

I. The gospel is a royal proclamation

- A. A *euangelion* – proclamation of royal news.
- B. Salvation – royal rescue (and savior a royal rescuer; John 4:42; Genesis 26:31; Leviticus 3:1; 2 Samuel 23:10)
- C. Royal messengers in 1 Timothy (1:1, 5, 15-17, 18-19, 6:12-16 selected “king of kings” Ezra 7:12; Ezekiel 26:7; Daniel 2:37 of pagan emperors; Revelation 17:14; 19:16 of Jesus; “lord of lords” Deuteronomy 10:17; Psalm 136:3 of God; Revelation 17:14; 19:16 of Jesus)
- D. The “universalist” statements of 1 Timothy (2:3-4; 4:10)

II. The church is a royal house

- A. The parables of Jesus: householder and house-steward (Matthew 20:1-16; 21:33-46; Luke 12:41-48; 16:1-13)
- B. Ephesians: one house being built together on the Cornerstone (Ephesians 2:19-3:19; 4:15-16)
- C. 1 Peter: the stone which the builders rejected has become the chief (1 Peter 2:4-10; see Psalm 118:2)
- D. Care of our own houses is preparation for caring for God's (1 Timothy 3:4-5, 12)
- E. Care of our own houses reflects our place in God's house (1 Timothy 5:4, 8, 14)
- F. Ultimately no house can contain God (1 Timothy 6:16)
- G. Faith in the Gospel orders God's house as well as constituting it (1 Timothy 1:4)
- H. The church is God's palace-temple (1 Timothy 3:15)

III. The church exists to proclaim the King

- A. The pattern of Paul (1 Timothy 1:15-17; 2:1-4 with 2 Timothy 3:10-11; 1 Timothy 4:16)
- B. Conduct befitting the house of the King (1 Timothy 3:15)
- C. The pillar and ground of the truth

IV. Honor and confidence

- A. The honor of serving well as a deacon (1 Timothy 3:13; see also 3:1; 5:17)
- B. The confidence of serving well as a deacon (see Acts 6-7)
- C. In the palace of the King (Philippians 2:1-11)