



BIBLE WORD STUDY

But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28:13).

MAY 2008

1TIM3DEAC

DEACONS THAT ARE SERVANTS INDEED

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

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

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

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. (I Timothy 3:8-13).

After the pastor requested all deacons to sit on the front pew, a little girl went home and reported that the preacher asked all “the demons in the church to sit up front,” and that there were “twelve of them!”

Our question is: “Should women be deacons or “deaconesses” in the church”?

The problem with the doctrine of “deaconesses” is that it is unscriptural. The only support for the doctrine is that the “original Greek” teaches it. Of course, what these “deaconesses” don’t tell you is that one can make the Greek teach anything.

The New American Standard Version falls into the error (as it does in many places) in the marginal note on Romans 16:1.

The NASV reads:

“I commend to you our sister Phoebe, who is a ¹servant of the church...”

The marginal note reads:

“¹or, deaconess”

The RSV is bolder and moves the marginal note to change the text in Romans 16:1 to read:

I commend to you our sister Phoebe, a deaconess of the church at Cen'chre-ae,

The RSV helps their own translation error out in Romans 16:1 by changing 1 Timothy 3:11 and introducing another error!

(My underline)

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

11 The women likewise must be serious, no slanderers, but temperate, faithful in all things.

12 Let deacons be the husband of one wife, and let them manage their children and their households well;

*"The women" (vs. 11) is substituted for "Their wives". Now women can be deacons but there are *no standards for the wives of deacons*.

*Further questions about the RSV translation of 1 Timothy 3:

Why would a statement regarding "women" in general (3:11 RSV) be squeezed between two statements (verses 10, 12) having to do with men?

Why does the Bible tell men deacons to be "husband of one wife" but does not tell women deacons to be a "wife of one husband"?

The KJB reads:

1 Tim 3:8-13

8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

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

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

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.

The RSV, coming along in the women's lib age which began in the 1950s, had to go with the flow and "liberate" the women and make them "deacons" in order to show the RSV's (and by implication, God's!!) revised attitude towards women. This was followed in the 60s and 70s by women "pastors" and discussion of the gender of God..

The RSV only translates *diakonon* as "deaconess" in Romans 16:1 and 1 Timothy 3:10-11 "deacon". Why didn't the RSV also do this in II Corinthians 11:14-15" If the Greek word *diakonon* is "deaconess" in Romans 16:1, why isn't it "deacon" in II Corinthians 11:14-15?

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Corinthians 11:15).

You know why, don't you? The "Greek" fouls them up by calling the Devil a "deacon" following their translation rule in Romans 16:1. The KJB translates *diakovo*i, "ministers" in II Corinthians 11:15; "servant" in Romans 16:1; "minister" in Romans 13:4. This shows the VARIETY of meaning within the word *diakovov*. But when the CONTEXT of I Timothy 3 demands a different word, one that sets the ministry apart and emphasizes its unique qualifications and calling, the KJB used the word, deacon. The office of deacon does not get its description from any other source than that found here in I Timothy 3.

If Romans 16:1 refers to a "deaconess" because "the Greek says so", then one has just as much justification to teach (on the authority of the Greek) that the devil and his workers are deacons, (II Corinthians 11:14-15). Government officers would also be deacons, (Romans 13:1); household servants are deacons (John 2:5); The Lord Jesus Christ was a deacon (Romans 15:8); all Christians should be deacons (John 12:26); Paul and Apollos were deacons (I Corinthians 3:5), and the ANGELS are deacons (Matt. 22:13). If the RSV is accurate, from the Greek, (1) all of God's creatures can be deacons. If so, (2) the special office of "deacon" in a local church is removed and (3) no need exists for the qualifications so stated in I Timothy 3 and (4) the Bible is ever changing in its doctrine as the world changes.

Context determines meaning and dictates the proper interpretation of the word, *diakonon*, as well as its translation. The King James Bible shows its superiority again by using the word in its variety of meanings without teaching a specific use until the context demands it. The context of I Timothy 3 is that of leadership and example in the local church.

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Dave Reese

PO Box 4574

Beeville TX 78104