** as “appointable” and **ordained** as *appointed, instituted, established, invested with ministerial or pastoral functions, settled*.

Paul was not ordained by mere men, although the local church did send him and Barnabas out as missionaries; but was ordained (appointed, set apart) by God to be minister. Here we see the important principle of a God-ordained calling. God can call a man to anything, not just “ministry.” Have you sought God and asked Him what your calling is?

Address to Men

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (1 Timothy 2:8)

In the time period Paul lived in, it was common for men to pray standing with their hands lifted toward heaven. Even pagan idol worshipers would do this. Paul says, that he wants Christian men everywhere to lift up their hands (a sign of surrender and trust in the Lord) without wrath (anger) or doubting. Something just happens, men, when you lift your hands to the Lord and pray. It is like a burden is lifted, anger disappears, and doubt flees as your full attention is on the Lord. I encourage you as Paul did, lift up your hands in prayer. Surrender to the Master your whole being, even your hands.

Address to Women

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; (1 Timothy 2:9)

Just like Paul commanded men to pray a certain way, he now likewise commands women to adorn themselves with modest clothing. And not just modest apparel, but with shamefacedness (bashfully; with excessive modesty—Webster’s 1828) and sobriety (serious mindedness). Simply put, Paul is teaching that God desires women to not only be modest in clothing—that is incredibly important as representatives of Christ and His message!—but also modest in conduct and wise. She is to be sober minded, that is, level headed and wise. Likewise, the godly woman is to be bashful (sheepish, properly having a downcast look; hence very modest/excessively modest—Webster’s 1828). She is bashful in the sense that she does not draw men’s attention to herself through seductive clothing; rather, out of her excessive modesty, honorable men are attracted to her character and inner beauty which has been magnified by her careful attention to honor the Lord.

not with broided hair, or gold, or pearls, or costly array; (1 Timothy 2:9)

In Paul’s day, braided hair was the sign of a prostitute. And so he instructs women not to braid their hair to identify with it. Now, this may not be the sign of a prostitute today, yet we should heed the Words of Scripture and not blow them off as related to a cultural issue that has no relevance to us. In addition, not adorned with gold, pearls, and costly jewels or ornaments. Paul again here is emphasizing that the godly woman is to put her focus on the Lord and be serious minded and excessively minded, not caught up in fashion and style, but focused on the Lord. Now, I am not advocating the extreme of not taking care of oneself at all such as never combing the hair or bathing, but rather, I am advocating the serious attention to continue readjusting one’s focus to the Lord and not on one’s body and “attractiveness” like the world emphasizes for women to do. All the way back in the Bible times, the world screamed for women to make themselves appear sexy and pleasant to the eyes. But the Bible nowhere mentions that for the godly woman. Yes, there is the Song of Solomon, but that is exclusively within the context of married love.

But (which becometh women professing godliness) with good works. (1 Timothy 2:10)

Instead of pursuing styles and sensual attractiveness, Paul exhorts that women are to adorn themselves with good works. If you turn over to 1 Peter 3, you will see that godly women who quietly live out their faith and are rich in good works will win their husbands over to the Faith—at least that is the model that the Bible gives us and it is true. The notion of being a nagging wife who constantly screams the Bible at her husband is not found in Scripture, but rather quiet servanthood modeling Christ’s humility.

Parallel passages (1 Corinthians 14:34-35 and Titus 2:3-5)

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (1 Timothy 2:11-12)

Paul says that women are to learn to be silent. But why, well Paul goes on to explain in the next few verses and in 1 Corinthians 14, which I have included at the end today, why. But the first thing I want to call your attention to is that this issue of women having different gender roles than men has been universally evident throughout the 6,000 years or so of this world's existence. It is only in the last 200 years that feminism and complete gender "equality" has emerged causing doubts and, sadly, many denominations have revised their doctrine (teaching) on the subject.

Paul says that women are not to teach, this does not mean not to teach her children or other women (Titus 2, Proverbs). In 1 Corinthians 14, Paul says that this not teaching men (eldership, pastoral ministry, preaching) is a pattern for the *churches*, not just one particular church as false teaching today has said. Paul does not suffer (allow, condone) women teaching in the church. Why? Because she is not to usurp authority over men. The reason for this goes all the way back to the first few chapters of the Bible, you see, God created woman to be a "helpmeet," a companion and helper for a man to fulfill his God-given work. She was a helper, not the leader. Man was clearly appointed as the leader by God.

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. (1 Timothy 2:13-14)

Adam was created by God and given a task to do: name the animals and then take care of the Garden of Eden. Eve was created to help him and be a companion to encourage and lift him up. Adam was not the one deceived in the Garden. No, he *willingly in full knowledge of his disobedience* ate the fruit. But Eve, woman, however was deceived. This portrays a principle that should be considered: *women tend to be more susceptible to deception because of their more emotional nature*. Men, tend to be more unemotional and can make decisions without really worrying about how somebody feels, but rather remaining somewhat objective and focused on what is truth. This is why God has appointed men to be the leaders of their families and the Church, because they can deal with doctrinal error and not get caught up in the emotions and feelings to as great an extent as women naturally tend to do. The man is not without accountability, though. He is to submit to Christ, which is a very high standard; and the woman is to submit to him (Eph. 5).

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (1 Timothy 2:15)

At first glance this passage may appear confusing. But after seeking the Lord and then double checking myself with several commentaries, I believe that this verse is referring to what my initial conclusion was after mediating on it: womankind is saved through bearing the Lord Jesus Christ.

If a woman repents and believes in Christ (whom womankind bore), **and** if she continues steadfastly in her faith and in love and in holiness and soberly (sound mind, wisdom, alert, discerning...meaning that she is following Christ's Spirit not the deceptive demon spirits which masquerade as God's servants), she will be saved. She is saved the same way that every man is saved: through Christ and walking out her Faith the rest of her life. However, she alone has the distinction of having had the privilege of bearing the Savior in her body.

Parallel Passages to Consider

The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(Titus 2:3-5)

Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

(1 Corinthians 14:34-35)

The following passage is not talking about destroying gender roles and distinctions, but rather, that all are saved in Christ and are thus one body, the Church:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

(Galatians 3:26-28)

Qualifications of Pastors

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

We are now looking at the qualifications for a Pastor/Elder/Bishop/Overseer. All four of these titles really refer to the same office: a ministry of pastoral leadership of a local flock of the Church. Titus 1 and 1 Peter 5 both talk about this office as well, but as we look at 1 Timothy, Paul is saying that it is a good thing if a **man** (not a woman) desires the office of bishop (pastor/elder/overseer of the house of God). It is a good work, a life of service that he desires. However, he must meet certain qualifications, not just desire it. Today, we hear a lot of emphasis on experiencing a call and this is good; but it cannot be divorced from Scriptures clear qualifications.

A bishop then must be blameless, (1 Timothy 3:2)

Being blameless carries with it the idea of being innocent, not deserving reprimand for wrong actions. In short this man is self-controlled and is not bringing reproach on the name of Christ through living in a questionable fashion. As we will see in all these requirements, God expects the pastor to set an example through his lifestyle that the flock should follow. He is to be an example and a leader.

the husband of one wife, (1 Timothy 3:2)

When this man got married, he should stay married for life. He should not be getting divorced upward of 3x's as over half in the American church today do. If he was divorced before accepting Christ, this *may* not apply; however, the Scripture is very clear that God expects the pastor to set an example in his marriage: by clinging fastly to his wife and not getting divorced over unbiblical grounds (the only Biblical grounds is adultery—Matt. 5). If he has problems and conflict with his wife, he is to love her as Christ loves the Church and gave himself for it (Eph. 5).

vigilant, (1 Timothy 3:2)

Vigilance carries with it the meaning of being alert, spiritually awake; ready to detect and avoid danger. In short, the pastor should not be lukewarm, but should be “on fire” for the things of God and in relationship with the Lord and in the Word so that he can detect dangers in doctrine, in lifestyle, in national policy, in beliefs, and in the culture for himself and the flock he is an undershepherd of.

sober, (1 Timothy 3:2)

The pastor is to be seriously minded, sober; and not caught up in pursuing pleasures and a “good time.” Rather, he is to set the example of carefully living a life that honors the Lord. Not by mere willpower, but by continuous humility and trust in God.

of good behaviour, (1 Timothy 3:2)

The pastor should be known for his good behavior, not for losing his temper and showing immaturity through his tongue. This applies not only in his words, but his actions. A helpful illustration is this “Even a child is known by his doings, whether his work *be* pure, and whether *it be* right” (Proverbs 20:11, KJV).

given to hospitality, (1 Timothy 3:2)

He should know how to be hospitable. This many times may apply by opening his home, caring for people, and practicing kindness.

apt to teach; (1 Timothy 3:2)

This is one is very important. Even if he is not naturally talented to teach, he must be able to. For the role of pastor is largely teaching the flock. Yes he is to lead them, but he cannot effectively lead if he cannot effectively teach. Therefore, he must learn how to clearly teach the truth to others.

Not given to wine, (1 Timothy 3:3)

This does not mean that the Pastor never takes a drink of wine, but that he is not addicted to it or controlled by it. Yet there is a strong argument that one in leadership should refrain entirely from alcoholic consumption so that he would never have the possibility of unjustly leading others (Proverbs 31:1-9).

no striker, (1 Timothy 3:3)

He does not quickly lash out in temper by physically fighting others.

not greedy of filthy lucre; (1 Timothy 3:3)

He is not greedy for money. Especially for ill-gotten, questionable monies—such as money coming from supporting abortion, tobacco, robbing the fatherless, oppressing the widow, etc....that destroys others' lives though profitable.

but patient, not a brawler, not covetous; (1 Timothy 3:3)

Instead of the two negative character qualities above, the Pastor is patient. Not one to be incited easily to fighting (though fighting is sometimes necessary) and not greedy (covetous, lusting) for material possessions or keeping up with the Joneses.

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

He leads and manages his household well. His children are parented and submissive. They are respectful. This is a quality that seems to be largely overlooked today. A pastor, must meet the Biblical qualifications. While no man is perfect, there are men out there who meet these qualifications.

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

One of the primary qualifications for a minister is that he rules (manages, leads) his house well. Just think through Paul's Biblical argument: how can a man who cannot minister to his own children, teach them, and manage his own life and relationships with the most important people in his life, then how can he care for the people that make up the Church?

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

A minister, must not be a novice, that is not new to the Faith and immature. If he is put in a position of pastoral leadership as an immature Christian, Satan will attack him with pride and if he does become prideful, he will fall into the condemnation of the devil. Satan himself was in leadership, but was prideful and thought himself better than God, therefore he was kicked out of heaven.

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

He must have a good report of them which are without. This means that he must be well spoken of by unbelievers. Now, some unbelievers will simply hate him for his Faith. But if a man has integrity, is honest, kind, and loving, even unbelievers will notice and will not have bad things to say about him. If the Pastor does not have anyone outside of the Faith that speaks well of him, this Scripture warns that he will fall in to reproach (correction/needling to be corrected) and the snare of the devil.

Qualifications for Deacons

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

Deacons, like pastors, are expected to be sober minded/level headed/realistic (grave); and not gossips or deceptive saying one thing to one party and another thing to another party (doubletongued). In addition, they are not to be given to drunkenness and excessive drinking. The Scripture here does not say that they must abstain from all wine. Likewise, they must not be greedy for money, but humble and content.

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

Deacons must be men who hold steadfastly to the Faith. They must have the conviction that the Faith is true with a pure conscience (not feeling doubt or uncertainty about what Jesus did in their heart).

This is very significant, for many are in church leadership today who do not hold to the basics of the Christian Faith such as Redemption, Heaven, Hell, the Law of God, and the coming Judgment with a pure conscience. The Deacon must have full adherence to these basics. If he does not, he will disqualify himself by being an unstable leader who does not even know what his Faith is and why he clings to it. Faith is not blind, but is placed in something that cannot be seen (Christ's sacrifice).

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

A deacon is supposed to be tested, or proven blameless. He must have a record of faithfulness, not just fancy credentials or a passion to help people. I know this goes against a lot of what we hear today, but God's Word never says that passion alone is enough of a basis for ministerial leadership. No, faithfulness, calling, and anointing by God is the basis of ministry. But if one blows off that calling, like Esau sold his birthright, the chance *can* be forever lost to redeem it and walk the path that God intended for you. O that we would seek the Lord and walk according to His ways as His people!

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

A deacon's wife, must be grave (sober, level-headed), not slanderous (stating **untruths** about others to destroy their name and reputation), and faithful in what? In all things. The deacon's wife must also have a record of being faithful in her lifestyle and devotion to the Lord.

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

The deacon is to be the husband of one wife and faithful to her. He is to rule their children well. This means that he is to train them, spiritually lead them, and guide and protect them in the fear and admonition of the Lord. Again, I think we should ask Paul's question, How can a man be a minister—leader—in the House of God if he does not manage his own household well?

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. (1 Timothy 3:13)

Those men who faithfully serve as deacons, purchase a good degree, and great boldness in their Faith which is vested in Jesus Christ! Amen! Should God ever call you to be a deacon, look forward to the benefit of the boldness that you will be rewarded with! A few Scriptural examples of this are Stephen and Philip which were deacons, yet also mighty preachers following their service in “menial” tasks of taking care of the widows of the church.

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

Paul hoped to come to Timothy very soon—after all Timothy was his spiritual son and encouraged him greatly. Think of someone who is a very dear and close spiritual friend of yours. This is similar to the type of relationship that Paul had with Timothy.

Paul Wrote this to Give Instruction for how to Behave in the Church

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, (1 Timothy 3:15)

Paul is writing to Timothy so that if he is not able to get there for a long time, that Timothy may be reminded of how he is to behave himself as the leader of the church he is at. Spiritual leadership is not something to take lightly, no, it must be taken seriously and understanding the power and personal responsibility one has—a man in leadership is accountable to God not only for how he leads, but on what he teaches and how he influences those under his care.

which is the church of the living God, the pillar and ground of the truth. (1 Timothy 3:16)

The Church, not the world or the university, or professor so and so is the pillar and ground of truth! It is not philosophy, psychology, sociology, biology that is the pillar of truth! Nor is it chemistry, social sciences, evolution, Marxism, socialism, capitalism, education, or government that is the answer! The answer is Jesus! He is the Way, the Truth, and the Life! And He is represented by His Body, His Church, His Bride! **The Church should take seriously its position of influencing culture with truth, not backing away from the challenge.** As Paul reminded Timothy of the true impact of the Church, may we also remember and live with a full conviction that God's house is the pillar and ground of truth!

About the Author

Ryan M Marks (B.A. in Communications and pursuing an MTS in Theology from Liberty Baptist Theological Seminary) has taught in two local churches and served as an evangelist throughout Missouri. Having begun preaching and writing at 15 following the Lord's call, Ryan has authored a number of books. He serves as Director of and contributor to the blog and online ministry of FocusingOnTheMarkMinistries.com which provides resources for evangelism and discipleship globally.

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