



Women's R&R Bible Study 2024-2025

"YOUR WORDS WERE FOUND, AND I ATE THEM, AND YOUR WORD WAS TO ME THE JOY AND REJOICING OF MY HEART."

JEREMIAH 15:16

LIVING IN HOPE LESSON 10

We ended our lesson last week with Paul charging Timothy to “fight the good fight.” Now, in chapter 2, Paul gives Timothy some practical advice on how to do that. We know that Timothy was overseeing the church in Ephesus, and most likely churches in the surrounding region. Many met in their homes and were not sure how to organize their worship service. Paul knew how important it was for the church to “stand together” in the battle. Because it was so important, the church needed to be organized in such a way that it would promote order and unity. God is a God of order. Paul gives Timothy some do’s and don’ts of public worship, as well as reminding him about the importance of prayer.

There is some “great stuff” in this chapter. Some of it might be a little controversial. May it be our aim to discuss all things without “murmurings and disputing” (Philippians 2:14). Let’s let “iron sharpen iron” and allow the Holy Spirit to stretch our minds as we reason through some verses together. Have fun!

Memory Verse of the Week: “For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time ...” 1 Timothy 2:5-6

1. Read 1 Timothy 2:1-15. What is your first impression of this chapter?
2. Observe the facts. Are there any repeated words, phrases, and thoughts? What is the main idea of the chapter?

3. What application do you see for yourself?
4. After hearing Paul's advice, what problems do you think the church in Ephesus may have been experiencing?
5. How many times does Paul use the word "all"? What do you think Paul is emphasizing?
6. Paul begins to lay down some principles for public worship. What does Paul say to do first? Why?
7. What four "categories" or "kinds" of prayer does Paul mention?
8. Whom does Paul say to pray for? Are they only supposed to pray for those in their church?
9. Why is it important to pray for those who are in authority over us?

Paul uses four words in his exhortation to pray. William Hendriksen defines them as such: "The first word Paul uses for prayer is **supplication**. This word means petitions for the fulfillment of certain definite needs that are keenly felt. They are humble requests which one makes in the light of this or that concrete situation in which God, He alone, can furnish the help that is needed."

"The next word is **prayers**, which is more general in meaning. As often used, it covers every form of reverent address directed to the Deity. However, in view of the fact that the word here is used as one of a list of four synonyms, and since it is clear that each of the other stresses a particular aspect of prayer-life, the conclusion seems warranted that its meaning in this particular passage must be somewhat restricted. Here it seems to refer to requests for the fulfillment of needs that are always present, in contrast with supplications in specific situations. For example: the need for more wisdom, etc."

"**Intercession** in this passage means to plead in the interest of others and doing this without "holding back" in any way."

"Finally, **thanksgiving** completes the circle, so that the blessings that come from God return to Him again in the form of expressed gratitude."

10. How is your prayer life? Are any of the above four lacking? (How diligent are you in praying for those in government?)

11. What happens in our own hearts as we pray for the authorities?

12. According to verse 2, how are we supposed to be living? Why? (Also read 1 Thessalonians 4:11 and 2 Thessalonians 3:11-12.)

The first word seems to refer to a life that is free from outward disturbances, while the second refers to a life free from inner disturbances. This doesn't mean that Paul believes we will be free of problems. We know that isn't true. He does seem to be implying that freedom from disturbances, such as wars, etc., will facilitate the spread of the Gospel. We should live calmly, not creating unnecessary problems. It has been said, "Christians should be known for their quiet demeanor, not for making disturbances."

13. Take a look at your life. Would you consider your life to be quiet and tranquil? Is your life characterized by godliness and reverence?

14. How would you describe what it means to live a “life of godliness”?

Paul says to pray for all men, and the fruit of those prayers may be a quiet life. That way the Gospel can be spread more effectively. Paul said this is good and acceptable to the Lord (vs 3). I wonder if public prayer was lacking in their church, as well as being limited in who was being prayed for. Were peace and tranquility lacking in some of their lives? I pray that we will take heed to these words of Paul and start examining our own lives. Are we always the one causing problems? I don't mean being persecuted for the Lord and suffering for righteousness. I'm talking about provoking those responses by being disruptive and argumentative. After all, we are called to love our enemy (Matthew 5:43-44), and as much as depends on you, live peaceably with all men (Romans 12:18, Hebrews 12:14).

15. Paul says that we are saved when we come to the knowledge of the truth. What is that truth, according to verses 5-6? Also read John 14:6 and Acts 4:12.**16.** What does the word “mediator” mean? Why does man need one?**17.** Define the word “ransom.” How was Jesus a ransom for us? Also read Mark 10:45, Philippians 2:7-8, and Isaiah 53:12.**18.** Why is the phrase “gave Himself” so significant? Read John 10:17-18.**19.** This truth is what Paul feels called to share with the world. What was His three-fold ministry, according to verse 7?

Not only is there One God, but there is also only One Mediator. A mediator is one who intervenes between two individuals to restore peace

or ratify a covenant. There is a gap between a holy and righteous God, and unholy, sinful man. Jesus Christ was the perfect Godman, bringing God and man together, bridging that gap. We can't come to God through the angels, saints, or Mary. We can only come to God through Jesus Christ (Acts 4:12). Wilbur Wallis considers verse 5 to be "the sharpest and most unequivocal assertion of the deity and humanity of Christ." Christ voluntarily took the stand between the offended God and the offending man, in order to take upon Himself the wrath of God which the sinner deserved.

Jesus gave Himself as a ransom for us. Ralph Earle defines ransom as “what is given in exchange for another as the price of his redemption.” Christ paid the ransom to free us from the slavery of sin. This makes us His possession.

Because Jesus died for all, and was a ransom for all, does that mean that “all” will be saved? This doesn’t mean “all people without exception, but all people without distinction.” Salvation is available for the Jew and the Greek, for the free and the slave, for the rich and the poor. It doesn’t matter what nationality or social class you belong to, salvation is available to all. We know that though many are called, few are chosen (Matthew 22:14). Individuals have the choice to accept that free gift of salvation. Some believe that salvation is universal, meaning that all will be saved, with no exception. Hendriksen says this: “In a sense, salvation is universal, that is, it is not limited to any one group. No, it is the intention of God our Savior that ‘all men without distinction of rank, race or nationality’ be saved.” Every man and woman are accountable for the choice they make. God’s sovereignty and man’s responsibility -- I can’t wait to ask the Lord how it all works!

20. Have you ever used other things as a mediator between you and God? What were they? Why do you think people use all different things to bridge the gap?

21. What was Paul's desire in verse 8? What do you think he means by "holy hands"? Is he literally talking about hands? (Read Psalm 24:4.)

The lifting of hands during prayer was mentioned in the Old Testament to indicate an earnest desire for the Lord (1 Kings 8:22, Psalm 141:2, 143:6). Paul is using this term to represent a holy and blameless life.

22. Why is it necessary to have “clean hands” without wrath and doubting (vs 8) if we want our prayers to be heard and be effective?

23. Are your hands “holy”? Are you pursuing a walk of holiness and purity? Do you ever pray with a heart full of anger or bitterness? What do you need to do to make your “hands clean”?

Paul moves from discussing prayer in public worship, to the role of women in public worship. Most scholars believe that there had been some problems with the ladies being disorderly, causing a distraction during the service. Paul again seeks to remind Timothy that we serve a God who likes everything “decent and in order” (1 Corinthians 14:40).

24. What do you think could be controversial in this section? Why?

25. What does the word “modest” mean? How is that term open for private interpretation?

26. Do you think Paul was forbidding them to wear braided hair or costly clothing? Read 1 Peter 3:3-5. What was Paul’s point?

27. Whose standards should we follow, God’s or the culture?

As Christian women, we are accountable for what we wear. We are called to be modest, above reproach, and holy. We are told not to conform to this world's philosophies or principles, even in our attire. As Christian mothers, we are accountable to the Lord in how we allow our children to dress. Unfortunately, it is very easy to become conditioned to what the world says is okay.

The point that Paul was making was that the women were supposed to be discreet, not flashy or disruptive. In the culture of Ephesus, it is thought that the wealthy were setting themselves apart by their luxurious, extravagant things. The outward appearance is no substitute for the true beauty of a godly woman, on the inside. Proverbs 31:30 tells us that "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised." Paul wasn't teaching that any outward adorning was sinful, but that it must be kept in balance, always remembering that it is of little importance. Again, it's thought that the ladies in Ephesus used expensive hairdos and jewelry to win popularity. Irving Jensen said that "Some of the Jewish women used ostentatious hairstyles, fastening the plaits with ribbons and bows and interweaving gold, silver, and pearls in the hair, causing it to flash brilliantly. Distraction in a worship service was inevitable." The Christian woman has no business getting caught in this trap, in Paul's day or ours.

I recently read a question that I thought was interesting. How would you answer this? "Should we 'dress up' for Church to show that we're giving God our very best, or should we 'dress down' to show our disinterest in things of the world?" Which attitude are you most drawn to? Hmm ...

28. How do you think satan can use clothing, jewelry, accessories, etc. to draw people away from the Lord?

29. We are not only supposed to display modesty in our dress, but in our speech and actions as well. What does that mean?

30. How do you think that we, as Christian women, are supposed to cultivate the inner beauty that pleases the Lord? Give practical suggestions, as well as Scriptures. Do you think our appearance can reflect the state of our heart?

31. Read verses 11-15. What do you make of this section? Do you think Paul was trying to establish a guideline for Christian worship for all believers at all times?

It is commonly thought that the ladies in Ephesus were so excited about their new-found freedom that they were causing disruptions in the worship setting, sometimes trying to take charge and disrupting the order and peace. The word translated “silence” in verse 11 is “en hesychia,” and is the same word as in verse 2 that is translated as “in quietness,” as opposed to confusion. Three times in this chapter Paul talks about the peace that should be present during the times of worship. In verse 2, Paul comments on the peaceful and quiet life that we desire as we pray. He tells men to pray without arguing in verse 8, and now he commands the women to learn in all quietness. Many scholars point out that it’s quite possible that Paul is making the point that they had the same right to be “learners of the Word.”

This section can be very controversial which leads to many interpretations. Please remember that it’s ok to discuss and disagree without being angry, bitter, or fighting over doctrine. We don’t have the space or the time in our lesson to go over every argument, so if you are interested, take some time on your own to study different interpretations. I will say, however, the majority of disagreements are not an issue of discrimination or chauvinism, but of Biblical interpretation. Please remember that.

Also, Paul is not saying women should never speak in Church, since he states in 1 Corinthians 11:5 that women were praying and prophesying, and the spiritual gifts were NOT gender specific. All “churches” are commissioned to go and preach the Gospel, disciple the nations, start

schools, clinics, and plant churches. In fact, research tells us that 70% of the mission field are women. I can list so many women who are named in Scripture that God used in amazing ways. Jesus' views on women were revolutionary, to say the least. They were the first to witness His Resurrection, among other things. Jesus protected, empowered, confided in, was funded by, and celebrated women. He honored them publicly, learned from them, respected them, and used them as examples to follow.

Paul was not saying women weren't capable of leading or teaching, nor that they are inferior to men. The Bible teaches spiritual equality for men and women (Galatians 3:28) in the context of salvation. But being "one in Christ" didn't remove the distinctions between Jews and Gentiles, or the functional differences between slaves and masters (1 Cor. 7:20-24). And there are still distinctions between men and women today. So, although we are equal, their role distinctions may still be present.

32. Paul gives two arguments to support his point: the order of creation and the order of sin. Who was created first, according to verse 13?

Many scholars think that in verse 14, Paul is trying to show that Eve chose to lead, going against her role to follow Adam, resulting in sin (Genesis 3:1, 2 Cor. 11:3). She stepped out from Adam's leadership and protection and fell. This is not to say that Adam was less capable of being deceived, or from falling. But Adam also rejected the God-given order. He listened to his wife instead of God, thus bringing sin into the world. As the head of their relationship, Adam bore ultimate responsibility. Scripture relates the fall of man to Adam's sin, not Eve's. (Romans 5:12-21, 1 Cor. 15:21-22.) The leadership, or headship of man was part of God's original design.

Many think verse 15 is the most puzzling verses in the Pastoral Epistles. None of the many explanations I read even made sense, honestly. Some believe that although Paul points out how deceived Eve was in the Garden, and although responsible for her actions, the "stigma" of that sin was removed by the privilege of bringing children into the world. Hmm... thoughts?

Let's work on the assumption that because Paul (and Jesus) highly esteemed and regarded women, these truths would bear witness to that. I don't think Paul was trying to cause a debate or heated arguments, rather, he was discussing the order of public worship service at the time, as well as the attitudes of their hearts. He also was concerned about the impression the early church was giving to the community. He wanted everything to be peaceful and in order. He didn't plan to stir things up but settle them down!

33. Last question. What thought spoke to your heart the most through this chapter? What application do you find for your own life?