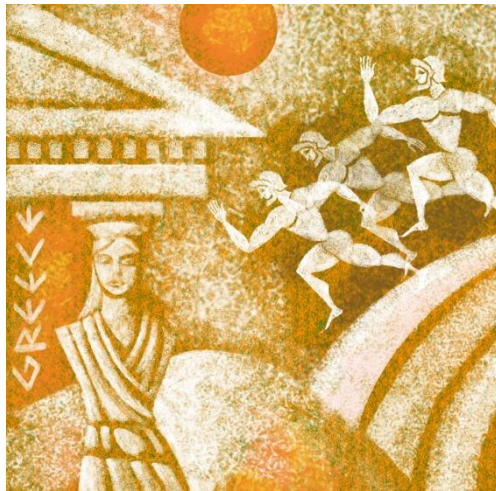


Ι ΤΙΜΟΤΗΥ

Ι Τιμόθεος



Calvary Bible Church 1 Timothy 2 Two-week Study Guide

Wednesday Night Small Groups

Tim & Melinda Inman

2012

All material can be downloaded from: <http://calvary-bible.org>

The Inductive Method

Observation

What does the text say?

Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

Ask: Who, What, When, Where, Why, and How?

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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Chapter Studies

Ask: Who, What, When, Where, Why and How?

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

Beginning of Interpretation: Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

What do I see? What does it *mean*? How does this *change* me?

Digging in: Observing, Interpreting & Applying the Text

Read and study prayerfully each day. “Prayer is really a key to effective Bible study. Learn to pray before, during, and after your reading of the Scriptures. Prayer is especially crucial when you come to a place in your study where you are stuck and confused.”¹

The Text: Everyone studies in their own unique way; therefore, there are several study options for you to choose from to assist you in studying 1 Timothy 2.

- (1) If you prefer to work from one marked copy, remove the working copy at the end of the Overview material, place it in a three-ring binder, and use it for our entire study of 1 Timothy.
- (2) If you don't like the above option, the text will be printed throughout this material; therefore, you can use this Study Guide alone. The entire book of 1 Timothy is printed at the back to help you keep this section in context within the book.
- (3) Or, use your own bible and simply refer to this material for study suggestions.

This week we will focus in and observe 1 Timothy 2 carefully and thoroughly.

The importance of careful, thorough Observation continues:

“The more time you spend in **observation**, the less time you will need to spend in interpretation, and the more accurate will be your results. The less time you spend in observation, the more time you will need to spend in interpretation, and the less accurate will be your results.”²

In this material, we move from Observation to Interpretation to Application.

“Start with God’s Word; pray that the Spirit gives you clarity; then study to see what the text actually says.

The Holy Spirit inspired the writing of the Bible, so who better to help us as we seek to understand it?

Scripture tells us that the Spirit not only inspired the Bible, but also illumines it for us today (1 Cor. 2:12-16 and 2 Tim. 3:16).

“Exegesis: an attempt to discover the meaning of the text objectively, starting with the text and moving out from there.

“Eisegesis: to import a subjective, preconceived meaning into the text.

“The word *exegesis* comes from a Greek word, meaning ‘to lead out’...You start with the text and draw out its meaning. *Eisegesis*, on the other hand, is when you start with an idea or conviction, then search for verses in the Bible to prove your point...The danger in this is that we can take verses out of context to support just about any point of view. For years people have used this style of interpretation in order to justify greed, lust, divorce, and countless other sins. Cults have also used eisegesis to justify their beliefs...The bottom line is that we can easily pursue just about any lifestyle we desire, then find Scriptures to show everyone it’s all right to live that way. **But what would it look like to live *exegetically*? If we were to start with Scripture and allow it to dictate our actions, how would we live?**”³ This type of interpretation and application is the goal of Spirit-filled believers.

This material is designed to help you achieve correct interpretation and life-changing application.

Turn the page to begin your observations of 1 Timothy 2, which is given in two different translations. **On pg.**

31 the text is also given in the *New Living Translation*. **As always, use any study suggestions that help you.**

This is a two-week study.

¹ Howard G. & William D. Hendricks, *Living by the Book*, Chicago: Moody Publishers, 2007, pg. 100.

² *Ibid.*, 43.

³ Francis Chan, *Forgotten God: Reversing our Tragic Neglect of the Holy Spirit*, Colorado Springs: David C. Cook, 2009, pg. 23-24.

Days 1 & 2 Focus on this: What do I see (Observation)? We'll learn what it *means* later.

Contemplate the text in at least two translations. Observe the details.

1 Timothy 2 (NIV, 1984)

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Keep in mind the three main charges Paul has given Timothy: **1) Protect the church from the false teachers; 2) Protect your spiritual walk while dealing with lies; 3) Put the church back together**

First Steps: These lay the foundation

- 1. Read 1 Timothy 2 above and on the facing page. Read it in each translation.** Reading a text in more than one translation gives us new insight. **Read thoughtfully. Contemplate.** Read it like you've never read it before. **Compare the wording.**
- 2. Write down observations and questions so you can investigate them later. Mark it up.**
- 3. Read through the entire book of 1 Timothy to set Chapter 2 in context (pg. 33-35).** As you read, **notice the sections** where Paul gives instruction on gospel-shaped living in the church.
- 4. Remember** what you observed about the main themes of the entire letter (listed above by the scroll). **Circle or underline** the components of Chapter 2 that address any of these themes.
- 5. How** does Chapter 2 show Paul's reason for writing? "I am writing you these instructions so that, if I am delayed, **you will know how people ought to conduct themselves in God's household**, which is the church of the living God, the pillar and foundation of the truth (3:14b-15)."
- 6. Read Gen. 1-3, Eph. 5:21-33 (pg. 16), 1 Corinth. 11:8-12 (pg. 23)**(sources that Timothy and the Ephesians knew), and **1 Peter 2:13-3:7 (pg. 32)**, a companion text, written at about the same time as this letter. Scripture is best interpreted by other scripture. **Think about what these other passages have to do with 1 Timothy 2. File this information away for later consideration.**
- 7. Notice words or ideas you want to study in greater detail later and make a note in the margin.**
- 8. (See the information on outlining, pg. 30, and make an outline if you'd like.)**

1 Timothy 2 (ESV)

1First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, **2**for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. **3**This is good, and it is pleasing in the sight of God our Savior, **4**who desires all people to be saved and to come to the knowledge of the truth. **5**For there is one God, and there is one mediator between God and men, the man Christ Jesus, **6**who gave himself as a ransom for all, which is the testimony given at the proper time. **7**For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

8I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; **9**likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, **10** but with what is proper for women who profess godliness—with good works. **11**Let a woman learn quietly with all submissiveness. **12**I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. **13**For Adam was formed first, then Eve; **14**and Adam was not deceived, but the woman was deceived and became a transgressor. **15**Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

What do you see? Look at the text. Circle your observations or jot them in the margins.

- **What** does Paul urge Timothy to have the church do *first*? **Who** are these requests, prayers, intercession, and *thanksgiving* to be made for, v. 1-2? **For whom do they pray, v. 2a?** **Would** this include the warring false teachers/elders as well as kings? **To obey this, who** should we pray for?
- **What** may be the result, according to v. 2b? **Would** this be a blessing in this conflicted church?
- **In v. 3a, how** does Paul describe praying like this? **How** does God feel about it, according to v. 3b?
- **According to v. 4, what** does God our Savior want?
- **How** does this salvation come about, according to v. 5-6? **How** is Christ Jesus described? **What** did Jesus do? At what time? **Is the gospel available to all people, according to v. 6?**
- **How** does Paul describe himself in v. 7? **Compare this with how he described himself in 1:12-16.** **What** does this tell us about the Savior's ability to change lives? **Because of God's desire for all people to be saved, to what** roles was Paul appointed, v. 7? **Is** he emphatic about it? **How?**
- **Back to prayer, which is first (2:1): How are men (male persons) to pray,** according to v. 8? **Might** this instruction to the men have something to do with the conflict Timothy was to settle?
- **According to v. 9a, how** are women who profess to worship God to dress themselves? **What** is *not* to be the emphasis of their dressing, v. 9b? Consider why these instructions might have been given.
- **How** is godliness to affect the way a woman dresses, v. 10? **With what** are women who profess to worship God supposed to adorn themselves?
- **How** are women in the church to learn, according to v. 11?
- **What** is not permitted in the church, v. 12a? **Rather, what,** v. 12b? **How** does this relate to 3:1-7, 14-15? **Do** the instructions in v. 12-15 apply to all women in the church? **How do you know?**
- **Who** was created first? **When** was Eve created? **What** failing did Adam have, v. 14a? **Did** he sin purposefully? **What** failing did Eve have, v. 14b? **Did** she sin knowingly? **Nevertheless, what happened to her, as it did to him? How** did this action affect all humans?
- **How** does God use childbearing as part of a woman's sanctification? (Here the biblical ideal implies a *married* woman, though God uses this process regardless of marital status.) **Think about it. What** is essential for this growth to occur in a woman, according to v. 15b? **Notice the if.**

Day 3, Key words: What do I see (Observation)?

1. **Read through 1 Timothy 2 thoughtfully one more time.** Determine what the key words and phrases are for this particular section. Focus in on the significant words in *this section*. A key word or phrase is one that is crucial to understanding (interpreting) the text.
2. **So what words are crucial?** Consider the questions you answered and meditated on from pg. 4 & 5. What words that helped you answer those questions are necessary for understanding the text? What words, if you removed them from the text, would remove the meaning or intent of the passage? What words tie this passage to Paul's overarching purpose and focus in this letter?
3. **Mark the words you now understand to be crucial—the words that have definitions you *must* know in order to understand the text.**

HOW: Use **color** or **pencil** or **ink**, whichever you prefer. Mark each key word with a unique mark for that particular word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). **The purpose of marking is to help us see the details of the passage.** (1) If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. (2) If you're not using the working copy, use the text on the facing page (pg. 7), or (3) complete this exercise in your own bible. Or do any combination of the three; it's entirely up to you.

Mark these words with unique markings for each one:

- God, Christ Jesus, Holy Spirit
- Author: Paul (including pronouns [I, me, my])
- Recipient: Timothy
- Other people: believers in Ephesus; everyone (v. 1); kings; all those in authority; (all) men (means *people/humanity* in the Greek, v. 4, 5, 6); men everywhere (male persons), v. 8; women (plural, v. 9, 15); woman (singular, v. 11, 12, 14); a man (singular, v. 12), Adam, Eve, etc.)
- Key/Significant Words observed and marked during the Overview (refer to the Overview material, if needed)
- Other Significant Words which are crucial for understanding 1 Tim. 2: *requests, prayers, intercession, thanksgiving, holiness/holy, godliness, anger, disputing, Savior/saved, good deeds, good, ransom, propriety, modestly, decency, quietness, full submission, have authority, be silent, deceived, etc.*

Mark any words that are crucial for determining the meaning.

Make lists of details you observe:

What is said about/to men?

What is said about/to women?

1 Timothy 2 (NIV, 1984)

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Jot notes & observations here:

What is to be done first & why?

What all is said about God our Savior?

Day 4: What do I see (observation)? What does it *mean* (interpretation)?

Mark Grammatical Phrases: This exercise will help you see how the main ideas of this section tie together. Note these with marks in the working copy or in the copy of 1 Tim. 1:1-11 on page 9.

- Mark **words of contrast** (*but, however, nevertheless, or, neither, nor, not only, whether, etc.*) with a lightning bolt mark above the word (or any mark you choose that you feel shows contrast). **In the margin of your working copy, write what is being contrasted. For example:**

v. 9, 10—*I also want women to dress modestly with decency and propriety,*

NOT

with braided hair or gold or pearls or expensive clothes,

BUT


with good deeds, appropriate for women who profess to worship God.

- Mark **words of comparison** (*like, likewise, also, in addition, as, furthermore, moreover, etc.*) with an = sign or arrow (or any mark you choose):

v. 6—(*Christ Jesus*), *who gave himself*

AS

a ransom for all men....

-  Draw a little clock face (or another mark you choose) above words showing **expressions of time** (*then, when, after, until, in the days, etc.*). **Why are these words or phrases important?**
- Mark with an “x” words that show **conclusions or an end result** (*therefore, so that, for this reason, because, etc.*) and **draw arrows** to connect the linked ideas. **What is the author trying to show or prove? What is the conclusion or result he is emphasizing? For example:**



v. 4-5, *...all men to be saved and come to a knowledge of the truth. FOR there is one God and one mediator between God and men, the man Christ Jesus...*

- Mark **commands** in a way that draws the eye, such as highlighting. There are no commands in the Greek, though Paul urges and explains correct behavior in the church.
- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.

- In the Greek, these words express continuous or habitual action. Mark like this (~):
 - 2:1, “be made”
 - 2:2, “in authority, “we may live”
 - 2:8, “to lift up,” “in prayer”
 - 2:9, “to dress”
 - 2:10, “profess”
 - 2:11, “learn”
 - 2:12, “to teach,” “to have authority,” “be silent”



- ➔ ○ These words express actions that were completed in the past, but which have an ongoing or continual result. Mark like this (→):
 - 2:14, “became a sinner”

Write down anything you discover that you hadn’t seen in the text before. Continue tomorrow.

1 Timothy 2 (NIV, 1984)

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Day 5: What does it *mean* (interpretation)? How does this *change* me (application)?

This is a two-week study. The rest of this week and into the next focus on comprehending the text.

Use the following steps. Come at the text from as many angles as possible. This week, examine 2:1-7 on pgs. 10-12. Next week, step-by-step help for 1 Timothy 2:8-15 is given on pg. 13-28.

PRAY FIRST! Ask the Holy Spirit to help you comprehend.

1. What words or phrases do you need to investigate in order to comprehend the text? **Question the text (see box below).** Determine the words you *need* to understand, for instance “godliness,” “holiness,” “ransom,” etc.
2. Read the word and its surrounding text in another translation. Sometimes just reading the passage stated in another way helps us to comprehend.
3. If the meaning is still unclear, look up word definitions in the concordance. **How?**
 - **Page 12 details “how to use a concordance,”** or ask your group leader.
 - For additional help, use your concordance to **find other places these same key words are used** (called finding the “cross references”). Look up the words that are assigned the same Greek reference numbers. For example, “godliness” in v. 2 is Strong’s #2150 or GK (NIV) #4151. Look at other verses that include words that have the same numbered definitions. **Consult page 12 for “how to find a cross reference.”**
 - **There are specific instructions and additional study helps for Chap. 2:1-7 on page 12, including assistance with cross references of *godliness* and an examination of God’s desire for *all men to be saved*. A list of free online study sites is also given.**
4. Re-examine each sentence or verse and paraphrase it using the definition. Write it out in your own words to be sure you understand. **Page 11 provides you with work space.**
5. Then, move on to the next word you want to examine until you have looked up the definitions of each one.
6. Final option: Examine the notes at the bottom of your study bible or in one of the listed commentaries (pg. 27-28), after you’ve completed the above steps. Try on your own first and experience the joy of discovery; then, find out if you were right in your assessment.

AS YOU’RE DOING THIS: Question the text: ask **who, what, when, where, why, and how.**

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”⁴

EXAMPLE: **Why** does Paul begin this section of church reformation with prayer as the priority? **What** types of prayer does he urge? **Why** is it essential to pray for those in authority, even in the secular government? **How** does giving thanks for our authorities change *our* hearts and *our* actions toward them? **How** might praying for their elders and teachers affect the conflict in Ephesus? **What** if some leaders are evil and corrupt (as were the emperor Nero and these false teachers/elders)? **Is** the outcome in 2:2b guaranteed when we pray? **Nevertheless**, our praying is good and pleases God. **Why? How** do our prayers affect our relationship with him, regardless of the outcome? **How** has God’s desire in v. 4 affected his actions for all eternity? **What** do I learn about the deity of Christ from v. 5? **How** does Christ’s action in v. 6 affect me? **In what way? Paul has an appointment (v. 7), do I? What** is it? **Etc.**

⁴ Howard G. & William D. Hendricks, *Living by the Book*, (Chicago: Moody Publishers, 2007), 43.

Use this page to write down definitions, paraphrase verses, and take notes in **v. 1-7 only:**

Need help? Turn the page.

All material can be downloaded from: <http://calvary-bible.org>

HELP PAGE for v. 1-7

How to use a Concordance:

Complete Word Studies: The Old Testament was originally written in Hebrew (some Aramaic). The New Testament was originally written in Koine Greek. Use an exhaustive concordance for a basic definition, or a lexicon or bible dictionary for expanded definitions.

How to use a Concordance:

1. Look up the word in the alphabetized front section of the concordance. (Remember: If you're using a Strong's concordance, you have to find how the word was translated into English in the KJV. "Thanksgiving," 2:1 in the NIV, is translated "giving of thanks" in the KJV, for instance; so you look up "giving of thanks" in the Strong's concordance).
2. Under the word, look for the verse reference where that specific word is used.
3. Look for the number on the right. Each number corresponds to a Greek or Hebrew word.
4. Turn to the appropriate dictionary or lexicon in the back of the concordance (Hebrew for the Old Testament and Greek for the New Testament).
5. Look up the number for the definition.
6. The words in italic are the definition. Write down the Greek word's transliteration (in English alphabet); and write the definition down next to your key, essential word.

How to Find a Cross Reference: Using the concordance, compare references in the Bible which use any word or quoted passage of scripture that you determine needs further study—you won't do this with every word, just the ones you feel need additional investigation. Look in the concordance at the list of all the references given for a word (such as "godliness," 2:2). Find the same Greek or Hebrew reference number that is given for the Greek or Hebrew word you are examining. Look at it in other passages. For instance, "**godliness**" (a significant word in this letter) is Strong's #2150/GK (NIV) #2354. This word is used many times in 1 Timothy: 2:2; 3:16; 4:7 (*godly*), 8; 6:3 (*godly*), 5, 6, 11. "Put their religion into practice," 5:4 is Strong's #2151/GK (NIV) #2355—godliness in action. "Worship God," 2:10, is also a synonym, Strong's #2317/GK (NIV) #2537—godliness shown in the action of worship. Look up these same concordance numbers in other passages to help your comprehension of the term. Examine how our belief in Christ should affect our attitude and manner of living: **Matt. 22:37-39; Heb. 11:6; 2 Peter 3:5-13.**

God our Savior wants all men to be saved, 2:4, requires additional investigation, including a cross reference search. Scripture is best interpreted by other scripture. **Read 2 Peter 3:9.** Both this passage and 1 Tim. 2:4 show that God takes no pleasure in people dying without salvation. But neither teaches universalism--that God will save people irrespective of their own stance toward Christ. **This letter itself makes it clear that some will *not* be saved: 1 Tim. 4:1; 5:24; 6:10. Compare this also with Matt. 25:29-46 (Jesus' words); Rev. 14:9-11; 20:11-15.** However, the offer of the gospel is held out freely to all people. Examine Paul's appointment, 2:7, and his mission specifically to the Gentiles. "Paul appears to be countering an exclusivist tendency in the false teachers or at least their downplaying of the importance of evangelizing Gentiles...Does that mean that God desires something (all people being saved) that he cannot fulfill? Both Arminian and Calvinist theologians respond that God *desires* something more than universal salvation. Arminians hold that God's greater desire is to preserve genuine human freedom (which is necessary for genuine love) and therefore he must allow that some may choose to reject his offer of salvation. Calvinists hold that God's greater desire is to display the full range of his glory (Rom. 9:22-23), which results in election depending upon the freedom of his mercy and not upon human choice (Rom. 9:15-18). However one understands the extent of the atonement, this passage clearly teaches the free and universal offer of the gospel to every single human being; *desire* shows that this offer is a bona fide expression of God's good will" (*ESV Study Bible* notes, 1 Tim. 2:4).

These online sources all have online concordances: www.mystudybible.com, www.esvstudybible.org, www.blueletterbible.org, www.biblegateway.com, and www.crosswalk.com. Find which you like best. Examples: www.mystudybible.com, the *Holman Christian Study Bible*, has all tools keyed right to the text—just enter the text; using the word study tool on the right, click the word you want to investigate. The second site given has excellent study notes from the *ESV Study Bible*, a new word-for-word translation. A very thorough Greek lexicon (dictionary) is available at: <http://www.studydrive.org/lex/grk/>. Just enter the word or the Strong's number you want to look up in the search box on the right hand of the page. A detailed definition will be given. These are all free.

Week 2: Unmarked text to refer to as you study this week

1 Timothy 2:1-3:7 (NIV, 1984)

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

3:1 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. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Week 2, Day 1: What does it *mean* (interpretation)? How does this *change* me (application)?

1 Timothy 2:8-15, specific instructions to men and to women (3 pages today)

To begin our examination, we need to determine what the Ephesian church already knows. Paul lived with them for approximately three years, he met with their elders to give specific instruction on his way to Jerusalem, they received a letter from him while he was in prison, and they surely had copies of most of the other New Testament letters by 64 A.D. (when Paul wrote this letter to Timothy). Now he gives instruction specific to their worship and their conduct as members of the church, fulfilling their roles as men and as women. **What specific doctrine and teaching about the topics in 1 Timothy 2 had the Ephesian church already received in writing from Paul?**

Read Ephesians 4:25-5:2 (NIV, 1984):

²⁵ Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. ²⁶ "In your anger do not sin": Do not let the sun go down while you are still angry, ²⁷ and do not give the devil a foothold. ²⁸ He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.

²⁹ Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. ³⁰ And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. ³¹ Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. ³² Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. ^{5:1} Be imitators of God, therefore, as dearly loved children ² and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

From this portion of the letter to the Ephesians, written about 2-4 years prior to this letter to Timothy, what do the Ephesian men (male persons) already know about maintaining harmonious relationships with one another?

However, something the false teachers have said, or perhaps the conflict itself, has produced combative relationships among the men of the church in Ephesus. It has even affected their worship. Therefore, what instruction does Paul give them in 1 Timothy 2:8 (pg. 13, write out the command to the men here)?

Can you lift up holy hands in prayer if you're fighting and stirred up by controversy? Why?

Read: Ephesians 5:3-21 (NIV, 1984)

³ But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. ⁴ Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. ⁵ For of this you can be sure: No immoral, impure or greedy person—such a man is an idolater—has any inheritance in the kingdom of Christ and of God. ⁶ Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. ⁷ Therefore do not be partners with them.

⁸ For you were once darkness, but now you are light in the Lord. Live as children of light ⁹ (for the fruit of the light consists in all goodness, righteousness and truth) ¹⁰ and find out what pleases the Lord. ¹¹ Have nothing to do with the fruitless deeds of darkness, but rather expose them. ¹² For it is shameful even to mention what the disobedient do in secret. ¹³ But everything exposed by the light becomes visible, ¹⁴ for it is light that makes everything visible. This is why it is said:

"Wake up, O sleeper, rise from the dead, and Christ will shine on you."

¹⁵ Be very careful, then, how you live—not as unwise but as wise, ¹⁶ making the most of every opportunity, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the Lord’s will is. ¹⁸ Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. ¹⁹ Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, ²⁰ always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

²¹ **Submit** to one another out of reverence for Christ.

What parts of this section would inform the women specifically about the importance of dressing with decency and propriety? Circle these parts. Based on this section of the letter to the Ephesians, what should the women know about dressing appropriately?

But, what does Paul have to tell them in 1 Timothy 2:9, 10 (see pg. 13)?

Look up any words from v. 9, 10 that you don’t understand. Write them here:

What is the emphasis of 1 Timothy 2:9, 10? What do you think? Why?

Read 1 Peter 3:1-6 on pg. 32. Jot down here a comparison of the principles from both passages.

First-century hairstyles from Logos Bible Software, 1000 Bible Images



What should be the emphasis of any person (man or woman) who worships God, based on these instructions in Ephesians 4:25-5:21 (pg. 14-15) and in 1 Timothy 2:1-6 (pg. 13)? What would this look like today?

1 Timothy 2:11-15, a difficult passage to understand

This is one of the most difficult interpretative sections in the New Testament. (Breathe a sigh of relief, in case you were confused during our overview the first four days of last week. You're not alone.) We'll spend the rest of this week digging in. Move step by step through the rest of this week's study. **First, read 1 Timothy 2:11-15 on pg. 13.**

Now read: Ephesians 5:21-33 (NIV, 1984)

²¹ **Submit** to one another out of reverence for Christ.

²² Wives, **submit** to your husbands as to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. ²⁴ Now as the church **submits** to Christ, so also wives should **submit** to their husbands in everything.

²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church — ³⁰ for we are members of his body. ³¹ "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." ³² **This is a profound mystery—but I am talking about Christ and the church.** ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

From this passage, written to the Ephesian church about two to four years earlier, what had the Ephesian women already learned about submission and male responsibility *at home*?

What had the women already learned about submission within the *church*, v. 21 (to establish context, read Eph. 5:3-21, pg. 14-15)?

Something has caused the women in the church to need instruction on submission and their role *within the church*. Re-read 1 Timothy 2:11-15, pg. 13. What instruction did Paul give specifically to women? List here.

What do *quietness, full submission, and be silent* mean? Write the definitions here.

Pray and ponder as you leave your study today....

Consider: *None* of these terms can mean absolute silence and inability of women to speak in church or Paul would not have given instructions that women can pray and prophesy with their heads covered in Corinth (1 Corinthians 11:2-16), Priscilla could not have ministered with her husband Aquila as she did (Acts 18:24-26), and the women Paul mentioned in his epistles could not have served as they did (Rom. 16:1, 6, 12; Phil. 4:1-2).

Week 2, Day 2: What does it *mean* (interpretation)? How does this *change* me (application)?

Continuing in 1 Timothy 2:11-15, a difficult passage to understand

Begin by examining the concept of submission that we closed with yesterday. Read 1 Peter 2:13-3:7 (NIV, 1984), pg. 32. This passage was written at about the same time as 1 Timothy. The Ephesians may have had this letter, if it had circulated by then. Regardless, we have it; so we'll consider it. Review **Philippians 2:5-11**.

Meditate on these questions before moving on: Who is the ultimate model of submission? Does God value this quality in Christ and in all of those who belong to him?

Now turn to page 13 and read 1 Timothy 2 again. Regarding men, what two things are women not permitted to do within the church, v. 12?

1) _____

2) _____

Write out the definitions of *to teach* and *to have authority*.

Flip back to pg. 13 and read 1 Timothy 2:11-3:7. Who is expected to teach and authority in the church?

Is the overseer a male person? What pronouns and statements are made in 3:1-7 that make it clear?

Read 1 Timothy 2:13-14, pg. 13. What is the reason given for the male leadership in the church? Record it here.

Foundational truths: What do Adam and Eve have to do with it?

Since Adam and Eve are mentioned, let's look at Creation: God created a beautiful, sinless world and two human beings to live in it—there was no sin; mankind did not have a sinful nature yet. "So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27 ESV)—both made in God's image; both created sinless. God proclaimed his creation, including the man and the woman, *very good* at the end of the sixth day, Gen. 1:31. Before sin existed in the human race, what did God do regarding Adam and Eve's creation that showed some important concepts to understand about men and women?

Continue on the next page...

INNOCENCE: NO HUMAN SIN

Read Genesis 2:7-17 (NIV, 1984):

⁷ the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

⁸ Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.

⁹ And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

¹⁰ A river watering the garden flowed from Eden; from there it was separated into four headwaters. ¹¹ The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. ¹² (The gold of that land is good; aromatic resin and onyx are also there.) ¹³ The name of the second river is the Gihon; it winds through the entire land of Cush. ¹⁴ The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, “You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

1 Timothy 2:13 says, “For Adam was formed first, then Eve” (NIV, 1984).

Who did God make first? _____ (Yes, state the obvious.)

What materials did God use to make him, Gen. 2:7? _____

What job did he give Adam, Gen. 2:15? _____

What command did God give to the man, Gen. 2:16-17?

Read Genesis 2:18-20 (NIV, 1984)

¹⁸ The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

¹⁹ Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

Then God taught Adam a lesson. What was not good, according to Genesis 2:18a?

So, what did God say he would make, v. 18b? _____

In Genesis 2:19-20, what did God do to illustrate the lesson? What did he bring to Adam? Why, v. 19b-20a?

But what, v. 20b?

Do you think Adam noticed that the animals were in mated pairs, yet he had no mate? _____

Genesis 1 & 2 give parallel accounts of creation. Genesis 1:1-2:3 recounts the creation week in poetic/verse form: *And God said...and God saw that it was good.* Then Genesis 2:4-25 fills in more detail of Day six. **What does the giving of names to the creatures and God guiding him to do it imply about Adam’s authority?**

Read: Genesis 1:26-27 (NIV, 1984):

²⁶ Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.”

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

Is naming indicative of the authority or right to rule that mankind had over the creatures, at this point Adam being the sole human representative?

What things, persons, or creatures do *you* have the authority to name? Why do you have this authority?

Back up and consider the woman’s creation in context. Read Genesis 2:15-25 (NIV, 1984):

¹⁵ The LORD God took the man and put him in the Garden of Eden to work it and take care of it. ¹⁶ And the LORD God commanded the man, “You are free to eat from any tree in the garden; ¹⁷ but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

¹⁸ The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

¹⁹ Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰ So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. ²¹ So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. ²² Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³ The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” ²⁴ For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. ²⁵ The man and his wife were both naked, and they felt no shame.

After Adam named all the creatures, what did God do in Genesis 2:20b-22? What materials did he use to make the woman?

In 2:18 & 20, how did God describe what Adam needed? What was Eve to be for Adam? _____

What did Adam say when God brought him the woman, Gen. 2:23?

Who did the man say the woman belonged to because she was made from his body? Who named her?

At this point, Adam and Eve together are named *man* (Gen. 1:27). Yet Adam notices that the person God made from his own body to be his helper is different than he is, and he names her something related to but different than *Man*. **What does the fact that Adam named her indicate about their relationship? Did she dispute his right to name her? Remember: Innocence reigns; sin has not entered the picture.**

Then what happened? Read Genesis 1:28-31 (NIV, 1984):

²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

²⁹ Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so. ³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

God’s a romantic—He is love, and He just created marriage. He got excited about the way the man and the woman hit it off. What did he do (v. 28a) and what did he proclaim (v. 28b-30)?

Ponder on these questions as you leave your study. Puzzle over these things as you go about your day: Which of these instructions would Adam have been unable to do alone? Could he be fruitful, increase in number, and fill the earth without Eve’s help? What about the rest—looks like a big task for one man to do alone? To whom did God give the command about the tree of the knowledge of good and evil, Genesis 2:16b-17? What responsibility did Adam have in order to see that this command was obeyed? How do you know? Is there a record of God telling Eve the command? Who had to tell her? Was the concept of submission and male headship already in place before the Fall, given what you’ve just learned? What are your thoughts?

Week 2, Day 3: What does it *mean* (interpretation)? How does this *change* me (application)?

Continuing in 1 Timothy 2: 11-15, a difficult passage to understand

Yesterday we read about the first week of creation, ending with the creation of Eve from Adam's side, God presenting of her to him, and Adam's proclamation of their one-flesh status and his naming of Eve. God responded by blessing them and giving them a mandate to multiply and fill the earth and a command to rule over creation.

THE FALL: SIN BECOMES INHERENT IN THE HUMAN RACE

Now what? Satan, a disgruntled, hateful, and rage-filled fallen angel, tried to destroy God's creation. In his rebellion, he hated the people God had made. Satan possessed or took the form of a serpent and tempted the woman. **Consider:** Why would he tempt *her*, rather than Adam? Did Adam have a responsibility to protect her? **How do you know?** To whom did God give the command not to eat the fruit?

Read Genesis 3:1-7 (NIV, 1984)

¹ Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

² The woman said to the serpent, "We may eat fruit from the trees in the garden, ³ but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

⁴ "You will not surely die," the serpent said to the woman. ⁵ "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

⁶ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷ Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Did the woman know about the prohibition, Gen. 3:2-3? _____

Who would have told her? _____

Did she repeat the command God had given about the tree exactly as God had given it to Adam? _____

What's different? What might have happened to cause her to state this addition?

Does Satan lie to her about God? How? What part is a lie? What part is truth? Aren't they already made in the image of God and, therefore, *like* God? But what don't they know about? What does Satan *imply*?

Where was Adam while this was taking place, according to Genesis 3:6b? _____

What did he fail to do?

Read 1 Timothy 2:13-14 (NIV, 1984):

“For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.”

Now consider the questions from Week One, Days 1 & 2:

What failing did Adam have? **Did** he sin purposefully?

What failing did Eve have? **Did** she sin knowingly?

Nevertheless, what happened to her, as it did to him? _____

Romans 5:12-21 (NIV, 1984) Read what God says about Adam’s responsibility (references to him are bold):

¹² Therefore, just as sin entered the world through **one man**, and death through sin, and in this way death came to all men, because all sinned— ¹³ for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴ Nevertheless, death reigned from the time of **Adam** to the time of Moses, even over those who did not sin by breaking a command, as did **Adam**, who was a pattern of the one to come.

¹⁵ But the gift is not like the trespass. For if the many died by the trespass of the **one man**, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

¹⁶ Again, the gift of God is not like the result of the **one man’s** sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. ¹⁷ For if, by the trespass of **the one man**, death reigned through **that one man**, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

¹⁸ Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. ¹⁹ For just as through the disobedience of **the one man** the many were made sinners, so also through the obedience of the one man the many will be made righteous. ²⁰ The law was added so that the trespass might increase. But where sin increased, grace increased all the more, ²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

How did Adam’s failure to protect Eve affect all of humanity?

What did Adam’s sin and Eve’s tempting of him do to the marriage relationship?

Yet, consider 1 Tim. 2:11-15, NIV 1984:

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

In his mercy, what did God leave in place since creation regarding male and female roles?

What else did God do? What healing processes and promises did he leave in place (v. 15)? Ponder on this as you leave your study. We’ll start here tomorrow.

Week 2, Day 4: What does it *mean* (interpretation)? How does this *change* me (application)?

Even though Adam wrecked creation by sinning and Eve tempted him to do so, God in his mercy still left their positions and roles in place. However, sin destroyed the desire of men and women to do what God ordained, tempting both sexes to try to dodge their responsibilities. **What solution did God promise?**

BROKEN: GOD'S PROMISE TO FIX IT PERMANENTLY

Genesis 3:8-13 (NIV, 1984):

⁸ Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. ⁹ But the LORD God called to the man, "Where are you?"

¹⁰ He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

¹¹ And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

¹² The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

¹³ Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

God confronted Adam. Why confront the man, didn't Eve eat the fruit first? What does this tell you about the marriage relationship and the responsibility to keep God's command? Who did God regard as responsible?

Who did Adam blame? _____ and _____

Who did the woman blame? _____

Read Genesis 3:14-15 (NIV, 1984): to the serpent

¹⁴ So the LORD God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. ¹⁵ **And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.**"

God promises to fix it. This is the first promise of the coming Messiah, the Redeemer and Savior, Christ Jesus. God already had the plan in place before he even began creation (Ephesians 1:1-10; Titus 1:1-3; Heb. 1:1-4; 2:9-18)—this was Plan A. The offspring (literally, *seed*) of the woman would crush the serpent's head.

Read Genesis 3:16 (NIV, 1984): to the woman

¹⁶ To the woman he said, "I will greatly increase your pains in **childbearing**; with pain you **will give birth to children**. Your desire will be for your husband, and he will rule over you."

Read 1 Timothy 2:15 (NIV, 1984)

¹⁵ But women will be saved through **childbearing**—if they continue in faith, love and holiness with propriety.

What does "saved through childbearing mean"? Look up key words in this verse. Record here:

Saved through childbearing:

1. The promised Messiah would bring salvation—he would be born of a woman through childbearing (Genesis 3:15-16). This happened: Christ Jesus was born of a virgin named Mary (Luke 1:26-38; Matt. 1:18-25) and gave his life as a ransom for all people (1 Tim. 2:5). **In 1 Timothy 1:15-17 (pg. 33), what attributes did we learn that God has regarding his desire to save humans (now made sinners by Adam’s sin passed on to all of us)?**

What does 1 Timothy 2:4-6, pg. 13, say about this?

2. **“Salvation” for the human race came through childbearing.** God did not kill Adam and Eve immediately, though the command said that they would die if they ate the fruit. Their bodies would now eventually die; whereas, death hadn’t been in the equation before this. God allowed them to live and to procreate in order to bring about the continuance of the human race so that the birth of their Redeemer could occur “at the proper time (1 Tim. 2:6b).” Salvation for the human race came through the process of procreation. **How did childbearing “save” Adam and Eve, allowing humanity to continue and them to fulfill God’s mandate to fill the earth, even though they had disobeyed? How did this show God’s mercy?**

Read 1 Corinthians 11:8-12 (NLT):

⁸ For the first man didn’t come from woman, but the first woman came from man. ⁹ And man was not made for woman, but woman was made for man. ¹⁰ For this reason, and because of the angels, the woman ought to have a sign of authority on her head. ¹¹ But among the Lord’s people, women are not independent of men, and men are not independent of women. ¹² For although the first woman came from man, every other man was born from a woman, and everything comes from God.

3. **“Salvation” comes to a woman individually through fulfilling this God-given responsibility of bearing children. How? What about bearing and raising children might produce godliness in a woman by humbling her and bringing her to salvation?**

During the process of salvation (spiritual growth, sanctification), what qualities can develop in a woman’s life through bearing and raising children?

What does a woman learn about God’s control and sovereignty as she yields her body to the process of bearing a child, even if the result is that she cannot bear any?

Read Genesis 3:17-24 (NIV, 1984): to Adam—the rest of the consequences.

¹⁷ To Adam he said, “Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ “Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. ¹⁸ It will produce thorns and thistles for you, and you will eat the plants of the field. ¹⁹ By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

²⁰ Adam named his wife Eve, because she would become the mother of all the living.

²¹ The LORD God made garments of skin for Adam and his wife and clothed them. ²² And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” ²³ So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. ²⁴ After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

What failing of Adam’s is singled out in 3:17? Should a man heed his wife if she tempts him to sin? Is he responsible for his actions, if he does?

What did Adam’s failure produce within his family, 3:17-19, 22-24? How serious is a man’s responsibility to protect his family?

What aspect of Eve’s role as Adam’s helper is singled out in 3:20? Upon what quality did Adam now rename her? What does this naming of Eve tell us about Adam’s position post-Fall, which is the same as it was before the Fall? Why are her name and his naming of her significant? How is Eve’s new name related to the promise of the one who will crush the serpent’s head, Genesis 3:15? How does it relate to our text in 1 Timothy 2:15?

This is mysterious, significant, and foundational—all very difficult to grasp. In many ways, God’s understanding of his purposes for women in childbearing are above our comprehension. **Since this relates to roles that have been assigned since before the Fall and then restated here, how are we to interpret and apply 1 Timothy 2:12-15? How does this relate to the church? Compile and record your thoughts here.**

Why did Paul write this to Timothy to guide him? What had the false teachers done regarding the Ephesian church's understanding of these basic and elemental truths regarding men and women?

FINAL THOUGHT: THE HOPE

Romans 5:12-21 (NIV, 1984): Read again. Focus on what Christ did to redeem Adam's sin (Christ is in bold):

¹² Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—¹³ for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴ Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

¹⁵ But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of **the one man, Jesus Christ**, overflow to the many! ¹⁶ Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. ¹⁷ For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through **the one man, Jesus Christ**.

¹⁸ Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. ¹⁹ For just as through the disobedience of the one man the many were made sinners, so also **through the obedience of the one man** the many will be made righteous. ²⁰ The law was added so that the trespass might increase. But where sin increased, grace increased all the more, ²¹ so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life **through Jesus Christ our Lord**.

Adam listened to his wife and sinned. Because he did this, what consequences befell the entire human race? But, what did Christ Jesus do?

Compare the above text with 1 Timothy 2:3b-6.

3 This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time.

Record your final thoughts here:

“Man sinned, so men were condemned to painful labor. Woman sinned, so women were condemned to pain in childbearing. Both men and women, however, can be saved through trusting Christ and obeying him” (*Life Application Study Bible*, notes on 1 Timothy 2:15)

Week 2, Day Five: What does it *mean* (interpretation)? How does this *change* me (application)?

After completing your word studies with the concordance and the step-by-step help, integrate all the information you discovered. Pull it all back together.

Identify themes within this section, then define the entire section:

As we worked through 1 Timothy 2, we meditated on the meaning of all we discovered by observing and questioning the text, completing the word studies, and examining any cross references that were helpful. Therefore, we should now be able to construct a theme for each smaller paragraph that summarizes the content within this section.

Why do this? Just as paraphrasing helped us to ponder on the text and to see if we really comprehended the verse clearly, so stating the theme allows us to pull together the basic ideas of this section so that we retain what we've learned when we go about our daily lives.

This step aids our meditation on scripture by organizing in our minds what's here. See if you can write a concise sentence that summarizes the theme of each paragraph.

1 Timothy 2 (NIV, 1984)

Theme of v. 1-7: _____

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

Theme of v. 8-10: _____

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing. **9** I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

Theme of v. 11-15: _____

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Theme of entire chapter: _____

Next, check your conclusions:

Now consult a commentary. Now is the time to check your conclusions. You'll gain from someone else's study by doing this; but remember, commentary notes aren't scripture. Commentators aren't infallible. Opinions will vary. Save *final* interpretation until you've finished studying the entire book and have had time to contemplate your study.

Good commentaries (hard copies are available in the church library):

- *The NIV Application Commentary: 1 & 2 Timothy, Titus*, by Walter L. Liefeld, Zondervan.
- *The MacArthur New Testament Commentary: 1 Timothy*, by John MacArthur, Moody Press.
- *The Expositor's Bible Commentary, Abridged Edition*, Barker & Kohlenberger III, Zondervan.
- *ESV Study Bible*, Lane T. Dennis, Exec. Editor; Wayne Grudem, Gen. Editor, Crossway Bibles.

Check the online sources to see what commentaries they have. Investigate the commentary sections of these: blueletterbible.org, crosswalk.com, and/or biblegateway.com.

Commentary notes from the ESV Study Bible: Links are included so you can pull up the texts if you're using this from the church website.

“1 Tim. 2:12 I do not permit. Paul self-consciously writes with the authority of an apostle (e.g., [1 Thess. 4:1](#); [2 Thess. 3:6](#)), rather than simply offering an opinion. This statement is given in the context of Paul's apostolic instructions to the church for the ordering of church practice when the church is assembled together. In that context, two things are prohibited: (1) Women are not permitted to publicly **teach** Scripture and/or Christian doctrine to men in church (the context implies these topics), and (2) women are not permitted to **exercise authority** over men in church. (The reference for both “teaching” and “exercise authority” here is within the context of the assembled church.) Women teaching other women, and women teaching children, are not in view here, and both are encouraged elsewhere (on women teaching women, cf. [Titus 2:4](#); on women teaching children, cf. [2 Tim. 1:5](#)). Nor does this passage have in view the role of women in leadership situations outside the church (e.g., business or government). The presence of the word **or** (Gk. *oude*) between “to teach” and “to exercise authority” indicates that two different activities are in view, not a single activity of “authoritative teaching.” “Exercise authority” represents Greek *authenteō*, found only here in the NT. Over 80 examples of this word exist

outside the NT, however, clearly establishing that the meaning is “exercise authority” (not “usurp authority” or “abuse authority,” etc., as sometimes has been argued). Since the role of pastor/elder/overseer is rooted in the task of teaching and exercising authority over the church, this verse would also exclude women from serving in this office (cf. 1 Tim. 3:2). Thus when Paul calls for the women to be **quiet**, he means “quiet” with respect to the teaching responsibility that is limited in the assembled church. Paul elsewhere indicates that women do speak in other ways in the church assembly (see 1 Cor. 11:5). See also note on 1 Cor. 14:34–35.

“1 Tim. 2:13 For introduces the biblical basis for the prohibition of v. 12. Paul indicates that the prohibition is based on two grounds, the first being the order of creation (**Adam was formed first**), and the second being the deception of Eve (v. 14). “Formed” (Gk. *plassō*) is the same term that the Septuagint uses in Gen. 2:7, 8, which evidently refers to creation (cf. 1 Cor. 11:8–9). Paul’s argument indicates that gender roles in the church are not simply the result of the fall but are rooted in creation and therefore apply to all cultures at all times. The meaning of this passage, however, is widely contested today. Some interpreters argue that the prohibition of 1 Tim. 2:12 does not apply today because: (1) the reason for Paul’s command was that women were teaching false doctrine in Ephesus; or (2) Paul said this because women in that culture were not educated enough to teach; or (3) this was a temporary command for that culture only. But Paul’s appeal to the creation of Adam and Eve argues against those explanations. In addition, the only false teachers named in connection with Ephesus are men (1:19–20; 2 Tim. 2:17–18; cf. Acts 20:30), and no historical evidence exists of women teaching false doctrine in first-century Ephesus. Moreover, ancient inscriptions and literature speak of a number of well-educated women in that area of Asia Minor at that time (cf. also Luke 8:1–3; 10:38–41; John 11:21–27; Acts 18:2–3, 11, 18–19, 26; 2 Tim. 4:19). Finally, some have claimed that this passage only prohibits a “wife” from teaching or exercising authority over her “husband,” since the Greek words *gynē* and *anēr* (translated “woman” and “man” in 1 Tim. 2:12) can also mean “wife” and “husband” in certain contexts. Given the immediate context of vv. 8–9, however, the most likely meaning of the Greek words *gynē* and *anēr* here in vv. 11–14 would seem to be “woman” and “man” (rather than “wife” and “husband”).

“1 Tim. 2:14 **Adam was not deceived, but the woman was.** Paul’s second reason (cf. v. 13). Though Eve sinned first as a result of being deceived, Adam’s sin was conscious and willful, with devastating consequences for the whole human race (see Rom. 5:12).

“1 Tim. 2:15 This is a notoriously difficult-to-understand verse. Paul clearly does not believe people can **be saved** in the sense of earning justification through **childbearing** or any other means (e.g., Eph. 2:8–9). But the NT can also use the term “saved” (Gk. *sōzō*) in the sense of progressively coming to experience all the aspects of salvation. In that sense, “salvation” is ongoing (see note on Phil. 2:12–13). A similar view is that “saved” can be understood as referring especially to the endurance and perseverance in faith that is necessary for eternal salvation (cf. Matt. 10:22; 24:13; etc.). People are saved as they persevere (**continue**) in the faith to carry out the Lord’s calling in their life, one example being the unique role of women in childbearing. (The change from singular **she** to plural **they** is a literal rendering of the Gk. text.)

“1 Tim. 3:1–7 **Qualifications for Overseers.** After dealing with issues that arise from corporate worship, including the barring of women from the role of teaching and authority over the assembled congregation, Paul now discusses who should exercise these roles. Paul does not give a job description of the pastor but instead describes the character of one who would serve in this office. The list of qualities is not intended to be exhaustive but pictures a person of mature Christian character, one whose faith has had tangible impact on his behavior (unlike Paul’s opponents).”⁵

Application questions follow...

⁵ *ESV Study Bible (English Standard Version)*, Crossway Bibles, Wheaton, Illinois, 2008, pg. 2328.

Now apply it. Let it change you. Begin to live it.

Begin to implement the specific portions which the Holy Spirit moved you to realize were areas of growth necessary for your own life. As you studied, periodically we asked you questions to help you consider how the text might relate to you. Now, consider the questions below and on the next page to contemplate even further application. What additional applications can you find?

Consider these personal questions:

1. In coming to chapter two, what did I find to be the most significant statements? Why?
2. What specifically does this section tell me about Christ Jesus? What qualities does he possess? Why did he come into the world? What action did he take? What does his ransom, the blood price applied to all believers, mean to me?
3. How can these truths about Christ affect my life and change it?
4. How did the statements in this section relate to the other main points in the letter and to Paul's purpose in writing (3:14-15)? How does this affect how I conduct myself in the church?
5. Is there an example here for me to follow? What needs to change in my life in order for me to follow the directions specific to my sex? What needs to change for me to follow his directions to all the church?
6. Am I fulfilling my role in the church, as Paul fulfilled his appointment as a herald, apostle, and teacher of the true faith to the Gentiles? Am I fulfilling the commission God has for my life, as Timothy was doing in instructing and reforming the church in Ephesus?
7. Do any portions of 1 Timothy 2 produce a sense of conviction within me? What practical steps am I taking to live a life in all godliness and holiness?
8. What type of prayer does this section provoke?
9. Is there a verse or verses to memorize?

After strengthening Timothy, Paul now turns to the main point of his letter: "I am writing you these instructions so that, if I am delayed, **you will know how people ought to conduct themselves in God's household**, which is the church of the living God, the pillar and foundation of the truth (3:14b-15 NIV)." Timothy must put the church back together, informing them of how their love for Christ should transform them and providing descriptions of gospel-shaped living. Paul begins with the area of prayer and salvation; then he turns to roles of men and of women, something the false teachers have set awry. These instructions apply to all churches in all parts of the world for all time, because they are tied to God's purpose for men and women from the time of creation. In the next section, Paul makes clear the male leadership responsibility within the church and the roles women play as they serve in the church.

In moving forward, don't make these mistakes:

1. Don't substitute interpretation for application and do nothing.
2. Don't substitute superficial obedience for substantive life-change.
3. Don't substitute rationalization for repentance.
4. Don't substitute an emotional experience for a volitional decision to change.
5. Don't substitute communication for transformation and merely talk about what you've learned.⁶

⁶ Some of these application ideas are drawn from *Living By the Book*, Howard G. Hendricks and William D. Hendricks, Moody

OPTIONAL: Make an Outline

Consider making an outline of the section or the entire book: Some people find that making an outline opens the text up for them. A simple outline could be made at this point if this is something you find beneficial. The text is provided online in a Word document to help you. **Skip it if this doesn't help you.**

- **Complete a word-for-word outline of each section.** If you are the type of person who benefits from this type of structural work, prepare this initial outline skeleton by filling in the theme of the entire book with a theme for paragraph as Roman numerals under the theme of the entire book. Then you can add the text word-for-word under the Romans numerals, with each new paragraph being categorized by a letter of the alphabet.

- C. I thank my God every time I remember you,
 - 1. In all my prayers for all of you, I always pray with joy
 - a. because of your partnership in the gospel
 - i.* from the first day until now,
 - 2. being confident of this,
 - a. that he who began a good work in you will carry it to completion
 - i.* until the day of Christ Jesus.

- **Other people find that it helps them to break down the text from the first day they begin to study a book or section of the Bible.** Experiment with outline forms or simply breaking down the text in a way that makes grammatical structure more obvious to see if this helps you comprehend more.

Example: Philippians 1:3-5 (NIV)

I thank my God
 every time I remember you
 In all my prayers
 for all of you,
 I always pray
 with joy
 because of your partnership
 in the gospel
 from the first day
 until now

1 Timothy 2 (NLT)

Instructions about Worship

¹ I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them. ² Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity. ³ This is good and pleases God our Savior, ⁴ who wants everyone to be saved and to understand the truth. ⁵ For there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus. ⁶ He gave his life to purchase freedom for everyone. This is the message God gave to the world at just the right time. ⁷ And I have been chosen as a preacher and apostle to teach the Gentiles this message about faith and truth. I’m not exaggerating—just telling the truth.

⁸ In every place of worship, I want men to pray with holy hands lifted up to God, free from anger and controversy.

⁹ And I want women to be modest in their appearance.^[a] They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes. ¹⁰ For women who claim to be devoted to God should make themselves attractive by the good things they do.

¹¹ Women should learn quietly and submissively. ¹² I do not let women teach men or have authority over them.^[b] Let them listen quietly. ¹³ For God made Adam first, and afterward he made Eve. ¹⁴ And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result. ¹⁵ But women will be saved through childbearing,^[c] assuming they continue to live in faith, love, holiness, and modesty.

Footnotes:

- a. 1 Timothy 2:9 Or *to pray in modest apparel.*
- b. 1 Timothy 2:12 Or *teach men or usurp their authority.*
- c. 1 Timothy 2:15 Or *will be saved by accepting their role as mothers, or will be saved by the birth of the Child.*

1 Peter 2:13-3:7 (NIV, 1984)

¹³ **Submit** yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, ¹⁴ or to governors, who are sent by him to punish those who do wrong and to commend those who do right. ¹⁵ For it is God's will that by doing good you should silence the ignorant talk of foolish men. ¹⁶ Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. ¹⁷ **Show proper respect** to everyone: Love the brotherhood of believers, fear God, honor the king.

¹⁸ Slaves, **submit** yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. ¹⁹ For it is commendable if a man **bears up under** the pain of unjust suffering because he is conscious of God. ²⁰ But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. ²¹ To this you were called, because **Christ suffered for you, leaving you an example, that you should follow in his steps.** ²² **"He committed no sin, and no deceit was found in his mouth."**

²³ **When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.** ²⁴ **He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.** ²⁵ **For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.**

^{3:1} **Wives, in the same way be submissive to your husbands** so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, ² when they see the purity and reverence of your lives. ³ Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. ⁴ Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. ⁵ For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, ⁶ like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

⁷ **Husbands, in the same way** be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

1 Timothy (NIV, 1984)

1 Timothy 1

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer **4** nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work—which is by faith. **5** The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. **6** Some have wandered away from these and turned to meaningless talk. **7** They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

8 We know that the law is good if one uses it properly. **9** We also know that law[a] is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, **10** for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine **11** that conforms to the glorious gospel of the blessed God, which he entrusted to me.

12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. **13** Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. **14** The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. **16** But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. **17** Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

18 Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, **19** holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith. **20** Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.

Footnotes:

- a. 1 Timothy 1:9 Or *that the law*

1 Timothy 2

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— **2** for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. **3** This is good, and pleases God our Savior, **4** who wants all men to be saved and to come to a knowledge of the truth. **5** For there is one God and one mediator between God and men, the man Christ Jesus, **6** who gave himself as a ransom for all men—the testimony given in its proper time. **7** And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.

8 I want men everywhere to lift up holy hands in prayer, without anger or disputing.

9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, **10** but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. **12** I do not permit a woman to teach or to have authority over a man; she must be silent. **13** For Adam was formed first, then Eve. **14** And Adam was not the one deceived; it was the woman who was deceived and became a sinner. **15** But women[a] will be saved[b] through childbearing—if they continue in faith, love and holiness with propriety.

Footnotes:

- a. 1 Timothy 2:15 Greek *she*
b. 1 Timothy 2:15 Or *restored*

1 Timothy 3

1 Here is a trustworthy saying: If anyone sets his heart on being an overseer,[a] 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. **4** He must manage his own family well and see that his children obey him with proper respect. **5** (If anyone does not know how to manage his own family, how can he take care of God's church?) **6** He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. **7** He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. **9** They must keep hold of the deep truths of the faith with a clear conscience. **10** They must first be tested; and then if there is nothing against them, let them serve as deacons.

11 In the same way, their wives^[b] are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well. **13** Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

14 Although I hope to come to you soon, I am writing you these instructions so that, **15** if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. **16** Beyond all question, the mystery of godliness is great:

He^[c] appeared in a body,^[d]
 was vindicated by the Spirit,
 was seen by angels,
 was preached among the nations,
 was believed on in the world,
 was taken up in glory.

Footnotes:

- a. 1 Timothy 3:1 Traditionally *bishop*; also in verse 2
- b. 1 Timothy 3:11 Or *way, deaconesses*
- c. 1 Timothy 3:16 Some manuscripts *God*
- d. 1 Timothy 3:16 Or *in the flesh*

1 Timothy 4

1 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. **2** Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. **3** They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. **4** For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, **5** because it is consecrated by the word of God and prayer.

6 If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed. **7** Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. **8** For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

9 This is a trustworthy saying that deserves full acceptance **10** (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

11 Command and teach these things. **12** Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity. **13** Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. **14** Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

15 Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. **16** Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers.

1 Timothy 5

1 Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, **2** older women as mothers, and younger women as sisters, with absolute purity.

3 Give proper recognition to those widows who are really in need. **4** But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. **5** The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. **6** But the widow who lives for pleasure is dead even while she lives. **7** Give the people these instructions, too, so that no one may be open to blame. **8** If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,^[a] **10** and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds.

11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. **12** Thus they bring judgment on themselves, because they have broken their first pledge. **13** Besides, they get into the habit of being idle and going about from house to house. And not only do they

become idlers, but also gossips and busybodies, saying things they ought not to. **14** So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. **15** Some have in fact already turned away to follow Satan. **16** If any woman who is a believer has widows in her family, she should help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

17 The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. **18** For the Scripture says, “Do not muzzle the ox while it is treading out the grain,”^[b] and “The worker deserves his wages.”^[c] **19** Do not entertain an accusation against an elder unless it is brought by two or three witnesses. **20** Those who sin are to be rebuked publicly, so that the others may take warning.

21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

22 Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

24 The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. **25** In the same way, good deeds are obvious, and even those that are not cannot be hidden.

Footnotes:

- a. 1 Timothy 5:9 Or *has had but one husband*
- b. 1 Timothy 5:18 Deut. 25:4
- c. 1 Timothy 5:18 Luke 10:7

1 Timothy 6

1 All who are under the yoke of slavery should consider their masters worthy of full respect, so that God’s name and our teaching may not be slandered. **2** Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them.

These are the things you are to teach and urge on them.

3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, **4** he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions **5** and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

6 But godliness with contentment is great gain. **7** For we brought nothing into the world, and we can take nothing out of it. **8** But if we have food and clothing, we will be content with that. **9** People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. **10** For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. **12** Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. **13** In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you **14** to keep this command without spot or blame until the appearing of our Lord Jesus Christ, **15** which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, **16** who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. **18** Command them to do good, to be rich in good deeds, and to be generous and willing to share. **19** In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

20 Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, **21** which some have professed and in so doing have wandered from the faith.

Grace be with you.