



WHAT THE  
BIBLE  
IS ABOUT

**INTERNATIONAL  
WOMEN'S  
HISTORY  
MONTH - 2021**

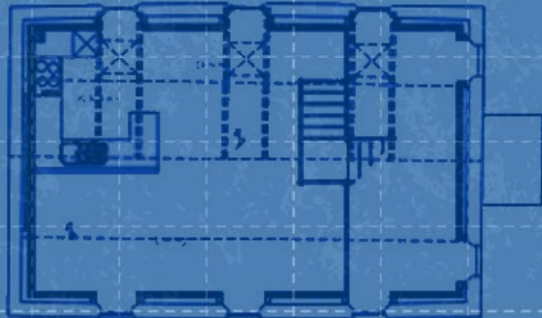




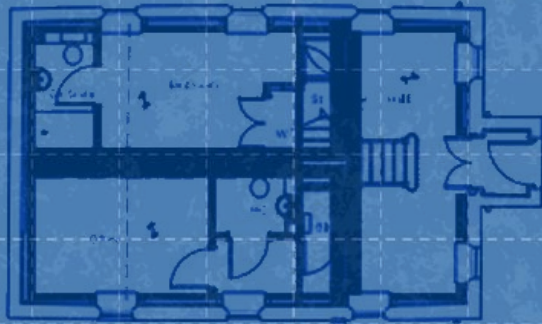
WHAT THE  
**B**IBLE  
Is ABOUT

The First Epistle to  
**Timothy** PART 2

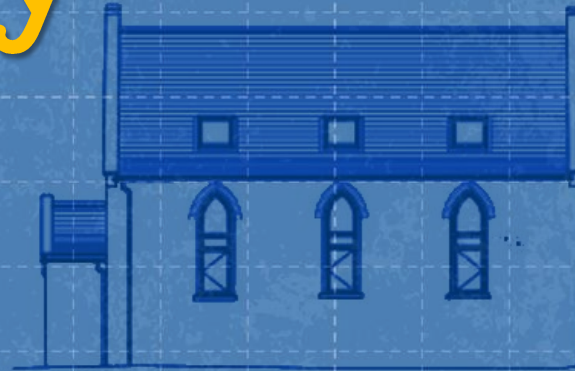
# 1 Timothy



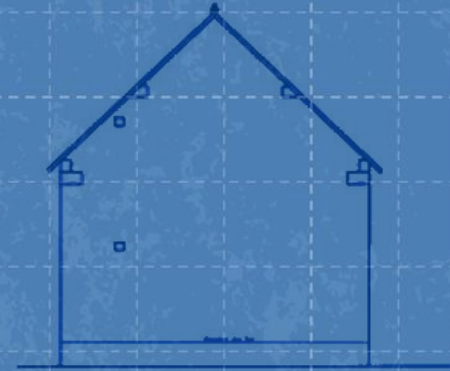
FIRST FLOOR PLAN



GROUND FLOOR PLAN



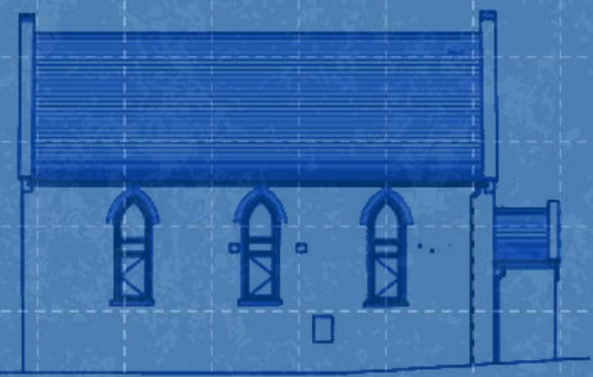
WEST ELEVATION



REAR ELEVATION



FRONT ELEVATION



EAST ELEVATION

1 Tim 3:15

*"I write so that you may know how to conduct yourself in the house of God, the pillar and ground of the truth."*

b4uc.xyz

No: 087166-75

**Ekklesia per Timothy**

DWN BY: Ray APPVD BY: Ray 29 April 2021





# Themes in 1 Timothy

Living above  
reproach can  
effectively  
help spread  
the gospel



Oppose false  
teachers and  
reinforce  
those who  
teach sound  
doctrine



Church leaders  
should be  
held to a  
higher  
standard

Keep fighting  
the good fight  
of faith



The measure  
of true riches  
is “godliness  
with  
contentment”

# Outline of 1 Timothy

## The Church and Its Message

- Teaching sound doctrine
- Proclaiming the gospel
- Defending the faith

Chapter  
1

## The Church and Its Members

- Praying men
- Submitting women
- Qualified pastors
- Qualified deacons
- Behaving believers

Chapters  
2-3

## The Church and Its Minister

- A good minister, preaching the Word
- A godly minister, practicing the Word
- A growing minister, progressing in the Word

Chapter  
4

## The Church and Its Ministry

- To older members
- To older widows
- To younger widows
- To church officers
- To servants
- To false teachers
- To the pastor
- To the rich

Chapters  
5-6



# Outline

## **The Church and Its Message** (1 Timothy 1)

- Teaching sound doctrine
- Proclaiming the gospel
- Defending the faith

## **The Church and Its Members** (1 Timothy 2-3)

- Praying men
- Submitting women
- Qualified pastors
- Qualified deacons
- Behaving believers

## **The Church and Its Minister** (1 Timothy 4)

- A good minister, preaching the Word
- A godly minister, practicing the Word
- A growing minister, progressing in the Word

## **The Church and Its Ministry** (1 Timothy 5-6)

- To older members
- To older widows
- To younger widows
- To church officers
- To servants
- To false teachers
- To the pastor
- To the rich

# Outline

## The Church and Its Message

(1 Timothy 1)

- Teaching sound doctrine
- Proclaiming the gospel
- Defending the faith

## The Church and Its Members

(1 Timothy 2-3)

- Praying men
- Submitting women
- Qualified pastors
- Qualified deacons
- Behaving believers

## The Church and Its Minister

(1 Timothy 4)

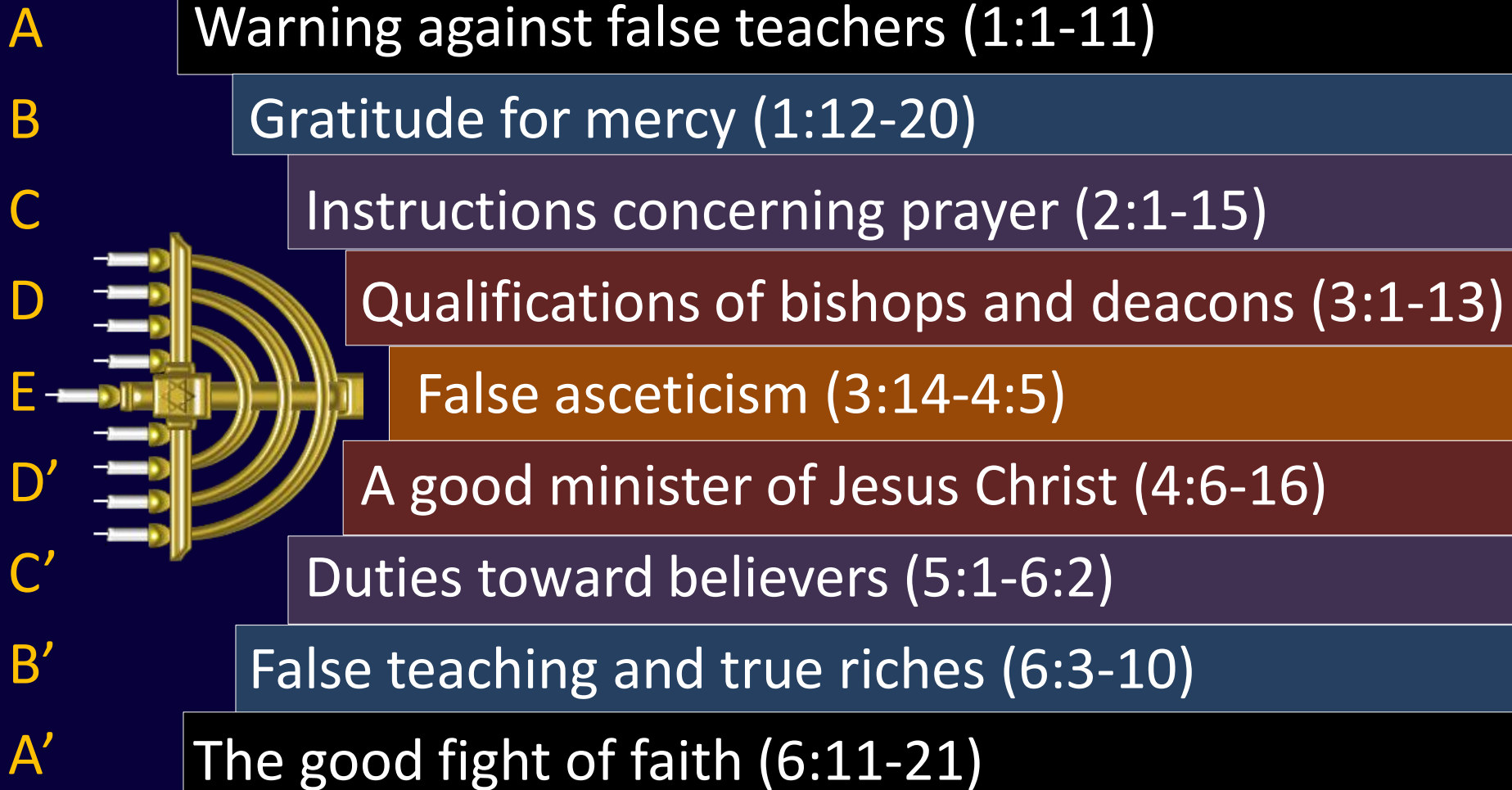
- A good minister, preaching the Word
- A godly minister, practicing the Word
- A growing minister, progressing in the Word

## The Church and Its Ministry

(1 Timothy 5-6)

- To older members
- To older widows
- To younger widows
- To church officers
- To servants
- To false teachers
- To the pastor
- To the rich

# The Literary Structure of 1 Timothy



A – False teaching vs. good faith

B - Apostasy

C – Female congregations

D – Bishops and deacons

E – False asceticism

# 1 Timothy 1:1-4:5

A

## Warning against false teachers (1:1-11).

Some people have deviated from these and turned to meaningless talk (1:6)

B

## Gratitude for mercy (1:12-20)

Have faith and a good conscience. Some, by rejecting conscience, have made a shipwreck of their faith (1:19)

C

A. Heresy  
B. Conscience  
and faith  
C. Prayer

## Instructions concerning prayer (2:1-15)

Women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive cloth

B'

## Qualifications of bishops and deacons (3:1-13)

Therefore, a bishop must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach (3:2)

A'

## False asceticism (3:14-4:5)

The Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions

# 1 Timothy 3:14-6:21

A

## False asceticism (3:14-4:5)

Now the Spirit explicitly says that in the last times some will turn away from the faith by paying attention to deceitful spirits and demonic instructions (4:1)

B

## A good minister of Jesus Christ (4:6-16)

You will be a good minister of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed (4:6)

C

- A. Keep faith to the end
- B. Words and teachings
- C. Duties to believers

## Duties toward believers (5:1-6:2)

Women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive cloth

B'

## False teaching and true riches (6:3-10)

The sound words of our Lord Jesus Christ and the religious teaching (6:3)

A'

## The good fight of faith (6:11-21)

To keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ (6:14)

Generalia  
Specialibus  
Non Derogant

The **GENERAL** vs  
The **SPECIFIC**

The **specific** governs the **general**.

# 1 Timothy

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

To Timothy my true son in the faith:

Grace, mercy and peace from God the Father and Christ Jesus our Lord.

glorious gospel of the Son which he entrusted to me.

The Lord's Grace to Paul

12 I thank Christ Jesus our Lord, who has given me grace

1 Tim.

1

## The church and its message

- Teach sound doctrine
- Proclaim the gospel
- Defend the faith





1 Tim.

2


# The church and its members



## Chapter 2 – Pray for all people

<sup>1</sup> Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for **all men**,  
<sup>2</sup> for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

<sup>3</sup> For this *is* good and acceptable in the sight of God our Savior,  
<sup>4</sup> who desires **all men** to be saved and to come to the knowledge of the truth.

An abstract painting depicting a group of people in prayer. The figures are rendered in simple, rounded shapes with various colors like blue, white, and yellow. They are arranged in a semi-circle, with their heads bowed. The background is a mix of blue and yellow. A large yellow oval with a black border is overlaid on the center of the painting, containing the text: "Here, 'all men' means 'all humans'".

Here, “all men” means “all humans”.

<sup>5</sup> For *there is one God and one Mediator between God and men, the Man Christ Jesus,* <sup>6</sup> who gave Himself a ransom for all, to be testified in due time, <sup>7</sup> 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.



**CONTROVERSIAL  
SCRIPTURE  
1 TIMOTHY 2:8-15**

<sup>8</sup> I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;



<sup>9</sup> in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, . . . .



- 8 I desire therefore that **the men pray everywhere**, lifting up holy hands, without wrath and doubting;



- 9 in like manner also, that **the women** adorn themselves in modest apparel, with propriety and moderation, . . . .

This passage addresses **both men and women**, at **corporate and private prayer**, not in everyday life.





<sup>9</sup> in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair [πλέγμα] or gold or pearls or costly clothing, <sup>10</sup> but, which is proper for women professing godliness, with good works.









STORAX, SERVORIA  
MANCO

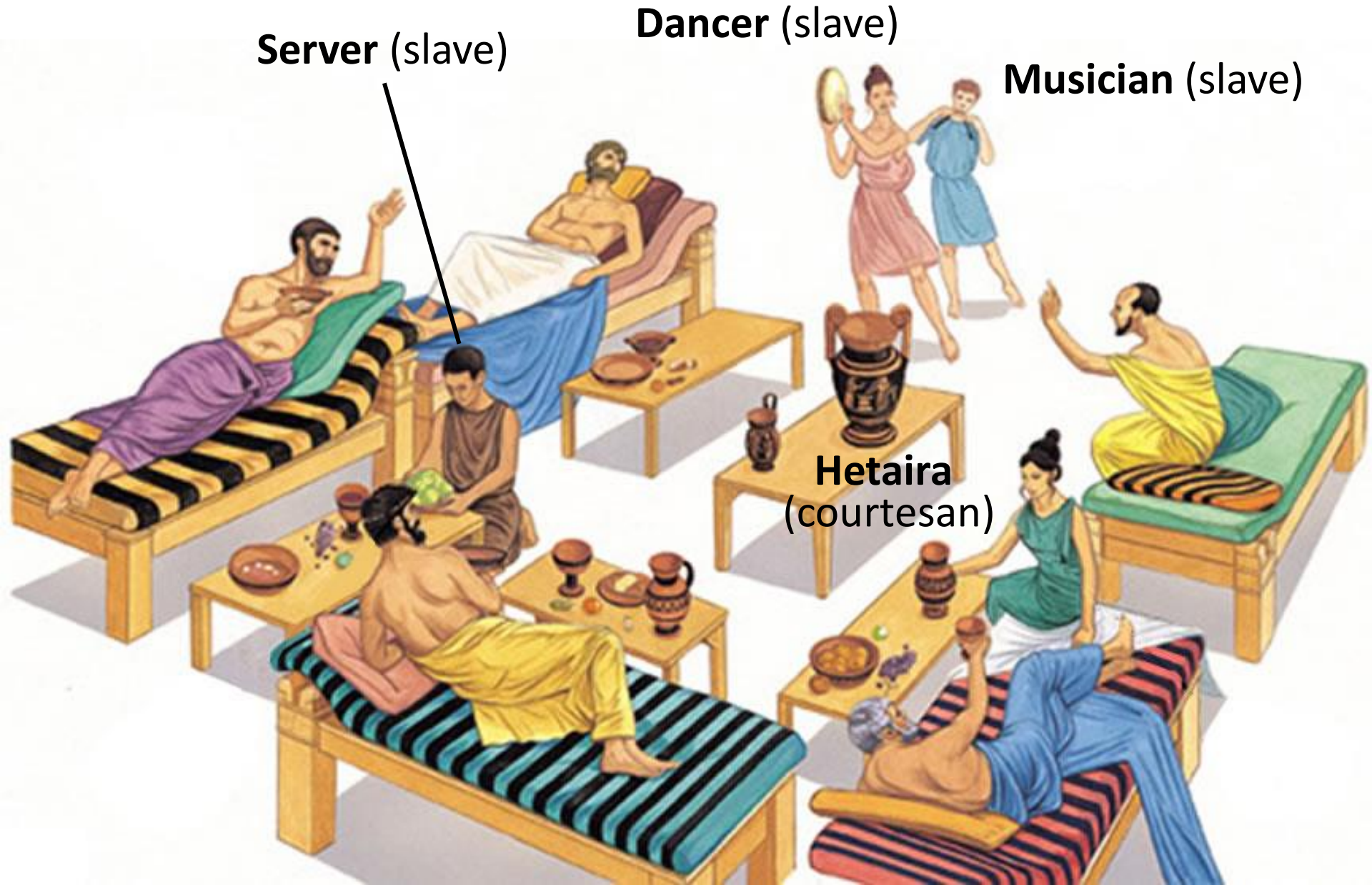
# Symposium

Server (slave)

Dancer (slave)

Musician (slave)

Hetaira  
(courtesan)



LIBRARY  
OF  
CELCUS



GYMNASIUM



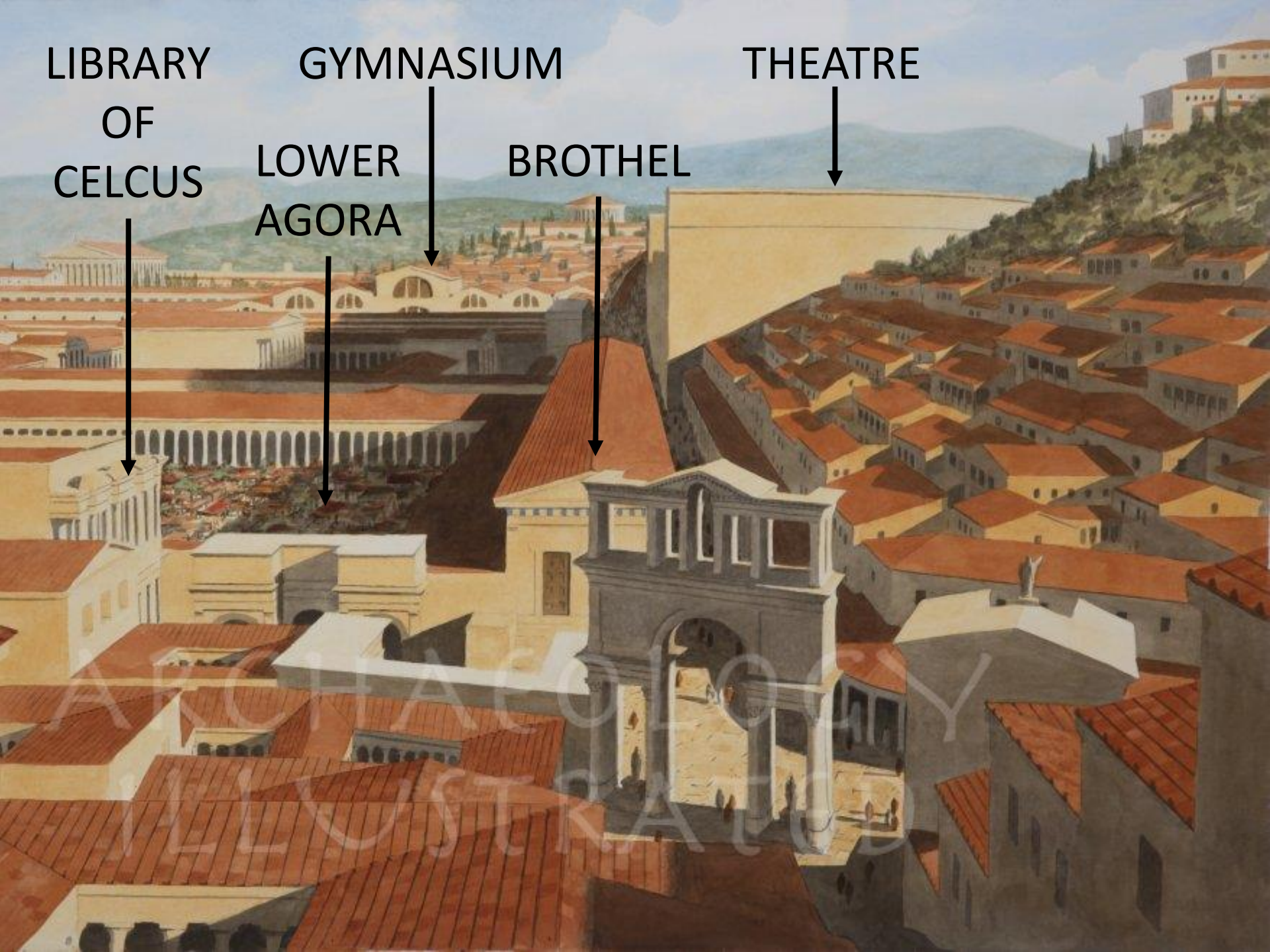
LOWER  
AGORA



BROTHEL



THEATRE



ARCHAEOLOGY  
ILLUSTRATION











<sup>11</sup> Let a woman learn in silence [ήσυχία] with all submission [ύποταγή].

Let a **woman**

**learn** in **silence**

ήσυχία, *hēsychia*, quietness, stillness, silence, rest

with all **submission.**

ύποταγή, *hypotagē*, obedience, subjection



<sup>11</sup> Let a woman learn in silence [ἡσυχία] with all submission [ὑποταγή].

Let a **woman**

**learn** in **silence**

ἡσυχία, *hēsychia*, quietness, stillness, silence, rest

with all **submission.**

ὑποταγή, *hypotagē*, obedience, subjection



**Paul's words can be read as an invitation for women to come into the temple of learning**

<sup>12</sup> And I do not **permit** a woman to teach or to have authority over a man, but to be in **silence**.

**ἐπιτρέπω epitrérō, suffer, intrust, permit, give leave to.**

From the base τροπή (tropé), which means “to turn over”.



**ἡσυχία hēsychía, quietness, silence.** One doing his own work, and does not officiously meddle with the affairs of others.

<sup>12</sup> And I do not **permit** a woman to teach or to have authority over a man, but to be in **silence**.

**ἐπιτρέπω epitrérō, suffer, intrust, permit, give leave to.**

From the base τροπή (tropé), which means “to turn over”.

**Paul does not turn over teaching or authority in the church to ANY women OR men other than the Elders, to whom all should with quietness pay respectful attention. As we'll see later, if an Elder allows a qualified woman (or man) to teach or have authority over a man, that's acceptable.**

**ἡσυχία hēsychía, quietness, silence.** One doing his own work, and does not officiously meddle with the affairs of others.

**12** And I do not permit a woman to teach or to have authority over a man, but to be in silence. **13** For Adam was formed first, then Eve. **14** And Adam was not deceived, but the woman being deceived, fell into transgression.



<sup>12</sup> And I do not permit a woman to teach or to have authority over a man, but to be in silence. <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not deceived, but the woman being deceived, fell into transgression.



Like “wives are heirs with you in the grace of life” (1 Peter 3:7), this promise of salvation in Verse 15 **secures the place of women (the only ones who can bear children) in the kingdom of God.**

<sup>15</sup> Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

<sup>13</sup> For **Adam** was formed first, then **Eve**. <sup>14</sup> And **Adam** was not deceived, but the **woman** being deceived, fell into transgression. <sup>15</sup> Nevertheless **she** will be saved in childbearing if **they** continue in faith, love, and holiness, with self-control.



Verses 13, 14, and 15 should be taken together. He uses both the Creation and the Fall as reasons for the husband's spiritual leadership in the family of equals in the eyes of God.

## 1 Timothy 8-15 in context

**I desire** therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 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, but, which is proper for women professing godliness, **with good works**.

**Let a woman learn** in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.

For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. **Nevertheless she will be saved** in childbearing if they continue in faith, love, and holiness, with self-control.





# Checklist style list

1

First Timothy 2:8–15 is not just for women.

2

First Timothy 2:8–15 should not be restricted to Ephesus.

3

First Timothy 2:8–15 is not specifically about women's roles *in culture*.

4

First Timothy 2:8–15 is not unrelated to culture.

5

First Timothy 2:8–15 is not negative in intent or content.

6

First Timothy 2:8–15 is not primarily about what to wear (at church).



'Paul presenting St Praxedes to Christ', mosaic in the Basilica Santa Prassede, Rome

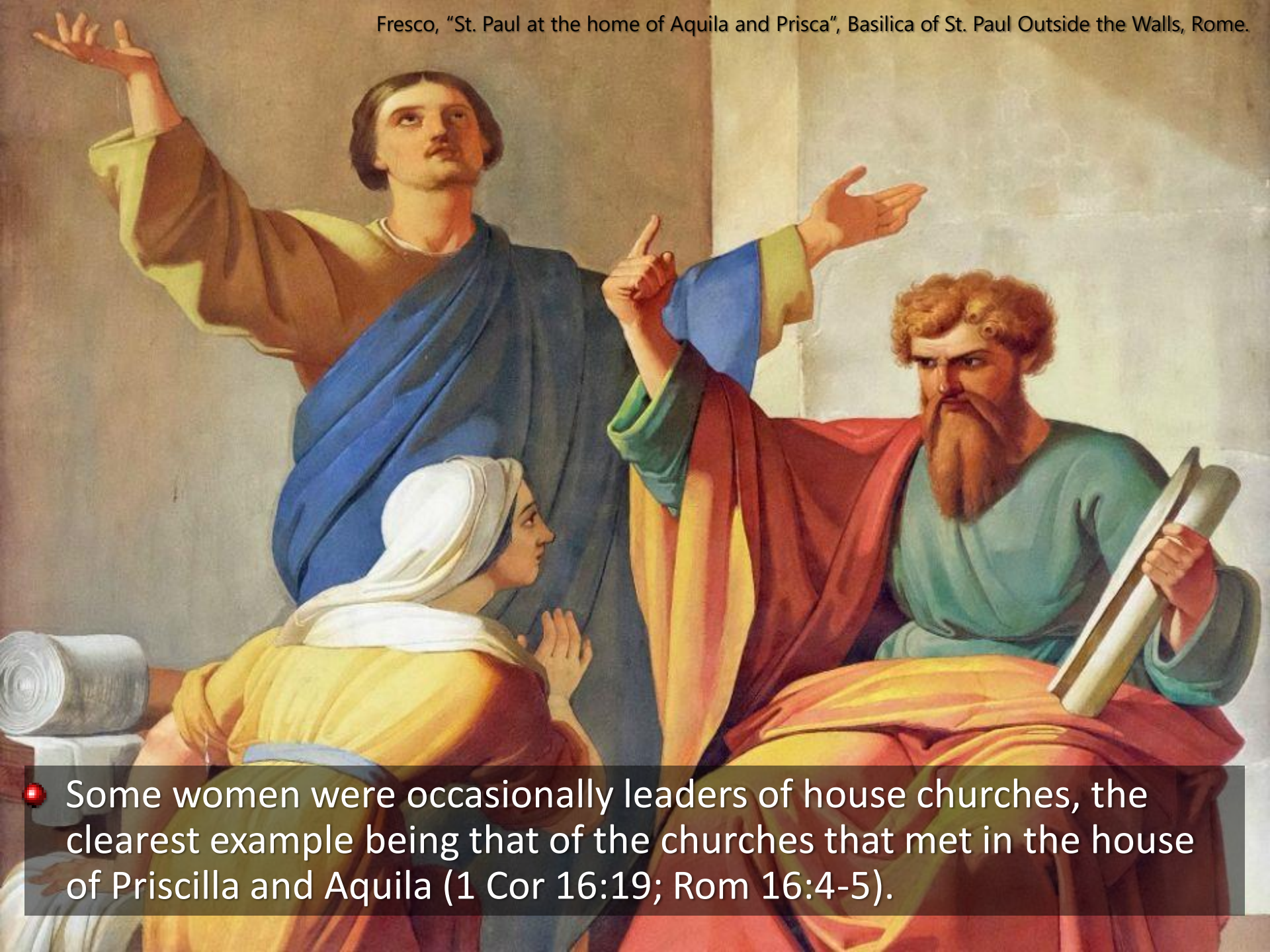
# Women in Paul's Life

- Paul interacted with women on a regular basis, and in almost all of his letters he offers fleeting but affectionate and respectful salutations and commendations to those dedicated and sacrificial women. Although some were considered competent to teach within the church, there is no evidence that they engaged in “public, authoritative teaching in the New Testament period.”
- Paul's letters suggest women played interactive and leadership roles in his ministry even in cities where such behavior was counter-cultural.
- Paul called a small number of women his “co-workers,” his most common word for the men and women allied with him in ministry.



Catacomb of Priscilla, Rome.

Fresco, "St. Paul at the home of Aquila and Prisca", Basilica of St. Paul Outside the Walls, Rome.

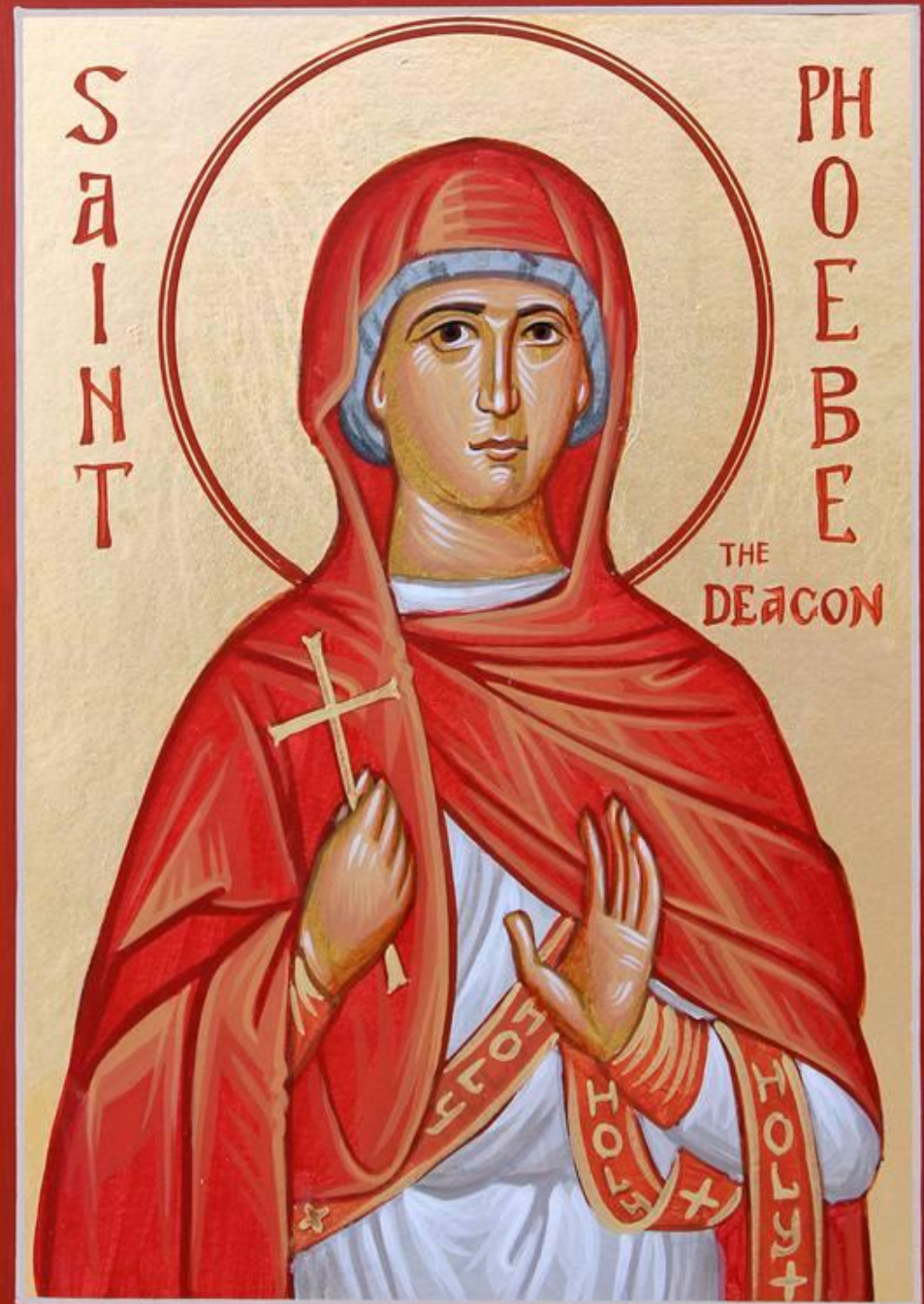


Some women were occasionally leaders of house churches, the clearest example being that of the churches that met in the house of Priscilla and Aquila (1 Cor 16:19; Rom 16:4-5).

- In Romans 16:7, Paul addresses a Jewess named “Junia” (a common woman’s name) as a fellow apostle and fellow prisoner.
- St. John Chrysostom praised Junia the woman, writing, “How great the wisdom of this woman must have been for her to have been found worthy of the title of apostle.”



- Phoebe, mentioned in Acts, likely served in some official capacity as a deacon in the Pauline church.



- From Paul's instructions to the Corinthians, women were engaged in public prophesy (1 Cor 11:5), which Paul ranked behind only apostleship in his listing of spiritual gifts (12:28).

“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.”

(1 Corinthians 11:5)

*‘An Old Woman Reading’*  
(the Prophetess Anna)  
by Rembrandt, 1631.





## What's the big deal about hair?

But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering.

1 Cor. 11:15





Nevertheless, neither *is* man independent of woman,  
nor woman independent of man, in the Lord.

1 Cor. 11:11

1 Cor. 11:12


For as woman *came* from man, even so man also  
*comes* through woman; but all things are from God.





Paul's commendation of women and his theology paint a **positive and life-giving view of women:**

- Men and women were created in God's image to **rule together** over God's creation
- Men and women as destined as **heirs with Christ**
- The Holy Spirit was given to **ALL believers**
- The gifts of the Spirit are given to individual believers **regardless of gender**



**Paul's overarching concern is that Christians should not be or appear disreputable.**

1 Tim.

3

Follow the  
leaders

