

**Chapter 1 : Desire A Noble Task – Phillip Jensen**

*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Berean Study Bible This is a trustworthy saying: If anyone aspires to be an overseer, he desires a noble task.*

March 21, 1 Introduction The message today is rated PG. It includes a discussion of sexual issues. When they stood at the altar, he loved her – more than anything else in the world. They bought a home together and worked late into the night to fix it up. Together they created children and watched them grow. They supported each other through many challenging and difficult times – soul mates, lovers, partners. But then one day, he has an affair with another woman. She loves or at least she used to love her husband. Of course she still loves her children. But this is something different – something just for her. It is not amazing that men and women get involved in sexual sin. What is amazing is how much they are willing to pay for it. Long-standing relationships of love and trust are shattered. Kids lose their parents and are scarred by sorrow and guilt. People surrender their careers, their reputations, their homes, their savings, their friends and their relationship with God – all in the pursuit of happiness – happiness that vanishes with an ever-diminishing half-life. We expect that somehow they should be made out of something better than the average person. But at the end of the day, too many of them demonstrate that all of them – just like the rest of us – have feet of clay. What would make someone do that – risk so much to gain so little? It rarely comes with a visible price tag attached. Second, sex is a powerful force. It compels people to voluntarily do things that they would never think themselves capable of doing under normal circumstances. The combination of sexual and emotional attraction is an undertow that captures people who are merely wading by the beach, sweeps them out to sea and does everything possible to drown them. Sex is powerful, but also deceptive, because those who are being swept out to sea are willing and excited about going on this adventure into deep water. It starts with a desire. The Kingdom Code This particular section of the handbook is about The Kingdom Code, the rules we ought to follow as citizens of the kingdom. The reason we follow the rules is because we are already in the kingdom. We also need to honor God with our thoughts, our motives and our attitudes – the inner things only God can know about us. Jesus talks about anger, lust, divorce, lying, revenge, and hatred. In each case, he calls us, his followers, to commit ourselves not just to obeying the external requirements of the law, but also to allowing the Kingdom Code to govern our thoughts, our motives and our attitudes. Last week we talked about anger. Unrestrained Desire is Sin Matthew 5: Jesus says adultery is not the only thing to avoid. Adultery is an external behavior. But Jesus goes for the internal thoughts and motives. In other words, whether desire is good or bad depends entirely on what you are desiring. When Jesus uses this word, it is usually positive. To desire that woman, says Jesus, is wrong, just as adultery itself is wrong. There are a few misunderstandings about this verse. First, this does NOT mean that desire is adultery or that desire is just as bad as adultery, i. It is NOT the same. Both are wrong, but they are not the same. Second, this does NOT mean that sexual desire itself is wrong. God created sex and He created us with strong sexual desires. He also gave us the perfect context to indulge those desires – the marriage relation-ship. Unfortunately, many churches have left people with the impression that sex is evil and that God is pretty upset that somehow people figured out how to do this. In , Pope John Paul II said that a man could violate this verse even with own wife by lusting after her. That is completely contrary to what the Bible says. He came up with the idea. He made it attractive and pleasurable and fun. He wants his followers to enjoy the best sex on the planet and so he designed marriage as the perfect context for it. Instead of bringing us the fulfillment that God created sex to produce, it will bring us temporary pleasure and then long-term destruction and heartache. Can a man scoop fire into his lap without his clothes being burned? Can a man walk on hot coals without his feet being scorched? A man who commits adultery lacks judgment; whoever does so destroys himself. Have you ever put something together without reading the directions? Then you read the instructions: It messes things up. He loves us and wants us to have the best. He sent them so that we could get the maximum enjoyment out of his gift. Third, I believe that this verse is NOT saying that merely to have a desire for an inappropriate relationship is wrong. I believe that to entertain or nurture that desire is wrong. Remember when we talked about anger last week. However, to hang on to that desire, to feed it or act

upon itâ€™ that is wrong. Like anger, desire is initially a response, not a choice. When it first strikes, I think desire is more of a temptation than a sin. That is the point that Jesus is trying to make in this verse. It is also wrong to harbor and nourish a secret internal desire for an illicit relationship. Physical adultery is wrong. But so is emotional adultery or mental adultery or attitudinal adultery. Jesus goes on in verses to explain just how important it is. It is better for you to lose one part of your body than for your whole body to be thrown into hell. Notice the parallel thought in the next verse: It is better for you to lose one part of your body than for your whole body to go into hell. These verses are not suggesting that we should fight sexual sin by literally plucking out our eyes and cutting off our hands. What these two verses are saying is that sexual purity in both action and thought is very important. The Lord will punish men for all such sins, as we have already told you and warned you. Titanic about to run into an iceberg. Some of these are not explicitly from the Bible, but are some practical things I have learned about trying not to let desire turn into sin. Desire is an alarm. Like a proximity alarm. Action needs to be taken to avoid a collision. Recognize you are vulnerable.

*1 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.*

Five times in his letters Paul writes: The version of the sermon that follows is slightly abridged and was, of course, written for a live congregation. There are two things we need to talk about in 1 Timothy 3: In 1 Timothy 3: How do we reconcile these statements? To answer that we just need to see what it means to aspire to church eldership. In the verses that follow in 1 Timothy 3, Paul sets up the "noble task" of church leadership in such a way that it is obviously a far cry from selfish ambition or craving for power. When is a trustworthy saying not a trustworthy saying? More specifically, for whom is this trustworthy saying not a trustworthy saying? In most of the churches in the my tradition this saying does not apply to women. As a result, most of the women I know have been taught not to aspire to be elders because for them the desire is not good. Are we right about that? In this day and age such a thing might seem increasingly odd. But the restriction is not being invented out of thin air. At first blush it seems pretty clear why, in our denomination as in most of church history, the saying about church leadership has only applied to men. But wait a minute then: So why would our denomination move to allow this in? Why is the Alliance even meeting this July to consider whether women can be senior pastors? Even if we are unconvinced, we should try to understand why others in our churches might think so. What is Paul saying here? Is this a timeless rule giving leadership to men, because Eve came second and was the one who was first deceived? Allow me to briefly give 8 reasons why I think it does not. It begins as a private letter from Paul to Timothy and by the providence of God we come to recognize it as Scripture for us today. But it is Scripture for us today first by being a letter to someone else, from another place and time. Right before we come to the instructions about women and authority we see that men are called to pray with their hands raised, and women are told not to wear braids or gold or pearls. Do these instructions still apply? In one culture it might be braids, in another it might be bangs. In one we raise hands, in another we kneel. It was Spirit-inspired, so today it could be Spirit-illuminated. Which leads us back to the verses in question. There is no doubt that Paul feels comfortable restricting women from teaching and assuming authority in Ephesus. But does that mean women should aspire to eldership never at all? This would not have been unheard of in Ephesus at that time, but it was certainly not the norm. Women were not normally the beneficiaries of higher education. In the church it was a bit different, however. Timothy was who he was in part because his mother and his grandmother had been taught the Scriptures and had in turn taught him. Furthermore, in other churches Paul had planted there were women who were not only taught but were teaching others. In other words, be good students. Anyone who has spent any length of time in a classroom will know that there are times when this instruction desperately needs to be followed by both women and men, girls as well as boys. Some people need to remember who the teacher is. So why does Paul feel the need to say this to women in particular? Given this context, we can easily imagine why, after throwing the unrepentant false teachers out of the church, Paul might then have Timothy instruct the women to learn in quietness and submission, not to teach or assume authority in the church. Elsewhere Paul speaks approvingly of Lydia hosting a house church, of Priscilla teaching Apollos with Aquilla, and Junia being outstanding among the apostles. Because just like Eve who was deceived, so too the women of Ephesus. Adam had the instructions; Eve went to the serpent alone. Is that option available to us, or is the trust-worthy saying forever for men only? When you look closely at 1 Tim 3: Some of our translations are more careful now. It was simply the language of the time--like in Genesis 1, where it says: No church that I know of has said single men or widowers may not be elders! After I got to know her I asked her to tell me her story, and was startled to hear about how she had struggled privately and genuinely for many years with confusion about how she, a single women with gifts for teaching and organizing adults, was ever to find wholeness in Christ if she needed a man to "complete" her, and if her gifts were meant only for kids. I began to think again.

*The saying is sure: whoever aspires to the office of bishop desires a noble task. NTE Here is a trustworthy saying: if someone is eager for the work of overseeing God's people, the task they seek is a fine one.*

If anyone sets his heart on being an overseer, he desires a noble task. It is not a list of requirements by which we judge existing church workers, but a set of spiritual goals and standards which we are to diligently pursue if we wish to dedicate ourselves to and become worthy of serving the church. And to pursue diligently is by no means an overstatement. In our society it is typical for people to have ambitious career goals. If we want to get into a prestigious university, we have to study hard and take up a lot of extracurriculars to develop our intelligence and well-roundedness. If we want to become a technical expert, we must do a lot of hands-on and theoretical training, and constantly keep up with the latest tools and technologies. Only those who excel in the necessary qualities will make the cut, and so in this way, we egg ourselves on. Again, to serve the Lord in His church is an ambition. But in my opinion, this is a gross oversimplification. If I have the desire to be a doctor hypothetically speaking of course, then can I just begin treating patients? If I have the desire to get a PhD again, hypothetically speaking, then can I just expect to get a diploma? Is not God higher than all these? Is not His house more honorable than any worldly office? Thus, if I have the desire to serve God in His house, then can I just begin to be lead and teach others or make decisions? But how did Joshua answer them? He is a jealous God; He will not forgive your transgressions nor your sins. Now therefore, put away the foreign gods which are among you, and incline your heart to the Lord God of Israel. When others commit adultery, we are faithful to our spouse. When others indulge, we exercise self control. When others are given to drunkenness in wine or pleasure, we remain sober-minded. When others are inappropriate and despicable, we are respectable and of good behavior. The list goes on – not violent, not greedy for money, not quarrelsome, not covetous, able to manage his family. Only those who excel in these necessary qualifications are worthy to serve. But if we dedicate and offer ourselves for a spiritual ambition, the results are eternal. Therefore, let us reevaluate our perspective towards serving the holy God. If we are given an opportunity to serve the church in any capacity, let us not regard it casually but rather in reverence by keeping holiness with all diligence. If anyone desires to serve the Lord, he desires a noble task. But the privilege and honor of serving is not simply only given, but also earned.

**Chapter 4 : 1 Timothy ESV - Qualifications for Overseers - The - Bible Gateway**

*The text is clearly saying "if someone aspires to be an elder HE desires a noble task." All your audience needs to do is look at their bibles and they will see that this is the way it is translated in the NIV, NLT, NASB, ESV, KJ, etc.*

The "faithful saying" here refers to the wish for high and arduous work in the Church of Christ, and declares such a wish to be a noble one; for the office in question was a beautiful one, and honourable, and in those days meant stern and ceaseless work, grave and constant danger. It was no doubt one of the well-known sayings among the brethren of the first days, and not improbably, with the other "faithful sayings" of this group of Epistles, formed a part of their liturgy, and was woven into some of their special prayers offered in public. Perhaps this "faithful saying" was a portion of a prayer offered not unfrequently in the public assembly, asking that volunteers might be moved by the Holy Ghost to present themselves for the then dangerous office of ordained ministers of the Word. If a man desire the office of a bishop. Pastoral Epistles the Greek words rendered "bishop" and "presbyter" or elder episcopos, presbuteros, are applied indifferently to the same person, for up to this period. The numbers of the members of the brotherhood, though every year showing a vast increase, were still, comparatively speaking, small. John, and certainly the majority of the apostolic college, were still living; while, till A. Early in the second century, however, there is not a shadow of doubt that the episcopal office, as we understand it, was widely established. During the last thirty years, then, of the first century, this great change in Church organisation must have been effected--that is, during the life-time of St. How this was brought about is admirably stated by Professor Rothe, of Heidelberg, as quoted by Canon Lightfoot in his dissertation on the Christian ministry Commentary on the Epistle to the Philippians, who, without accepting all the details suggested, still in the main agrees with the famous Heidelberg professor in his theory respecting the very early establishment of episcopacy in the Catholic Church. After painting the distractions and growing dissensions of the Church, occasioned by the jealousies between the Jewish and Gentile brethren, and the menacing apparition of the Gnostic heresy, Rothe states how, in the face of this great emergency, St. James were carried away by death almost at the same time; while, with the overthrow of Jerusalem very shortly after, the visible centre of the Church was removed, the keystone of the fabric was withdrawn, and the whole edifice was threatened with ruin. There was a crying need for some organisation which should cement together the diverse elements of Christian society, and preserve it from disintegration. Out of this need the Catholic Church in its episcopal character arose. From notices in Eusebius, Irenaeus, and Clement of Rome, Rothe quoted by Lightfoot concludes "that, immediately after the fall of Jerusalem, a council of the surviving Apostles and first teachers of the gospel was held to deliberate on the crisis, and to frame measures for the well-being of the Church. The centre of the system thus organised was episcopacy, which at once secured the compact and harmonious working of each individual congregation, and, as the link of communication between the separate brotherhoods, formed the whole into one undivided Catholic Church. Recommended by this high authority, the new constitution was immediately and generally adopted. Paul was a difficult and dangerous post. Pulpit Commentary Verse 1. Faithful is the saying see above, 1 Timothy 1: This manifestly refers to what follows, not, as Chrysostom and others, and margin of the R. It is peculiar in the New Testament to the pastoral Epistles and the Epistle to the Hebrews, though common in classical Greek see 1 Timothy 6: The office of a bishop; meaning here, as everywhere else in Scripture, that of a presbyter, or priest. Possibly this application of the word arose from the visits of the apostles, and afterwards of men sent by the apostles, as Timothy and Titus, Tychicus and Artemas, were, to visit the Churches, being occasional and temporary only, as those of Visitors. Matthew Henry Commentary 3: A minister must give as little occasion for blame as can be, lest he bring reproach upon his office. He must be sober, temperate, moderate in all his actions, and in the use of all creature-comforts. Sobriety and watchfulness are put together in Scripture, they assist one the other. The families of ministers ought to be examples of good to all other families. We should take heed of pride; it is a sin that turned angels into devils. He must be of good repute among his neighbours, and under no reproach from his former life. And he will fit his ministers for their work, and carry them through difficulties with comfort, and reward their faithfulness. Trustworthy Word Work Jump to Next.

**Chapter 5 : Daily Devotion: A Noble Task (1 Tim )**

*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. New American Standard Bible It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.*

Share 0 Shares After growing up in a diluted, trivializing youth ministry, the excitement of awakening to the life of mind in college makes lots of people want to stay forever see the huge glut of underemployed Christianity-related PhDs, perhaps even worse than the secular glut. The evangelical church has a problem. For a variety of reasons, we are failing to sufficiently prepare the next generation of church leadership. All things being equal, eventually there will be fewer churches than there could be, and on average they will be weaker. This message is different than the common doomsday alarms. More somethings are currently attending evangelical churches than any year since Enrollment in Christian Colleges is also up, as is diversity. While Christian colleges are growing, seminary enrollment has either plateaued or declined at mainline and evangelical seminaries. As anyone who has recently spent time on seminary campuses can tell you, more and more seminarians are not planning on leading churches. They are there for counseling, or para-church ministry, or simply to learn more about Scripture. This brings us to quality. There are no easy ways of determining the quality of pastors-in-training, even on very simple metrics unlike most other graduate programs, an M. To put it very simply: From what I see, this trend is accelerating. To the leadership quartile academia, medicine, law, politics, technology, and media are attractive-sadly, being a pastor is not. I see three reasons this is happening: A Deficient View of Calling: This is not how the church through history has understood calling, especially calling into ministry. Instead, ministry calling would have been largely discerned in community, particularly with the thoughtful, proactive guidance of elders and pastors. Our contemporary conception is hurting us. When young men do not expect guidance and old men do not regularly and in unique prompting by the Spirit seek them out mentorship into ministry will not happen. The current norm is to first wait for volunteers, and then mentor those who bring themselves forward. The decision to pursue vocational ministry has never been made in a vacuum, but in our era the viable alternatives are more attractive than ever. More than any other period in recent history, talented, well-educated young people the leadership quartile are able to secure positions that at least feel significant, pay well, offer partnership with gifted like-minded friends, and lots of opportunities for development, all with little risk. Furthermore, in contrast to vocational ministry, these other paths employ aggressive and skillful recruiters. They start guiding college students in their sophomore year to ensure strong applications and established trust two years later. They connect students with older mentors in the field, and offer internships, fellowships, and flexible deferment options. One more factor to note on this front: Ministry used to be an attractive option for bookish types, given the opportunity it gave for further study. First, the specialization of the academy sidelines pastoral scholarship. After growing up in a diluted, trivializing youth ministry, the excitement of awakening to the life of mind in college makes lots of people want to stay forever see the huge glut of underemployed Christianity-related PhDs, perhaps even worse than the secular glut. Suppose one key factor for recruiting and training future leaders is close contact with strong examples. There are then two ways this can fail to happen. In the many churches, the pastor is not a strong example. He might serve the congregation faithfully, but he does not attract apprentices. On the other side, most large churches do not foster close contact with pastors except in some cases for those who already volunteer, see above. This means confirmation of gifts or awakening of interest are less likely to happen. There is a lot more to say on this topic. Consider this my opening statement.

**Chapter 6 : 1 Timothy - Bible Gateway**

*"Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task." -1 Timothy Pastors get bad PR today. Due to the detestable actions of a small circle of men who call.*

The service having id "facebook" is missing, reactivate its module or save again the list of services. The service having id "google" is missing, reactivate its module or save again the list of services. The service having id "linkedin" is missing, reactivate its module or save again the list of services. The service having id "print" is missing, reactivate its module or save again the list of services. For a variety of reasons, we are failing to sufficiently prepare the next generation of church leadership. All things being equal, eventually there will be fewer churches than there could be, and on average they will be weaker. This message is different than the common doomsday alarms. More somethings are currently attending evangelical churches than any year since Enrollment in Christian Colleges is also up, as is diversity. While Christian colleges are growing, seminary enrollment has either plateaued or declined at mainline and evangelical seminaries. Don Sweeting, President of Reformed Theological Seminary, told the Lausanne Consultation on Global Theological Education a few months ago in his plenary address, "We have more seminaries and fewer students. As anyone who has recently spent time on seminary campuses can tell you, more and more seminarians are not planning on leading churches. They are there for counseling, or para-church ministry, or simply to learn more about Scripture. This brings us to quality. There are no easy ways of determining the quality of pastors-in-training, even on very simple metrics unlike most other graduate programs, an M. What we do know is that there has been a distinctive cultural shift away from a "best and brightest" mentality of the Puritans. To put it very simply: From what I see, this trend is accelerating. To the leadership quartile academia, medicine, law, politics, technology, and media are attractive-sadly, being a pastor is not. I see three reasons this is happening: A Deficient View of Calling: This is not how the church through history has understood calling, especially calling into ministry. Instead, ministry calling would have been largely discerned in community, particularly with the thoughtful, proactive guidance of elders and pastors. Our contemporary conception is hurting us. When young men do not expect guidance and old men do not regularly and in unique prompting by the Spirit seek them out mentorship into ministry will not happen. The current norm is to first wait for volunteers, and then mentor those who bring themselves forward. The decision to pursue vocational ministry has never been made in a vacuum, but in our era the viable alternatives are more attractive than ever. More than any other period in recent history, talented, well-educated young people the leadership quartile are able to secure positions that at least feel significant, pay well, offer partnership with gifted like-minded friends, and lots of opportunities for development, all with little risk. Furthermore, in contrast to vocational ministry, these other paths employ aggressive and skillful recruiters. They start guiding college students in their sophomore year to ensure strong applications and established trust two years later. They connect students with older mentors in the field, and offer internships, fellowships, and flexible deferment options. One more factor to note on this front: Ministry used to be an attractive option for bookish types, given the opportunity it gave for further study. First, the specialization of the academy sidelines pastoral scholarship. Second, many Christian college professors are viewed by their students as some of the first adults that "get it. After growing up in a diluted, trivializing youth ministry, the excitement of awakening to the life of mind in college makes lots of people want to stay forever see the huge glut of underemployed Christianity-related PhDs, perhaps even worse than the secular glut. Suppose one key factor for recruiting and training future leaders is close contact with strong examples. There are then two ways this can fail to happen. In the many churches, the pastor is not a strong example. He might serve the congregation faithfully, but he does not attract apprentices. On the other side, most large churches do not foster close contact with pastors except in some cases for those who already volunteer, see above. This means confirmation of gifts or awakening of interest are less likely to happen. There is a lot more to say on this topic. Consider this my opening statement.

### Chapter 7 : 1 Timothy 3 NIV - Read the New International Version Online - Free NIV Bible - blog.quintoapp

*1 Timothy 3 NIV "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task." This chapter describes the criteria and qualifications of being an overseer (or "bishop") and a deacon.*

Paul calls it a noble task. This is not a human invention. Too many churches today are being operated like business corporations or country clubs, run for the benefit of their members, electing their own leaders according to democratic procedures. But in the New Testament, you never find that at all. There you see that it was Jesus Himself who set up the structure of leadership. He is the Head of the church. As such, He has designated the kind of leaders and their function within the church. The elders had basically one primary task. Like the apostles in the church at Jerusalem, their whole task was to be accomplished through the ministry of the Word--teaching, preaching, studying, and learning the Word of God. Through prayer, they were to discover the will of the Lord Jesus, who was Head of the church, who was present in every church, and ready to direct its activities through the Spirit of Christ. This is the great and exciting fact that the churches of our day have largely forgotten. It takes a living Lord in the midst of His people to direct the activities of the church, and the elders are the human instruments for the divine direction of the church. Every Christian is in the ministry. It is not only the elders who are to do the work of the ministry. You are directly related to the Lord Jesus so that He can say to you at any time, I have opened up a door here in your neighborhood for you. I want you to reach these people. Elders are to be watching for this. That is what the word for elder, episkopos, means: Elders are to be looking to see what the Lord is doing with His people and utilizing the opportunities that arise on every hand. They are to be instructed in what the Lord has said in His Word so as to be able to guide this new and exciting thing that is coming into being, correcting it if need be. That is the work of elders. Lord, thank You for the elders You have placed in my life. Remind me to pray for them and to remain responsive to You, the living head of the church. Life Application With Christ at the helm, leadership can steer a noble course in every context. Are we earnestly praying for our leaders to follow Christ with integrity? For permission to use this content, please review [www](http://www). Subject to permission policy, all rights reserved. If anyone sets his heart on being an overseer, he desires a noble task.

### Chapter 8 : This Side of Sunday: If a Woman Aspires to Be an Elder, Does She Desire A Noble Task?

*Read 1 Timothy 3 using all available Bible versions. Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.*

### Chapter 9 : #ITim3\_1 - Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task

*The evangelical church has a problem. We're going to run out of good pastors. For a variety of reasons, we are failing to sufficiently prepare the next generation of church leadership. I doubt this particular problem will ever feel like a full-blown crisis, given the many influences on church.*