

1 TIMOTHY CHAPTER 2 – “Pray for All Men; Men and Women in the Church!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

Outline of 1 Timothy

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I. CHARGE CONCERNING SOUND

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1. For bishops ([1Ti 3:1-7](#)); For deacons ([1Ti 3:8-13](#))

III. ADVICE TO TIMOTHY ([1Ti 3:14-4:16](#))

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IV. INSTRUCTIONS CONCERNING MEMBERS OF THE CHURCH ([1Ti 5:1-6:19](#))

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E. CONCERNING TEACHERS MOTIVATED BY GREED ([1Ti 6:3-10](#))

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CONCLUDING CHARGE TO TIMOTHY ([1Ti 6:20-21](#))

Pastoral Epistles – 1 & 2 Timothy; Titus –

Epistles written to pastors and leaders in the early church instructing them in their oversight of the local church. It is recommended that these epistles be read at least once a quarter by those in leadership. These epistles are so needed by each and every Christian to know what the early church was to be and how it was to be led. The theme of the epistle is summed up well in *1Ti 3:14-15* *These things I write to you, though I hope to come to you shortly; [15] but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.* Paul instructing Timothy on how the church should function and how mature men and women of God should interact in it. Specifics are given on developing and recognizing Godly leadership and avoiding false doctrine in the church. Paul insists that Christian maturity should be expected in leadership, while it is developed in the lives of all believers. Paul offers Timothy a whole list of extremely practical advice for leading a church. As he faced the problems and hardships of ministry in a local church. Timothy must have repeatedly read Paul's letter for the valuable insight sin offers.

1 Timothy 2-3

In chapters 2-3, Paul discusses the public ministry of the church and the roles that different members ought to play.

1Ti 1:1-20 deals with the ministry of the Word, and in this chapter the emphasis is on prayer. The two main ministries of the pastor are the Word of God and prayer (*Act 6:4*). It is sad to see churches robbing their pastors of these important ministries by keeping them “busy” promoting a program, pleasing people, and practicing church politics. If the churches would simplify their organization and purify their motives, the pastors would be able to do a spiritual work for the glory of the Lord.

It is important that the church have a balanced ministry of the Word of God and prayer. The Word instructs the church; prayer inspires the church to obey the Word. The church that has an abundance of Bible teaching but little prayer will have “much light, but no heat.” It will be orthodox but frozen! The other extreme is the church that has much prayer and religious enthusiasm, but little teaching from the Word; this may produce a group of people with zeal but no knowledge.

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INTERPRETATION

APPLICATION

Pray for All People
1Ti 2:1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men.

1Ti 2:2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
1Ti 2:3 For this is good and acceptable in the sight of God our Savior,

1Ti 2:4 who desires (God is willing, wants) all men to be saved and to come to the knowledge of the truth.

v. 1 First of all: This is of **first** importance in the heart and mind of Paul. Paul’s broader context is the public worship of Christians in the church, so this begins a series of instructions for those meetings. **Supplications**(**making requests**), **prayers** (only offered to God Almighty!) **intercessions** (twice in NT, interceding, fall in company with), **and giving of thanks** (only thanks is the only abiding one – giving thanks forever!): These terms describe the wide categories of our communication with God. **Supplication** is **simply asking for something**. Prayer should never be all asking, but it should ask in bold confidence from God’s Word. **Prayers** is a **broad word, referring to all communication with the Lord**. **Intercessions** refer to **the requests we make on behalf of others**. As we pray, there should be time when the needs of other find a place in our prayer before God’s throne. **Giving of thanks** is **an essential part of our walk with God**. Those who lack a basic sense of gratitude in their lives lack a basic Christian virtue. **All men:** This tells us whom we are to pray for with these various means of prayer. The idea is that **all men need prayer**. You have never met someone that you cannot or should not pray for. Most Christians find it easy to pray for their family, friends, and loved ones, but it should not end there. We should pray for family, friend, and our enemies and for those with whom we have conflict, not just for those we like! To pray for **all men** also means to pray evangelistically. We should pray for our friends who need to know Jesus, for our coworkers, and for others whom we contact regularly. To pray for **all men** also means to pray for your pastors, for your church, for other ministries you know and love **Giving of thanks be made for all men:** We pray for “**all**” because Christ died for “**all**” and it is God’s will that “**all**” be saved. We can find something to thank God for regarding **all men**. Even those who persecute us and are against us have a place in the over-arching plan of God.

v. 2 An exhortation to pray for those in authority. **For kings and all who are in authority:** Early Christians were often accused of undermining the state because they claimed a higher Lord other than Caesar. An explanation of results of this prayer is **that we may lead a quiet and peaceable life in all godliness and reverence:** We should pray for a government and rulers that would simply not interfere with His work and let us live as Christians and that they become born again!
Example of prayer: The Brandenburg wall comes down! A weekly prayer meeting for the freedom in East Germany began in 1982. It began to grow. The communists tried to stop it, but it grew even faster! On Oct 9, 1989, there were 2,000 people praying inside St. Nicholas church and 10,000 praying outside. 30 days later the Brandenburg wall came down.

vs. 3-4 The goal of prayer for all men: That they would be saved. **Who desires all men to be saved:** Prayer for those in authority should always have an evangelical purpose. Our real goal is that they would come under the authority of Jesus, and make decisions allowing the gospel to have free course and be glorified..
Who desires all men to be saved: On a human level, we can certainly say that **God desires all men to be saved**. There is no one in such high authority that they don’t need salvation in Jesus. God’s desire for all men to be saved is conditioned by His desire to have a genuine response from human beings. Salvation is clearly associated with coming **to the knowledge of the truth**. One cannot be saved apart from at least some understanding of who Jesus is and what He has done to save us.

v. 1 The importance of public prayer! Churches are to be praying churches! We are to pray for all men. Prayer is the center of going and sitting and communing with Him! Fathers, grandfathers, sons, and grandsons need to lead in prayer!

v. 2 We especially need to pray for our elected leaders. Think of praying for insane Nero! We should be praying for the salvation of all kings and all who are in authority! This is a time to humble ourselves, turn from our wicked ways and pray!

vs. 3-4 This is why we should pray -the only light in a dark world! - **that we may lead a quiet and peaceable life in all godliness and reverence. [3] For this is good and acceptable in the sight of God our Savior, [4] who desires all men to be saved and to come to the knowledge of the truth. Pray for all men to be saved, coming to the knowledge of the truth!**

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INTERPRETATION

APPLICATION

1Ti 2:5 *For there is one God and one Mediator between God and men, the Man Christ Jesus.*

1Ti 2:6 *who gave Himself (the gift and the giver – both the Priest and the Lamb!) a ransom (antiloutron -instead of payment to free slaves) for (instead, again!) all, to be testified (prophesied, born of David, born in Bethlehem...) in due time,*

1Ti 2:7 *for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.*

1Ti 2:8 *I desire therefore that the men pray everywhere, lifting up holy (not to pray after doing defiling things) hands, without wrath and doubting (disputing);*

v. 5 How all men must be saved. ***One God and one Mediator:*** Through one Mediator, and One alone: ***The Man Christ Jesus.*** There is no valid way to God that does not come through Jesus. Saints can't mediate; Mary can't mediate. Righteous men can't mediate - ONLY JESUS CHRIST can!) Paul's statement simply echoes what Jesus said in **Joh 14:6**: *Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”* If He was wrong then He was either a liar or a lunatic. In the modern world most people think that any road leads to God, if followed sincerely or with a good heart. The Bible argues against this idea. ***The Man Christ Jesus:*** This reminds us that Jesus is still human, even as He is enthroned in heaven right now. His humanity was not merely a temporary phase. When the Eternal Son, the Second Person of the Trinity, added humanity to His deity, He added it forever - not only for 33 years.

v. 6 The ministry of it all! ***Who gave Himself:*** Jesus gave ***Himself.*** You can give your time without giving yourself; your money without giving yourself; your opinion without giving yourself. You can even give your life without giving yourself. Jesus wants us to give ourselves, just as He ***gave Himself.*** ***Who gave Himself a ransom:*** Jesus gave Himself as a hostage, as a payment for our sins. He ***put Himself in our place*** and ***received the punishment and wrath from God the Father that we deserved.*** This is the basic message of the gospel. ***A ransom for all:*** There is enough in the work of Jesus on the cross ***for everyone.*** No one will be turned away because Jesus ran out of love or forgiveness at the cross for them. Jesus is still fully God and fully man, but His humanity is glorified and resurrected. It is the pattern of the humanity that we will experience in heaven.

v. 7 ***For which I was appointed a preacher and an apostle:*** This was the message Paul preached. The message was of salvation only through Jesus, and Jesus crucified (as in **ICo 2:1-2**). ***A teacher of the Gentiles:*** Paul began his ministry with an equal emphasis to both Jew and Gentile (*Acts 13*), but because of continued rejection by Jews, Paul began to emphasize his ministry to the Gentiles.

v. 8 ***Conduct of men and women in public worship service in the church. That the men pray everywhere:*** This has the idea of “In every church,” and not of “In every place.” Paul's focus is on what the church does when it comes together for meetings. We should pray constantly and that prayer should be a normal part of our life wherever we go is good and valid; but it is not what Paul means here. ***That the men:*** Makes it clear Paul assumed ***men*** would take the lead at meetings of the congregation. Since the lifting up of hands was a common posture of prayer in ancient cultures and is a mark of surrender today (“stick up your hands”)! This text speaks of men leading public prayer - men representing the congregation before God's throne. ***Lifting up holy hands:*** Hands that are lifted up must be ***holy*** - hands that are set apart unto God, and not given over to evil. ***Without wrath and doubting:*** Such prayers must be ***without wrath*** (praying “angry” prayers) and without ***doubting*** (praying without faith). When we pray angry, or pray without faith, we can do more bad than good - especially when the prayer is public.

v. 5 ***There is one God and one Mediator, the Man Christ Jesus! – that's the message that we have for the world! Fully God and fully man that touches God and touches us. Job longed for a needed mediator! - Job 9:33 Nor is there any mediator between us, Who may lay his hand on us both. – what we now have been given!***

v. 6 ***Pray for all men! Here is the ministry of it all! 1Ti 2:6 who gave Himself a ransom for all, to be testified in due time, This is our message!***

v. 7 ***Paul says I was appointed a preacher, an apostle and a teacher to get the word out, to teach the Gentiles the salvation message in faith and truth; to get the churches praying! And now I'm turning it over to you, Timothy (and to us as today's church) to do exactly that!***

v. 8 ***The men (males) need to adorn themselves with godliness, step up to the plate and set the example for prayer – lifting up pure, undefiled, holy hands without wrath and doubting! Men should be a visible sermon -right toward God and right toward man, not tangled up! The women (females) don't need to be told to pray, they need to watch (and pray)!***

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INTERPRETATION

APPLICATION

1Ti 2:9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

1Ti 2:10 but, which is proper for women professing godliness, with good works.

1Ti 2:11 Let a woman learn in silence (in tranquility, in quietness, not striving) with all submission (without disruptions).

TEACHING NOTE:

Verses 11-14 are easy to teach. (The language is clear, the grammar is plain, tradition is plain, no confusion with regard to the text); but hard to receive! The confusion is that in today’s culture everyone wants their rights, wants to be liberated, everybody wants their way!

Verse 15 is hard to teach (the language is not so clear), but easy to receive

vs. 9-10 Women should emphasize **spiritual preparation and beauty more than physical preparation** and beauty. *In like manner also:* Referring back to the statement *that the men pray everywhere in 1Ti 2:8*. Paul thought the principle of *1Ti 2:8* should apply in various congregations, and so should the principle in *1Ti 2:9. That the women adorn themselves in modest apparel:* This is how Christian women are supposed to dress, in a church setting. The words *propriety and moderation* help explain what *modest apparel* is. *Propriety* asks, “Is it appropriate, proper, for the occasion? Is it over-dressed or under-dressed? *Moderation* looks for a middle ground. The *braided hair or gold or pearls or costly clothing* Paul mentions were adornments that went against the principles of *propriety* and *moderation* in that culture. How you dress reflects your heart. If a man dresses in a casual manner, it says something about his attitude. Likewise, if a woman dresses in an immodest manner, it says something about her heart. True charm comes from inside out!

v. 10. But . . . with good works: The **most important adornment** is *good works*. If a woman is dressed *in propriety and moderation, with good works*, she is **perfectly dressed**. *Good works* is so becoming to a woman and **makes her more beautiful than good jewelry**. Modesty is important! We shouldn’t be taking away attention from Jesus Christ! *Cf. Is. 3:16-24; 1 Pe 3:3-4*

v.11 Women are to show *submission*, and yield to the authority of the men God has appointed to lead in the church. *Let a woman learn in silence (peaceable, without contention):* In other places in the New Testament, women are specifically mentioned as praying and speaking in the church, such as, *1Co 11:5* *But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.* To *learn in silence* has the idea of women receiving the teaching of the men God has chosen to lead in the church, with *submission* instead of contention. *Submission* is the principle; to *learn in silence* describes the application of the principle. *With all submission:* The word for *submission* here literally means, “To be under in rank.” It has to do with respecting an acknowledged order of authority. It certainly does **not mean that men are more spiritual than women or that women are inferior to men.** “Anyone who has served in the armed forces knows that ‘rank’ has to do with order and authority, **not with value or ability.** If there were no levels of authority, society would be in chaos without submission.

v. 9 This is what is recommended for women in public worship! Women are allowed to adorn themselves (ugly is not more spiritual!), but in modest apparel, with propriety and moderation – a different dress code than outside the church. Whatever needs to be covered, cover that and not too tightly! There is no prohibition against wearing jewelry and women fixing their hair. But there needs to be a balance between internal and outward adornment.

v. 10 Women’s godliness should never be eclipsed by outward things, by a phony facade! Your priority should be what you’re adorned with internally not externally! The most important thing is godliness!

v. 11 This is what **behavior should look like in public worship inside the church!** The church, which is an organism, headed by Jesus Christ, should be the pillar and ground of truth. These verses are not an opinion, but what God has said and is to be heeded! We need to lay these verses out and not skip them! Today’s churches are pretty matriarchal, run by the wives. In earlier times, the churches were a patriarchal system. Adam was made first, then Eve, as his helper! Noah was head of the house. Abraham, Isaac and Jacob were the patriarchs of Israel, not Sarah, Rebekah and Rachel. Moses was raised up as the wilderness leader. Jesus picked 12 men as the “twelve” disciples and apostles. Levites and priests.

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INTERPRETATION

APPLICATION

1Ti 2:12 And I do not permit a woman to teach or to have authority over a man, but to be in silence (in tranquility, to settle down).

Biblically women are exhorted to teach other women:
Tit 2:3-4 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things [4] that they admonish the young women to love their husbands, to love their children,

v.12 I do not permit a woman to teach or to have authority over a man: Paul’s meaning seems clear. Women are not to have the role of teaching authority in the church. **To be under authority is the principle; not teaching is the application.** Paul is saying that the church should not recognize women as those having authority in the church regarding matters of doctrine and Scriptural interpretation. Not all speaking or teaching by a woman is a violation of God’s order of authority in the church. Whatever speaking or teaching is done by a woman must be done in submission to the men, God has appointed to lead the church. ***I do not permit:*** The strength of Paul’s wording here makes it challenging to obey this command in today’s society. Since the 1970’s, our culture has rejected the idea that there may be different roles for men and women in the home, in the professional world, or in the church. In this text (among others), the Holy Spirit clearly says there *is* a difference in roles. But the cultural challenge must be seen in its true context - not just a struggle between men and women, **but as a struggle with the issue of authority in general.** Since the 1960’s, there has been a massive change in the way we see and accept authority. Christians no longer have the same respect for church authority. **This idea of authority and submission to authority are so important to God that they are part of His very being.** The **First Person of the Holy Trinity is called the Father;** the Second Person of the Holy Trinity is called the Son. Inherent in those titles is a relationship of authority and submission to authority. The **Father exercises authority over the Son, and the Son submits to the Father’s authority** - and **this is in the very nature and being of God.** Our failure to exercise Biblical authority, and our failure to submit to Biblical authority, isn’t just wrong, it sins against the very nature of God. ***I do not permit a woman to teach or to have authority over a man:*** Paul’s focus here is the public worship of the church. God has established a clear chain of authority in both the home and in the church, and in those spheres, God has ordained that men are the “head” - that is, that they have the place of authority and responsibility. Our culture, having rejected the idea in a difference in role between men and women, now rejects the idea of any difference between men and women. The driving trends in our culture point towards men who are more like women, and women who are more like men. Styles, clothes, perfumes, and all the rest promote this thought. The Bible is just as specific that there is no general submission of women unto men commanded in society; only in the spheres of the home and in the church. God has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on. It also does not mean that every woman in the church is under the authority of every man in the church. Instead it means that those who lead the church - pastors and ruling elders - must be men, and the women (and others) must respect their authority. The failure of men to lead in the home and in the church, and to lead in the way Jesus would lead, has been a chief cause of the rejection of male authority - and is inexcusable. Some feel this recognition and submission to authority is an unbearable burden. They feel that it means, “I have to say that I am inferior, that I am nothing, and I have to recognize this other person as being superior.” Yet inferiority or superiority has nothing to do with this. We remember the relationship between God the Father and God the Son - **they are completely equal in their being, but have different roles when it comes to authority.** Some may say that the church cannot work (or cannot work well) unless we go along with the times and put women into positions of spiritual and doctrinal authority in the church. From the standpoint of what works in our culture, they may be right. Yet from **the standpoint of pleasing God** by doing what He says in His word, **they are wrong.** *1Co 11:3; 8,9*

v. 12 This is speaking of **different roles, different order,** – not different values. No where in the Scriptures does it speak of different values for men and women. The roles in authority are given to us in Creation. Adam was created first. Then God formed Eve from Adam’s side. *Gen 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper (counterpart, mate) comparable to him."* – telling us two things. **First, man needed help.** **Secondly, woman was created to be a helper comparable to the man.** **That was before the fall. That was perfection! That is in paradise! It must have been a perfect working relationship. But now the world has been marred with sin, which resulted in the women not wanting to submit and men, who don’t appreciate fighting with someone else. Now that whole process is marred. But these verses tell us the way it should work!**

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1Ti 2:13 For Adam was formed first, then Eve.

1Ti 2:14 And Adam was not deceived, but the woman being deceived (completely), fell into transgression (mishandled the Word).

v. 12 cont'd -- Arguments in our culture against verse 12

1) Paul is just wrong! This puts you into the dangerous position of deciding which of the Scriptures are to believe and which not to believe! 2) This is local and only relates to Ephesus! But Ephesus was not a feminist environment. It was a patriarchal city, a Roman colony. 3) This applies only to wives! No, it applies to women (females) in public worship. 4) This was cancelled by Gal. 3:28 *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.* But Paul is speaking for spirituality in all believers being equal in the Spiritual sight of Jesus Christ!

v. 13 Reasons for God’s recognition of male authority in the church. **For Adam was formed first:** The first reason for male authority in the church is order of perfect, pre-fall Creation. Adam (man) was created first, and given original authority on earth. The first command God gave to the human race is found in Gen 2:16-17 : *Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.* This command was not given to woman at all. At the time that command was given, Eve was not yet created from Adam. Therefore, **Adam received his command and his authority from God, and Eve received her command and authority from Adam. Before the Fall, Gen 2:18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."**

v. 14 **The woman being deceived:** The second reason is the difference in the sin of Adam and Eve, as connected to their difference in authority. Both Adam and Eve sinned in the Garden of Eden, and Eve clearly sinned first. Yet, the Bible never blames Eve for the fall of the human race, **but always blames Adam** (*through one man sin entered the world, Rom 5:12*). Adam is **responsible because of there was a difference of authority**. Adam had an authority Eve did not have; therefore he also had a responsibility Eve did not have. Adam failed in his responsibility in a far more significant way than Eve did. Eve was **deceived, and Adam was not deceived**. Eve was tricked; but Adam sinned knew exactly what he was doing when he rebelled. **In encountering the temptation with the serpent, Eve detracted from the Word and misquoted what God had said. In verse 2, she removed the word “freely” with regard to being allowed to freely eat of every tree. Also she removed the word “surely” with regard to surely dying if the fruit was eaten! She also added to the Word “nor shall you touch it” Gen 3:2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden; [3] but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " [4] Then the serpent said to the woman, "You will not surely die.**

v. 13 Here is what the scriptures are telling us. We are taken all the way back to original, pre-fall Creation for authority and roles for males and females! Adam was formed first. After the fall, Adam and Eve were marred by perversity. So now wives don’t always appreciate submitting their own human husband. Sin has made a mar on what this looks like, but here we are told what to do!

v.14 We are taken back to Creation to see what is being argued – roles in authority. Adam, the first made, sinned willfully. He was not deceived! Eve, the woman was completely deceived, fell into transgression. Eve, created second, sinned first! In a sense she had only two verses in her Bible - Gen 2:16-17 *And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; [17] but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* Eve, intended at a help mate, ends up leading Adam into sin. Adam advocated his position of leadership and he, in error, listened to his wife. He failed to lead. She failed to follow. She was completely deceived and twisted the Word of God.

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INTERPRETATION

APPLICATION

1Ti 2:15 (Harder to teach, easier to hear!) Nevertheless she will be saved (preserved, brought to peace) in childbearing if they continue in faith, love, and holiness, with self-control.

v. 15 Being a Christian woman in light of Eve’s curse. **Nevertheless she will be saved in childbearing:** Many people regard this as one of the most difficult passages in the whole Bible. On the surface, it could be taken to mean that if a woman continues in faith, love, and holiness, with self-control, that God will bless her with survival in childbirth - which was no small promise in the ancient world. **Saved in childbearing if they continue in faith, love, and holiness, with self control:** Some approach this passage saying **saved** refers to gaining eternal life. Yet this interpretation is even more difficult. Are women saved eternally by giving birth to children - but only if they continue with godly virtues? What about women who *can’t* have children? Are they denied salvation? **She will be saved in childbearing:** Some say that Paul “Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own.” The idea is that one should let the men teach in church and let the women have the babies. **She will be saved in childbearing:** Another way to approach this passage is based on the grammar in the original Greek language. In the original, it says *she will be saved in the childbirth*. This may have the sense, “Even though women were deceived, and fell into transgression starting with Eve, women can be saved by the Messiah - whom a woman brought into the world.” Probably, the idea here is that even though the “woman race” did something bad in the garden by being deceived and falling into transgression, the “woman race” also did something far greater, in being used by God to bring the saving Messiah into the world. **Faith, love, and holiness, with self-control:** Most of all, we should note these positives. They are **all qualities God wants to be evident in women, and that women have effectively nurtured in their children through generations.**

SUMMARY:

1. We see in the church that all things are to be done decently and in order.
2. We see the priority of prayer in devotion and worship – praying for all men!
3. Men lifting holy hands, without anger; without doubt
4. Women to be peaceable; with respect; not leading the pack but with modesty and decency praying and serving.
5. Man has been given leading role administratively and spiritually in the church.
6. Woman has been given the irreplaceable and influential role of child bearing and it is even further blessed by Christian child rearing.

v. 15 Here the LORD assures women that her importance **is not lost under this authority structure** and that her vital place is **going to be protected by virtue of childbirth!** God, in Creation has originally **designed her to do something that no man can do – to bring children into the world!** Here He has guaranteed the place of irreplaceable influence through childbearing! If God had given all authority in the local church to men and then also the position of bringing children into the world, that would be all lopsided. The gifts in how God has made men and women to bring gifts into the culture and Hew has spread their gifts so they can both be influential in the culture. He’s called them each in their area. The men have their place within the church and the women within the home – “the hand that rocks the cradle rules the world”! Nobody can doubt the influence that a mother has in the world. **if they continue in faith, love, and holiness, with self-control.** So her place is guaranteed by child bearing, but **it will be made even greater still with these things in her life.** As she grows in these things and raises her children in these things, then her children in these things, **then her influence in the world will be every bit as influential for God in the world as what God does through the men in the church.** Her influence in raising the next generation of Christian leaders in the body of Christ! **The overall picture is that man is not to compete with the woman and visa versa, but that they are to complement one another!**

1 TIMOTHY CHAPTER 2 – “Pray for All Men; Men and Women in the Church!”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

GUIDE ME, O THOU GREAT JEHOVAH! – William Williams – sung by Joslin Grove Choir

*Guide me, O Thou great Jehovah, Pilgrim through this barren land; I am weak, but Thou art mighty, Hold me with Thy pow’rful hand.
Bread of heaven, Bread of heaven, Feed me till I want no more; Feed me till I want no more.*

*Open now the crystal fountain, Whence the healing stream doth flow; Let the fire and cloudy pillar Lead me all my journey through.
Strong Deliv’rer, strong Deliv’rer, Be Thou still my Strength and Shield; Be Thou still my Strength and Shield.*

*When I tread the verge of Jordan, Bid my anxious fears subside; Death of death and hell’s Destruction, Land me safe on Canaan’s
side. Songs of praises, songs of praises, I will ever give to Thee; I will ever give to Thee*

William Williams

1731-1811

Representing Connecticut at the continental Congress

Born: April 23, 1731

Birthplace: Lebanon, Conn.

Education: Graduate of Harvard (Merchant)

Work: Town Clerk, Selectman, Provincial Representative, Council to the Legislature. Elected State Legislator, delegate to colonial conferences, 1775; Elected to Continental Congress, 1776-77; Delegate to the Connecticut convention to ratify the federal Constitution, 1787; Judge of the Windham County Courthouse.

Died: August 2, 1811

His biography notes that William Williams was a successful merchant, but it is difficult to imagine when he found the time. Born in 1731, he attained a common school education. He attended Harvard and graduated in 1751. He then studied theology with his father, Pastor of the First Congregational Church in Lebanon. Four years later, he joined his father's cousin in the French and Indian War at Lake George. When he returned, he established himself in Lebanon as a merchant, and also took a job as town clerk. He held that position for forty-four years. He was a Selectman for twenty-five years, served the provincial and later state Legislature for nearly forty years-during which time he was councilor, member, and Speaker of the House. He was elected to the Continental Congress in 1776. He arrived too late to vote for Independence (he replaced [Oliver Wolcott](#), who became seriously ill), but he did sign the Declaration, and was then appointed a member of the committee to frame the Articles of Confederation. In 1777 he was appointed to the Board of War. After the war, he attended the Hartford convention, where Connecticut ratified the Federal Constitution. Williams spent his remaining years as a County Court judge. He died in 1811 at the age of 80.