Adorn Yourself with Godliness

A Study of 1st Timothy & Titus

How could you be more beautiful than to adorn yourself with the very character of God so your life would display the beliefs you claim to profess? You can choose to “dress,” act, and be like Him — for Him!

Melanie Newton
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MELANIE NEWTON
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guide, especially Joan Floyd, Liz Church, Lori Schweers, and Penny Semmelbeck. Without your
help, we would never have accomplished this monumental task in a timely manner. Thanks also
to all those who served as editors for the lessons. Your work is much appreciated.

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We pray that you and your group will find Adorn Yourself with Godliness a resource that God will
use to strengthen you in your faith walk with God.
Melanie Newton is a Louisiana girl who made the choice to follow Jesus while attending LSU. She and her husband Ron married and moved to Texas for him to attend Dallas Theological Seminary. They stayed in Texas where Ron led a wilderness camping ministry for troubled youth for many years. Ron now helps corporations with their challenging employees and is the author of the top-rated business book, No Jerks on the Job.

Melanie jumped into raising three Texas-born children and serving in ministry to women at her church. Through the years, the Lord has given her opportunity to do Bible teaching and to write grace-based Bible studies for women that are now available from her website (melanienewton.com) and on Bible.org. Graceful Beginnings books are for anyone new to the Bible. Joyful Walk Bible Studies are for maturing Christians.

Melanie is currently a disciplemaking trainer with Joyful Walk Ministries. She equips and encourages Christian women everywhere to pursue a lifestyle of disciplemaking. Her heart's desire is to encourage you to have a joyful relationship with Jesus Christ so you are willing to share that experience with others around you.

"Jesus took hold of me in 1972, and I've been on this great adventure ever since. My life is a gift of God, full of blessings in the midst of difficult challenges. The more I've learned and experienced God's absolutely amazing grace, the more I've discovered my faith walk to be a joyful one. I'm still seeking that joyful walk every day..."

Melanie
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Using This Study Guide

This study guide consists of 12 lessons covering two of Paul’s letters—1st Timothy and Titus. If you cannot do the entire lesson one week, please read the Bible passage(s) covered by the lesson.

THE BASIC STUDY

Each lesson includes core questions covering the passage narrative. These core questions will take you through the process of inductive Bible study—observation, interpretation, and application. The process is more easily understood in the context of answering these questions:

- What does the passage say? *(Observation: what’s actually there)*
- What does it mean? *(Interpretation: the author’s intended meaning)*
- How does this apply to me today? *(Application: making it personal)*

Questions identified as “Adorning Yourself” lead you to introspection and application of a specific truth to your life.

STUDY ENHANCEMENTS

To aid in proper interpretation and application of the study, five additional study aids are located where appropriate in the lesson:

- Historical Insights
- Scriptural Insights
- From the Greek (definitions of Greek words)
- Focus on the Meaning
- Think About It (thoughtful reflection)

NEW TESTAMENT SUMMARY

The New Testament opens with the births of John and Jesus. About 30 years later, John challenged the Jews to indicate their repentance (turning from sin and toward God) by submitting to water baptism—a familiar Old Testament practice used for repentance as well as when a Gentile converted to Judaism (to be washed clean of idolatry).

Jesus, God’s incarnate Son, publicly showed the world what God is like and taught His perfect ways for 3 – 3½ years. After preparing 12 disciples to continue Christ’s earthly work, He died voluntarily on a cross for mankind’s sin, rose from the dead, and returned to heaven. The account of His earthly life is recorded in 4 books known as the Gospels (the biblical books of Matthew, Mark, Luke and John named after the compiler of each account).

After Jesus’ return to heaven, the followers of Christ were then empowered by the Holy Spirit and spread God’s salvation message among the Jews, a number of whom believed in Christ. The apostle Paul and others carried the good news to the Gentiles during 3 missionary journeys (much of this recorded in the book of Acts). Paul wrote 13 New Testament letters to churches & individuals (Romans through Philemon). The section in our Bible from Hebrews to Jude contains 8 additional letters penned by five men, including two apostles (Peter and John) and two of Jesus’ half-brothers (James and Jude). The author of Hebrews is unknown. The apostle John also recorded Revelation, which summarizes God’s final program for the world. The Bible ends as it began—with a new, sinless creation.
DISCUSSION GROUP GUIDELINES

1. **Attend consistently** whether your lesson is done or not. You’ll learn from the other women, and they want to get to know you.

2. **Set aside time** to work through the study questions. The goal of Bible study is to **get to know** Jesus. He will change your life.

3. **Share your insights** from your personal study time. As you spend time in the Bible, Jesus will teach you truth through His Spirit inside you.

4. **Respect each other’s insights.** Listen thoughtfully. Encourage each other as you interact. Refrain from dominating the discussion if you have a tendency to be talkative.

5. **Celebrate our unity** in Christ. Avoid bringing up controversial subjects such as politics, divisive issues, and denominational differences.

6. **Maintain confidentiality.** Remember that anything shared during the group time is not to leave the group (unless permission is granted by the one sharing).

7. **Pray for one another** as sisters in Christ.

8. **Get to know the women** in your group. Please do not use your small group members for solicitation purposes for home businesses, though.

Adorn Yourself with Godliness

"**Adorn**" (from Greek "kosmeo," source for English "cosmetic") — primarily to arrange, to put in order

Have you ever thought that as you were applying your make-up, you were actually putting your face in order?! Or, when you get ready for a big interview, you’re actually arranging yourself in such a way by what you wear and how you act to demonstrate that you are truly the right person for the job. And, of course, you want the best as you make arrangements for a special anniversary dinner with your husband—his favorite meal, as you are adorned with his favorite dress, hairstyle and perfume.

"**Godliness**" — to be devout, denotes piety (reverence) which, characterized by a Godward attitude, does that which is well-pleasing to Him...God-likeness

What could be a more beautiful, worthwhile goal than to aspire to adorn yourself with godliness...to put yourself in order with the very character of God...to arrange or live your life properly displaying the beliefs you claim to profess...to dress, act, and be like Him for Him!

Well, 1st Timothy and Titus are full of “fashion” facts so that, as stated in Titus 2:10, we can truly..."...adorn the doctrine of God our Savior in every respect.” (NASB)
"...in every way make the teaching about God our Savior attractive.” (NIV)
"...make the teaching about God our Savior attractive in every way.” (NLT)
"...bring credit to (adorn, show the beauty of) the teaching of God our Savior in everything.” (NET)
That is our hope for each of you as you learn from God’s Word through Paul’s letters to Timothy and Titus. Look in the mirror each morning and see who you really are, and then “dress” in such a way to let others see Jesus in you. In other words, learn to “wear Jesus comfortably.” After all, we are the Body of Christ! Let’s approach our world every morning as we do our mirrors…getting ready to present His Body to an ugly world, desperately in need of adornment.

*Will you choose to adorn yourself with godliness?*
Paul’s First Letter to Timothy

The following is the New International Version (1984) of 1 Timothy.

Paul, an apostle of Christ Jesus in accordance to the commandment of God our Savior, and of Christ Jesus, who is our hope.

To Timothy, my true child in the faith:

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

As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith. But the goal of our instruction is love from a pure heart and a good conscience and sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the law, even though they do not understand either what they are saying or the matters about which they make confident assertions. But we know that the law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.

I thank Christ Jesus our lord, who has strengthened me, because he considered me faithful, putting me into service; even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief; and the grace of our lord was more than abundant, with the faith and love, which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate his perfect patience, as an example for those who would believe in him for eternal life. Now to the king eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

This command I entrust to you, timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of a God our savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony borne at the proper time. And for this I was appointed a preacher and an apostle (I am telling the truth; I am not lying) as a teacher of the gentiles in faith and truth.

Therefore, I want the men in every place to pray, lifting up holy hands, without wrath and dissension. Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braidted hair and gold or pearls or costly garments; but rather by means of good works, as befits women making a claim to godliness. Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man,
but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil. Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. And by common confession great is the mystery of godliness:

He who was revealed in the flesh, was vindicated in the spirit, beheld by angels, Proclaimed among the nations, believed on in the world, taken up in glory.

But the spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected, if it is received with gratitude; for it is sanctified by means of the word of God and prayer.

In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine, which you have been following. But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come. It is a trustworthy statement deserving full acceptance. For it is for this we labor and strive, because we have fixed our hope on the living God, who is the savior of all men, especially of believers. Prescribe and teach these things. Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe. Until I come, give attention to the public reading of scripture, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be absorbed in them, so that your progress may be evident to all. Pay close attention to yourself and to your teaching; preserve in these things; for as you do this you will insure salvation both for yourself and for those who hear you.
Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity. Honor widows who are widows indeed; but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of God. Now she who is a widow indeed, and who has been left alone has fixed her hope on God, and continues in entreaties and prayers night and day. But she who gives herself to wanton pleasure is dead even while she lives. Prescribe these things as well, so that they may be above reproach. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever. Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saint's feet, if she has assisted those in distress, and if she has devoted herself to every good work. But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge. And at the same time, they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan. If any woman who is a believer has dependent widows, let her assist them, and let not the church be burdened, so that it may assist those who are widows indeed.

Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. For the scripture says, "you shall not muzzle the ox while he is threshing," and "the laborer is worthy of his wages." do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of his chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others; keep yourself free from sin. No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments. The sins of some men are quite evident, going before them to judgment; for others, their sins follow after. Likewise, deeds that are good are quite evident, and those, which are otherwise cannot be concealed. Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of God and our doctrine may not be spoken against. And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.

If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. But godliness actually is a means of great gain, when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. And if we have food and covering, with these we shall be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into ruin and destruction. For the love of money is a root of all sorts of evil, and some by longing for it have wandered from the faith, and pierced themselves with many a pang. But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good
confession in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our lord Jesus Christ, which he will bring about at the proper time - He who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen. Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge” - which some have professed and thus gone astray from the faith.

Grace be with you.

Paul’s Letter to Titus

The following is the New International Version (1984) of Titus.

Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, in the hope of eternal life, which God, who cannot lie, promised long ages ago, but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;

To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

For this reason, I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain. One of themselves, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. For this cause reprove them severely that they may be sound in the faith, not paying attention to Jewish myths and commandments of men who turn away from the truth. To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.
But as for you, speak the things, which are fitting for sound doctrine. Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.

For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

These things speak and exhort and reprove with all authority. Let no one disregard you.

Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be uncontentious, gentle, showing every consideration for all men.

For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, that being justified by His grace we might be made heirs according to the hope of eternal life. This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.

But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless. Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.

When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. And let our people also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful.

All who are with me greet you. Greet those who love us in the faith.

Grace be with you all.
Lesson 1: Introduction to Timothy and Titus

“I write so that you may know how one ought to conduct himself in the household of God which is the church of the living God, the pillar and support of the truth.” (1 Timothy 3:14-15)

Historical Perspective

As a result of Paul’s missionary journeys and the spread of the gospel of Jesus Christ, local churches were formed. These believers met in homes or wherever they could gather to continue in the apostles’ teachings and to live out the Christian faith among one another as well as among the unbelieving world.

When Paul visited Ephesus after his release from Roman house arrest, he discovered that during his absence, the church was plagued with all kinds of spiritual problems. The city itself, with all of its corruption and idolatry was proving to be a spiritual battleground for the congregation of believers. Having faithfully done all he could to develop and teach the truths of the gospel throughout his ministry, Paul is concerned near the end of his life that his faithful disciples would entrusted these truths to other faithful Christians who would in turn entrust them to still others, and on and on. Paul viewed this body of truth as a special stewardship from God, to be managed with great care. Since this truth leads to godliness by pointing believers to Jesus Christ, it was the most valuable of treasures. The local church leaders were not only to faithfully teach truth to their congregations but also to sternly resist all attempts to undermine, pollute, or attack the true gospel.

Paul left 2 of his trusted friends—Timothy in Ephesus and Titus on the island of Crete—to continue the work of teaching the truth and resisting error creeping into the young churches there. These letters we have in our Bible were written to encourage these young pastors, reminding them to teach and train others to be faithful to the true Gospel.

Paul’s letters to Timothy and Titus are called “pastoral epistles” because for the most part they are Paul’s counsel to his assistants who served in the pastoral or shepherd-like function of those local churches, particularly in the regions of Ephesus and Crete.

DAY ONE STUDY

Where do we begin? Have you ever heard the saying: “You can’t see the forest for the trees?” The best way to study any book of the Bible is to begin with the “forest” – survey the whole – and then proceed to the “trees” – the individual parts. We are going to take the first lesson to acquaint ourselves with both letters.

In our survey, we can identify four major themes that are woven throughout both letters. Together, these will fashion a pattern for the rest of our study to help interpret each lesson in context with Paul’s general design. This lesson will take more time than the rest, as you will be reading through both letters. So, let’s begin...

Read 1 Timothy and Titus to get the feel and atmosphere of each letter and to gain Paul’s perspective on everything that he shares.

A copy of each letter is included in this study guide at the end. Mark key words and phrases as well as anything of interest to you. Pay attention to the similarities between the two letters.
**Day Two Study**

*Major Theme #1: Truth vs. Error*

The first theme really breaks down into positive versus negative.

1. **The POSITIVE**: Read all of the verses in each set once or twice, looking for a common word or message, then summarize each set with a short phrase. What does Paul keep emphasizing?
   - 1 Timothy 2:7; 4:6, 10-11, 13; 6:2 (end of verse); Titus 2:1, 15
     *Summary:*
   - 1 Timothy 5:21; 6:20a (first part); Titus 1:9
     *Summary:*

2. Read the following verses to answer this question, “What specifically is the truth / sound doctrine?”
   - Romans 1:1-5a; 1 Timothy 1:11-12; 2:4-6; 6:3, 15-16; Titus 1:1-3.3
     *Summary:*

3. Now, summarize your notes in the two questions above to come up with one common message.

4. **The NEGATIVE**: Read 1 Timothy 1:3-4, 10 (end of verse) and Titus 1:10-11, 13-16. What is true about those who teach error?

5. Read 1 Timothy 4:7a; 6:20b-21 and Titus 3:9-10. What are we supposed to do when we encounter error?
6. Read 1 Timothy 1:6-7; 4:1-3; 6:3-5; Titus 1:11. Where does error lead?

7. Once again, Paul emphasizes over and over a common message. In your own words, what is Paul teaching them to guard against and why?

8. Read 1 Timothy 1:11-12 carefully. Why is Paul so concerned about his message and his teaching?

Think About It: If Paul made this many comments on the same subject, it should be taken seriously and seen as a pattern woven throughout each letter. What could happen to the local church ... therefore you ... therefore the world ... if we do not seriously and energetically apply Paul’s emphatic message to Timothy, Titus and the church?

9. Adorning Yourself: What specific actions can you take take in your daily life to ensure that you don’t wander away from God’s truth or sound doctrine?

DAY THREE STUDY

Major Theme #2: Identification of Leadership

10. Theme #2 works hand-in-hand with Theme #1. Read 1 Timothy 1:7; 4:12 and Titus 1:15. Why would Paul give so much instruction to Timothy and Titus about the selection of church leadership?

The next two themes summarize Paul's interest for Christians to live lives that properly adorn or display the doctrine or belief they claim to profess.
Major Theme #3: Concern for the Reputation of the Church

11. Read 1 Timothy 3:15. Who does “the church” represent, and what is its purpose?

12. Read Titus 2:5b, 8-10. Why is Paul so concerned about the church being “above reproach”, having a “good conscience”?

Day Four Study

Major Theme #4: “Do Good Deeds Demonstrating What You Believe”

13. Read 1 Timothy 5:10; 6:18 and Titus 1:8. What are some examples of good deeds?

14. Read 1 Timothy 2:5-6; 4:10; Titus 2:11-14. What should be our motivation for doing good deeds?

16. Read 1 Timothy 6:6, 18-19 and Matthew 6:20. What is the long-term result of doing good deeds?

17. Read 1 Timothy 2:2; 3:16; 4:7-8; 6:3-6; and Titus 1:1. Did you notice how many times the word “godliness” or “godly” appears? In Titus 1:1, what are the key accessories that can help you adorn yourself with godliness?

18. Adorning Yourself: Compare 1 Timothy 1:5 with Titus 1:16. Which “fashion statement” are you pursuing and modeling?
Think About It: “The church, which is invisible, made up of all believers who are in the body of Christ, manifests itself down here upon the earth in local assemblies, in the local churches. Now, just to put a steeple on a building and a bell in the steeple and a pulpit down front and a choir in the loft singing the doxology doesn’t mean it is a local church in the New Testament sense of the word. There must be certain identifying features. .... In all three epistles Paul is dealing with two things: the creed of the church and the conduct of the church. For the church within, the worship must be right. For the church outside, good works must be manifested. Worship is inside; works are outside. That’s the way the church is to manifest itself.” (J. Vernon McGee, Thru-the-Bible Commentary Series)

Read “Adorning Yourself” on the next page for additional insight into this lesson.
Adorning Yourself

By Joan Floyd

All of us have past teaching of some sort, whether within our local churches or outside the church. Teaching that affects our understanding of “the pure and simple worship of Christ.” That is what we should all be seeking. Having faithfully done all he could to develop and teach the truths of the gospel throughout his ministry, Paul is concerned near the end of his life that his faithful disciples would entrust these truths to other faithful Christians who would in turn entrust them to still others, and on and on. Paul viewed this body of truth as a special stewardship from God, to be managed with great care. Since this truth leads to godliness by pointing believers to Jesus Christ, it was the most valuable of treasures. The local church leaders were not only to faithfully teach truth to their congregations but also to sternly resist all attempts to undermine, pollute, or attack the true gospel.

Paul wrote in Galatians 1:6-9 to the Galatians and to us:

“I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!”

Paul knew even his humanity and his capability of falling into error if he took his eyes off of God. So, he instructed the people that if they heard him teaching another gospel than the gospel of Jesus Christ as it had already been taught to them, they should go back to TRUTH and not even listen to Paul! If the message you hear is contrary to the Gospel already presented, turn away from it. If your pastor or your favorite internet, TV, or radio teacher starts teaching something contrary to the truth printed within the Word of God, flee from it—turn it off. In other words, don’t get so committed to a man, woman, group, or teacher that when you start hearing extra stuff, or even just “fluff,” that you remain committed to whatever that person says. Stop. Test everything with the Word of God. Know the Word of God so well that you can move away from untruth.

IN VIEW OF THE FINISHED PRODUCT

Seamstresses use patterns to create fashion pieces to adorn themselves—a dress, skirt, or blouse. Looking at a single pattern piece for a dress won’t teach you how to make the dress. Looking at the finished product, the picture of the dress, gives you an idea of how the pieces fit together, though. A seamstress has the finished product in mind as she follows the instructions to use all the pattern pieces to construct the dress as it was designed. This is similar to studying the Bible.

To understand how to live as God intended us to live, we need to spend time perfecting our knowledge of Him through His Word—not just pieces every now and then, but diligently familiarizing ourselves with all of it. We need to read through the Bible at least once, not expecting to understand it all, but we will begin to have a grand picture of God and His plan throughout the ages. Before starting a detailed study of a book of the Bible, we need to read the whole book to get a general feel for its message. Like a seamstress, we get a glimpse of the
whole picture before putting together the pieces. When studying a specific passage in the Bible, we should read the whole chapter in which it is found to see the context of the passage.

All of these actions require diligent planning similar to the process of a seamstress making a dress. The pieces only make sense as they contribute to the whole dress. We should not be content to adorn ourselves with only one piece of the dress—a sleeve, cuff, or collar—and think we are wearing the completed dress.

Four major themes are woven throughout Paul's instruction to Timothy and Titus, themes that address the issues facing local churches just like the one you are attending now—issues faced by the pastoral leaders as well as the members.

- **Theme #1:** Teach and maintain truth and sound doctrine - guard against/avoid error
- **Theme #2:** Importance of identifying leadership who will faithfully teach truth
- **Theme #3:** Concern for the reputation of the church, “...so that God may not be dishonored”
- **Theme #4:** Do good deeds demonstrating what you believe

These themes are like pattern pieces that when put together lead a believer to adorn herself with godliness.

**ADORN YOURSELF WITH GODLINESS**

The English word “adorn” translates the Greek word kosmeo from which we get our word “cosmetic.” It means, “to arrange, to put in order.” That’s what women do when we style our hair, put on makeup, and dress ourselves. Have you ever thought that as you were applying your make-up, you were actually putting your face in order?! Or, when you get ready for a big interview, you’re actually arranging yourself in such a way by what you wear and how you act to demonstrate that you are truly the right person for the job! And, if you are married, you want the best as you make arrangements for a special dinner with your husband—his favorite meal, as you are adorned with his favorite dress, hairstyle and perfume! Adorning yourself is a good thing.

What is godliness? Godliness is a reverence for God characterized by a Godward attitude, doing that which is well-pleasing to Him, and taking on His likeness—Godlikeness, not becoming God but presenting Him. Attributes of godliness are those same ones found in our Lord Jesus—humility, compassion, love, prayer, dependency on God the Father, and many more. What could be a more beautiful, worthwhile goal than to aspire to adorn yourself with godliness? To put yourself in order with the very character of God? To arrange or live your life properly displaying the beliefs you claim to profess? What could be more beautiful than to dress, act, and be like Him for Him!

Well, 1st Timothy and Titus are full of “fashion” facts so that, as simply stated in Titus 2:10, we can truly …

“…adorn the doctrine of God our Savior in every respect.” (NASB)

“...in every way make the teaching about God our Savior attractive.” (NIV)

“...make the teaching about God our Savior attractive in every way.” (NLT)

“...bring credit to (adorn, show the beauty of) the teaching of God our Savior in everything.” (NET)
Now, your reaction might be, “That sounds nice; I’ll sit back and watch others do it.” Or, you might think, “I can’t do that.” Be assured that God doesn’t ask us to do something without equipping us to do it.

Jesus promised those who follow Him,

“And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth... you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you.” (John 14:16,18)

Paul continued this assurance of help in Philippians 1:6,

“...He who began a good work in you will carry it on to completion until the day of Christ Jesus.”

And Peter confidently wrote in 2 Peter 1:3,

“His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.”

We have everything we need for godliness through the Spirit of God who lives inside every believer and is continually at work in us. What assurance! We CAN adorn ourselves with godliness because of Jesus’ Spirit in us. We CAN live a godly life because of His Spirit in us.

The word “responsibility” breaks down for the Christian as “my response to His ability.” The how-to has been given us, but most of us struggle with what does godliness look like? Paul writes to women:

“Likewise the women are to dress in suitable apparel, with modesty and self-control. Their adornment must not be with braided hair and gold or pearls or expensive clothing, but with good deeds, as is proper for women who profess reverence [godliness-NAS/worship-NIV] for God.” (1 Timothy 2:9-10, NET)

We’ll get into a discussion of “suitable apparel” when we get to the lesson covering that passage. For now, why would our adornment be important? Because THEY are always watching. Who are they?

“...showing yourself to be an example of good works in every way. In your teaching show integrity, dignity, and a sound message that cannot be criticized, so that any opponent will be at a loss, because he has nothing evil to say about us.” (Titus 2:7-8, NET)

Those who oppose Christ and the Gospel (the “fashion police”) are always watching, looking for an excuse not to believe. When we adorn ourselves with godliness, there is nothing for “them” to accuse. Then, the word of God, God’s message to the world that we profess, will not be dishonored or discredited (Titus 2:5).

Don’t you wish every morning when you approach the mirror to get ready, that you could simply put on ONE THING, or do just ONE THING, that would get the job done? One thing that would present you to the world looking just the way you would like to look. But, we must go through the whole routine: the shower, the hair dryer, the curling iron, the hair spray, the foundation, the rouge, the eye shadow, the eye liner, the eye lash curler, and the mascara. Then, we still have to get dressed. Really! And we do this to feel presentable to our friends and family. They are not even the fashion police, the opponents!
Though there are several ways to reveal Christ, there is only one thing to put on—Christ! Hebrews 12:2 describes it this way: “keeping our eyes fixed on Jesus.” Is that whom you see when you are looking in the mirror in the morning? Focusing your eyes on Jesus at all times will get the job done!

Consider a pistachio in its shell. If you loved pistachios, what pleasure would it give you if you never let it out of its shell to enjoy the taste of its fruit? None! Well, Jesus lives in me and in you as a believer. What if I never let Him live in my world? What pleasure will I give to anyone around me, anyone He has put in my life, if I never let Him out to reveal His fruit? None! Remember this wonderful saying:

He gave His life for you, so He could give His life to you, so He could live His life through you! (Ian Thomas, Saving Life of Christ)

Adorn yourself with godliness. Look in the mirror each morning and see WHO YOU REALLY ARE, and then “dress” in such a way to let OTHERS see Jesus in you. This isn’t about “acting religious.” This is about “wearing Jesus comfortably!” We (all believers) are the Body of Christ. Paul wants to encourage us in his letters so that we will approach our world every morning as we do our mirrors—getting ready to present His Body to an ugly world, desperately in need of adornment!
Lesson 2: Dressed in Faith and Truth

*1 Timothy 1:1-11*

**Historical Perspective: Who Was Timothy?**

The son of a Greek man and a Jewish woman from Lystra (Galatia), Timothy was a teen when he heard Paul preach and then believed in Jesus. Timothy may have seen Paul heal a lame man in his town. He may have watched the angry mob throw stones at Paul and leave him for dead (Acts 14:8-20). Yet, he also knew Paul survived. When Paul came back to Lystra a couple of years later on his second journey, Paul invited Timothy to travel with him.

Timothy helped Paul to establish churches at Philippi, Thessalonica, and Berea (Acts 16:1 – 17:14). When Paul left Berea to go to Athens he left Timothy and Silas behind, but later sent word for them to join him (Acts 17:13-15). Timothy was sent to Thessalonica to strengthen the faith of believers there (1 Thessalonians 3:1-2).

Timothy was a trustworthy friend who carried money collected by the Philippian church to care for Paul's needs in Corinth. During the 3 years Paul was teaching in Ephesus, Timothy was there, too. When Paul was imprisoned in Rome for two years, Timothy was often there taking care of Paul's needs. By now, Timothy was a young man of about 30 who for at least 13 years had been learning how to teach about Jesus and serve God's people well as he watched Paul do it. Paul thought of Timothy not only as a very faithful friend but also as his spiritual son.

After the release from prison in Rome, Timothy and Paul traveled to visit friends in the churches they had founded. When they got to Ephesus, Paul recognized some false teachers had infiltrated the church. Paul left Timothy to teach truth to the church there while Paul went on to Macedonia. As an “apostolic representative,” Timothy had the authority to order worship (1 Timothy 2:1-15) and appoint elders and deacons (1 Timothy 3:1-3). When Paul was delayed getting back to Ephesus, he was concerned about what was going on there. So, he wrote Timothy this letter called 1st Timothy around AD 64 from Rome or Macedonia.

Six of Paul’s epistles include Timothy in the salutations. The most tender and moving of Paul’s letters was his last one to Timothy. He was a prisoner in a Roman dungeon when he wrote 2nd Timothy, approximately AD 67. He knew he had a short time to live, so the letter is his spiritual last will and testament—his “dying wish”—to encourage Timothy and to request that Timothy join him during his final days of imprisonment (2 Timothy 1:4, 4:9, 21).

According to *Foxe’s Book of Martyrs*, which was written several centuries later (originally published in 1563), Timothy remained in Ephesus until AD 97. During a pagan celebration of a feast called “Catagogian,” Timothy severely reproved the people in the procession for their ridiculous idolatry. This antagonized the partygoers who beat him with clubs “in so dreadful a manner that he expired of the bruises two days later.”

**Ephesus** — Ephesus was a harbor city on the west coast of the province of Asia— an important cultural, commercial and religious center. The most prominent feature of Ephesus was its Temple to Artemis, a fertility goddess. A key livelihood was that of the silversmiths who fashioned silver shrines and images of Artemis to sell to the tourist-worshippers. Paul was so successful in his ministry (Acts 19:20) that it threatened their livelihood. Paul wrote this letter several years after his three years spent there.
**DAY ONE STUDY**

1. Read 1 Timothy 1:1-7 and 4:1-2. What information is revealed about Timothy?

2. To learn more about Timothy, read the following passages. What do we know about Timothy—who he is, his character, and how Paul regarded him?
   - Acts 16:1-3 —
   - 1 Corinthians 4:17 —
   - 1 Corinthians 16:10-11 —
   - Philippians 2:19-24 —
   - 1 Thessalonians 3:2 —
   - 1 Timothy 4:12 —
   - Hebrews 13:23 —

3. Read 1 Timothy 1:3-6 and 4:1-2. What appears to be the problem plaguing the church in Ephesus?

   "If it be remembered how vast was the change which most of the members had made in passing from the worship of the heathen temples to the pure and simple worship of Christianity, it will not excite surprise that their old life still clung to them or that they did not clearly distinguish which things needed to be changed and which might continue as they had been." (James Stalker, *The Life of St. Paul*)

4. What do the verses in the previous question tell us about the nature and consequences of false teaching?
**Historical Insight:** What did Paul mean by “myths and endless genealogies (1:4)?” We don’t know exactly what the false teachers in Ephesus were teaching. If they were Jews, they may have devised a complex mythology based on Old Testament genealogies. On the other hand, they may have been forerunners of the groups that became popular in the second century A. D. We call those groups Gnostics from the Greek word gnostos, “knowledge.” Each Gnostic group claimed that one could be saved from futility only by knowing some secret knowledge which that group alone possessed. This secret knowledge they claimed centered around a complex genealogy, beginning with the true “Absolute,” who fathered a secondary deity, who fathered a tertiary deity or deities, and so on.

5. In contrast to false teaching, what is the goal of true teaching (v. 5), and from where does it come?

6. Using a dictionary/Bible dictionary, define these phrases:
   - “pure heart” —
   - “good conscience” —
   - “sincere faith” —

7. **Adorning Yourself:** How can you live out the goal of love in a society characterized by false and empty teaching?

**Day Two Study**

8. In 1 Timothy 1:4-5, Paul outlines 2 ways of determining whether a teaching is valid and true. Read the following summary:

   Paul paints a double contrast between speculation and faith in God’s revelation and between controversy and love for one another. Here are two practical tests for us to apply to all teaching. The first is the test of faith: does it come from God, being in agreement with apostolic doctrine (so that it may be received by faith), or is it the product of fertile human imagination? The second is the test of love: does it promote unity in the body of Christ?...Faith means that we receive it from God; love means that it builds up the church. The ultimate criteria by which to judge any teaching are whether it promotes the glory of God and the good of the church. (John Stott, *Fighting the Good Fight*)
Does this summary help you understand verses 4-5 in discerning whether a certain teaching might be truth or error? Why or why not?

9. In verse 6, how does someone "wander away" (NIV) from a pure heart, a good conscience and a sincere faith?

10. What do you suppose Paul means by the phrase "meaningless talk" (NIV)?

**Think About It:** “By entertaining of strange persons, men sometimes entertain angels unawares; but by entertaining of strange doctrines, many have entertained devils unaware.” (John Flavel)

11. **Adorning Yourself:** Pay attention to your conversation this week. How much of your conversation would you describe as "fruitless" or "meaningless?" How much is edifying or uplifting?

**DAY THREE STUDY**

**Historical Insight:** One of the problems affecting the church in Ephesus was *legalism* or *asceticism.* These are characterized by a denial of good things. Merriam-Webster dictionary defines asceticism as “practicing strict self-denial as a measure of personal and especially spiritual discipline.” Webster’s dictionary defines legalism as “strict, often too strict and literal, adherence to law.” Chuck Swindoll says that “legalism invariably denies the principle of GRACE and exalts the PRIDE of man.”

12. Read 1 Timothy 1:7-11 and 4:3-5. Who is Paul describing? What does he tell us about them?
**Scriptural Insight:** The Law (1 Timothy 1:7-8) refers to the Torah, the first five books of the Bible, written by Moses, also called the Pentateuch.

13. Read Romans 1:21-22 and Titus 1:10-11. What do these passages add to what you learn from 1 Timothy 1:7?

14. Read 1 Timothy 1:8-11. In contrast to false teaching, Paul affirmed the right use of the law. What is it? (See also Galatians 3:19, 24, Romans 7:4-8, 12; 8:1-4)

**Think About It:** “The law is like a mirror – it can show you that there is a problem, but it can’t provide a solution.” (Tim Stevenson, sermon July 18, 1999)

15. For whom is the law intended, according to verses 1 Timothy 1:9-10?

16. Read Exodus 20:3-17. Compare Paul's list of examples in 1 Timothy 1:9-10 to the Ten Commandments just read in Exodus. Why do you think this parallel is significant?

17. **Adorning Yourself:** What is the proper use of the law for us today? How might we use it improperly? Is it still important (valid)? Why or why not?
DAY FOUR STUDY

The word *doctrine* is a key word in the pastoral epistles. Twenty-three of its fifty occurrences in the New Testament are found in Paul’s writings, and of these twenty-three, seventeen are in the pastoral epistles. The word means “teaching.”

18. What does Paul mean by sound doctrine or teaching in verse 10? See also 1 Timothy 6:3, Titus 1:9 and 2:1.

19. Why is it so important to maintain sound doctrine and refute false teachings?

20. What is the connection between sound doctrine and godly living? Consider why one would lead to the other.

*Think About It:* “Moral collapse follows upon spiritual collapse.” (C. S. Lewis)

21. *Adorning Yourself:* What steps do you take to make sure your life is based on sound doctrine? In what ways does the teaching you have received encourage you towards godly living? What part does the will play in choosing to practice what you have learned?
Lesson 3: The Fabric of Grace and Peace

1 Timothy 1:12-2:7

**Day One Study**

**Amazing Grace**

1. For background information, read about Paul’s conversion in Acts 7:54–8:3; 9:1-31; 22:3-5; 22:19-20; 26:9-11 and Galatians 1:13-14. What information is given about Paul’s life before he met the risen Christ? How was his life changed?

2. Read 1 Timothy 1:12-17. Discuss what Paul says about himself in verses 13 and 15?

3. For what did Paul thank God? Why?

4. Read Psalm 103:13-14, Ephesians 2:4-7 and Romans 5:8. What do these verses tell us about God’s mercy towards us?

**Focus on the Meaning:** What is grace? Grace is that which God does for mankind through His Son, which mankind cannot earn, does not deserve, and will never merit. It is God’s unmerited favor in spite of the response of humanity. It is summed up in the name, person, and work of the Lord Jesus Christ. (Chuck Swindoll)
5. How did God show Paul grace?

6. **Adorning Yourself:** How does God show grace to us today? How can we show it to others?

7. What “trustworthy saying” does Paul cite in 1 Timothy 1:15, and why does it deserve “full acceptance”?

**Focus on the Meaning:** “Trustworthy saying” in Greek is *pistos ho logos*, literally, “faithful the word.” The phrase is found only in the pastoral epistles. See also 1 Timothy 3:1, 2 Timothy 2:11, and Titus 3:8. It is used to describe statements that ought to be regarded as fully reliable – a nonnegotiable truth.

8. How was Paul an example of Christ’s “unlimited patience” (NIV)?

9. **Adorning Yourself:** How have you experienced Christ’s patience? Where would we be if God were not patient, merciful and gracious to us? Read 2 Peter 3:9. Thank God for His unlimited patience this week! Ask God for His strength to be more patient with others.
DAY TWO STUDY

10. What can we learn about the character of God from the “doxology” Paul writes in verse 17?

_Focus on the Meaning:_ Amen—The word comes from a Hebrew root meaning, “to be firm, steady, trustworthy.” It is used in the Old Testament by a congregation or an individual to accept both the validity of an oath and its consequences (see Numbers 5:22, Deuteronomy 27:15-16, Jeremiah 11:5) as well as a response to a benediction. By the time of the New Testament, the word was regularly used at the close of prayers and doxologies to agree with the ideas and sentiments that had just been expressed.

12. What does the doxology tell you about Paul’s relationship with God?

13. Read 1 Timothy 1:18-20. What is the “good fight” Paul urged Timothy to fight (see also 1 Timothy 6:12)?

14. Paul noted that some believers had shipwrecked their faith. Paul had handed Hymenaeus and Alexander over to Satan, removing them from the church fellowship. Hymenaeus’ error is described in 2 Timothy 2:17-18. What is the error? Why would Paul do something like this? (See also 2 Thessalonians 3:14-15.)

15. _Adorning Yourself:_ For the sake of the rest of the members, a local church body cannot support error-filled teaching. How do you determine whether you are drawn to teaching that is true to the gospel or could be filled with errors? What are some of the “red flags” that you look for or listen for in someone’s teaching?
DAY THREE STUDY

Prayer and Peace

16. Read 1 Timothy 2:1-7. In this section of his letter, Paul uses four words for prayer:

- *deesis* (deh'-ay-sis) — a request for a specific need; supplication – may be addressed to God or man
- *proseuche* (pros-you-khay’) — prayer in the ordinary sense, either private (devotions) or public (temple worship) – always refers to communication to God
- *entcuxis* (ent'-yook-sis) — a petition to a superior with boldness and freedom of approach
- *eucharistia* (yoo-khar-is-tee'-ah) — thanksgiving in gratitude

What differences do you see in these four words?

17. Paul urged that prayers be offered for “everyone, for kings, and all those in authority” (NIV). Who would be the equivalent of these people in our country today?

**Historical Insight:** Paul’s instruction to pray for kings and all those in authority was remarkable since at that time no Christian ruler existed anywhere in the world. The reigning emperor was Nero, whose vanity, cruelty and hostility to the Christian faith were widely known. The persecution of the church, spasmodic at first, was soon to become systematic, and Christians were understandably apprehensive. Yet they had recourse to prayer. Indeed, prayer for pagan countries and their leaders already had a precedent in the Old Testament (Jeremiah 29:7; Ezekiel 6:10). (John Stott, *Fighting the Good Fight*)

18. What do Proverbs 21:1, Psalm 33:10-11, and Romans 13:1 say about authority?

19. Why are we to pray for our leaders?

**Focus on the Meaning:** Both 1 Timothy 2:2 and 2 Thessalonians 3:12 use a form of the Greek word *hesuchia* (hay-soo-khee'-ah). In 1 Timothy 2:2, *hesuchia* is translated “tranquil,” “peaceable,” or “peaceful”. In 2 Thessalonians 3:12, the phrase including *hesuchia* is translated “to work in a quiet fashion,” “that with quietness they work,” or “to settle down”.

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20. Why is this type of life desirable for believers?

21. Adorning Yourself: Make a list of the people in your life who fit the descriptions in 1 Timothy 2:1-2: government leaders; those in authority at work, church, and other organizations that affect you and your family; everyone in your life (family, friends, neighbors, etc.). Spend some time this week praying for those on your list. Share with your small group how this prayer time has impacted you. How might your life be changed if you prayed for these people on a regular basis?

DAY FOUR STUDY

22. Read 1 Timothy 2:1-7. What does God desire for all men?

23. Define the words “mediator” and “ransom.”
   - Mediator —
   - Ransom —

24. Answer the following questions and find Bible verses to support your answers.
   - Why do we need a mediator and a ransom?
   - How did Jesus serve as our mediator?
   - How did Jesus serve as a ransom for all?

Think About It: It is because there is one God and one mediator that all people must be included in the church’s prayers and proclamation. God’s desire and Christ’s death concern all people; therefore, the church’s duty concerns all people too, reaching out to them both in earnest prayer and in urgent witness. (John Stott, Fighting the Good Fight)

*Think About It:* Paul’s ministry to Gentiles helped to fulfill God’s covenant to Abraham (Genesis 12:1-3; Galatians 3:13-14). If you are a Gentile Christian, thank God for His invitation to you to share in the covenant.

27. **Adorning Yourself:** How does it impact you to know that Jesus is our mediator? That He gave His life as a ransom for all? Feel free to use any creative means to describe how you feel about this.
Lesson 4: Dressed for Worship in Community

1 Timothy 2:8-15

**DAY ONE STUDY**

1. Read 1 Timothy 2:8-10.
   - Define the word “holy.”
   - What do you think it means to pray with “holy hands?”

   *Scriptural Insight:* In New Testament culture, a common prayer posture was to stand with hands lifted up (Luke 24:50), possibly symbolizing the purity of life necessary for proper fellowship with God. Other prayer postures mentioned in the Bible are bowing, kneeling, and lying prostrate (face down).

2. Paul states in verse 8 that men are to pray without wrath and dissension. The Greek word *dialogismos* (dee-al-og-is-mos'), translated “dissension,” “disputing,” or “doubting,” means a deliberating or questioning of (possibly arguing about) what is true. Look back at the definition of *hesuchios* in the last lesson. How does *dialogismos* contrast with *hesuchios*?

3. Read Matthew 5:23-24, Matthew 6:12 and I Peter 3:7. How will our relationship with others impact our prayer and worship?

4. **Adorning Yourself:** Has there been a time that you had to settle unresolved issues with someone before worshipping or praying? Is there a relationship in your life that needs resolving now?

5. In verse 9, Paul used various words to describe how women ARE to dress. Read this verse in several translations and define the words used (e.g., NIV uses “modesty, decency, propriety”).
6. How could a woman choosing to dress with modesty and propriety enhance the corporate worship experience of Christ for everyone, especially for the men also participating in worship of Christ?

7. What should NOT be the focus of a woman’s adornment?

8. Is there anything inherently wrong with braided hair? Wearing jewelry? Dressing nicely? What do “gold, pearls, and expensive clothes” represent?

9. So, why do you think Paul is addressing this?

10. **Adorning Yourself:** Have these things ever caused a problem for you in worship? Explain.

**DAY TWO STUDY**

11. Read 1 Timothy 2:8-10. In verse 10, how does Paul instruct women to adorn themselves?

12. What do you think that means?
13. Read 1 Peter 3:2-4. How does this passage compare with 1 Timothy 2:9-10?

14. **Adorning Yourself:** Think of women you know who are “adorned with good works.” Why do you describe them that way? How would leading this kind of life be attractive to any nonbeliever so that the gospel may be spread?

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**Historical Insight:** A New Way to Worship—What is the proper way to worship God? For those who had grown up in the religious climate of Ephesus before the gospel, Christian worship called for altogether different behavior than they were used to practicing. So, Paul offered guidelines for worship to the men and women in the Ephesian church (1 Timothy 2:8-15) ...the gospel bore great fruit there and the community of believers grew rapidly. Yet some of the new converts brought their old way of life into the church and began teaching other doctrines (1 Timothy 1:3-7). When it came to worship, many were used to wild rites and festivals. Ephesian women were particularly unacquainted with public behavior, having been excluded for the most part from public gatherings, except pagan rituals. So, Paul described the correct way of worship. Men, who were apparently given to anger and doubts, needed to stop wrangling and start praying (v. 8). Likewise, women needed to focus on godliness and good works rather than clothing, jewelry, and hairstyles (vv. 9-10). And because some were apparently disruptive, they needed to practice restraint (v. 11)—not necessarily complete silence, but “quiet” (as the word is translated in 2 Thess. 3:12), since they likely participated in the prayers and other expressive parts of worship gatherings (compare 1 Cor. 11:5; Eph. 5:19). (*The Word in Life Study Bible*, pp. 734-735)

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**Day Three Study**

15. Read 1 Timothy 2:11-15. According to verse 11 what does Paul tell Timothy to “let a woman” do?

16. What does Paul say is not allowed?
**Scriptural Insight:** What does "in silence" mean? The Greek word *hesuchia*, used in verse 2, is also used in verses 11-12. In verse 11 it refers to how a woman is to receive instruction, usually translated "in quietness," or "in silence," or "quietly." In verse 12, it refers to her role concerning teaching and is translated "quiet," "silent," or "in silence." Review our discussion of *hesuchia* in a previous lesson. How this word is used elsewhere in the New Testament adds additional insight. In Acts 22:2, *hesuchia* carries the idea of having an attitude of tranquility and, therefore, being willing to listen. This concept of "being willing to listen in order to learn truth with a heart to obey" is seen in The Message translation: "I don't let women take over and tell the men what to do. They should study to be quiet and obedient along with everyone else." See also 2 Thessalonians 3:12 where it is translated in the *New Living Translation* as "settle down." The opposite would be "always engaged in controversy and provoking negative responses."

17. Whereas pagan women were rarely educated, all women, both Jew and Gentile, once they became Christians were carefully and freely instructed in the scriptures and became significant in the spread of the gospel and establishment of local churches. Read the following passages and discuss the roles we see women in the early church taking.

- Acts 16:14-15, 40 —
- Acts 18:18, 26 —
- Romans 16:1 —
- 1 Corinthians 16:19 —

**DAY FOUR STUDY**

18. Read 1 Timothy 2:11-15. The second part of 1 Timothy 2:11 addresses a woman's attitude, using the words "entire submissiveness" or "full submission." Look up the definition of "submission" and write it below.

19. Do you think the Bible’s view of submission is like the world’s view of submission? Why or why not?

21. **Adorning Yourself**: Is submission to God a problem area for you? Submission to what God’s Word says? Submission to authority in general?

22. **Adorning Yourself**:

- The first half of 1 Timothy 2:11 says women should receive instruction and learn. Do you consider yourself a learner, or a teachable person? Why or why not?

- Have you ever asked anyone (who knows you well) if they thought you were teachable or not? If so, what did they say? If not, take some time this week to ask someone close to you this question.

Did you notice we skipped 1 Timothy 2:15? NO ONE REALLY KNOWS EXACTLY WHAT PAUL IS TRYING TO COMMUNICATE HERE. Scholars consider verse 15 one of the most difficult New Testament verses to interpret. The Greek word translated “saved” can also be translated “healed,” “preserved,” or “deliverance from danger.” The danger doesn’t always mean physical danger but could be spiritual danger, something mentioned in both letters. False teaching, old wives’ tales, opposition to submission, and weak women being laden with guilt are among these spiritual dangers. This section could just mean, “Do what you are designed to do as a woman but grow as a Christian.”

But...remember that this letter was written to a pastor of the church in Ephesus. Childbirth in the ancient world carried legitimate fears of writhing and death. The Ephesian women had traditionally depended upon their goddess Artemis to deliver them safely through childbirth. The following information about the culture of Ephesus gives insight into what Paul possibly meant by this declaration.

**Historical Insight:** “Artemis has her name from the fact that she makes people ‘Artemeas’ meaning sound, well, or delivered...Pestilential diseases and sudden deaths are imputed to these gods. It may seem strange for one persona to be linked with both delivery and death. Yet this makes more sense when we consider the sorts of prayers women offered: “Deliver me safely or kill me quickly!” Another word that shows up when Artemis is mentioned is ‘save.’ The ideas of ‘deliver’ and ‘save’ do go hand in hand. And in Pausanias's writings we see with relative frequency references to Artemis Ephesia as ‘savior.’ In addition to his writings, we find references to ‘Artemis Savior’—twenty of them! —in ancient inscription evidence. So, Artemis Ephesia is one who saves or delivers. And she is deemed to have the power to deliver a first-century woman through the most dangerous of passages—childbirth.” (Sandra Glahn, “Who Was Artemis and Why Does It Matter? Part II,” Bible.org “Engage Blog”)
ADORN YOURSELF WITH GODLINESS

So maybe Paul is encouraging the Ephesian women by faith to call upon the Lord God for the greatest fear they had—to be “delivered through childbirth”—and NOT to call upon Artemis Ephesia as they had done in the past. Such dependence on Artemis would be based upon deception and not truth.
Lesson 5: The Fabric for Leading Responsibly

1 Timothy 3:1-13

DAY ONE STUDY

Elders

Though various translations give different title to this office (elder, overseer, bishop), we will use the term elder in this lesson.

1. Some people learn their working skills on the job; others learn their skills at school. Where did you receive the training that you needed for your current job or role? What characteristics make a desirable worker?

2. Read 1 Timothy 3:1-7. This section begins with the second “trustworthy saying” (NIV) in the pastoral epistles. [The first one is in 1 Timothy 1:15.] What is the focus of Paul’s trustworthy saying this time?

“The unbelieving world judges the worth of a local church by what it sees on the outside. The conduct and ministry of local church leaders and laity alike are under scrutiny daily, often without [anyone] being aware of it.” (Irving L. Jensen, 1&2 Timothy and Titus, A Self-study Guide)

3. How does Paul describe the work, or task, of an elder in 3:1? Why do you think he describes it this way?

4. How is personal desire connected with the office of elder? Why would this personal desire be important?

From the Greek: The term overseer (episkopos), often translated “bishop,” is only one of several words used in the New Testament to describe church leaders. “Elders” (presbyteroi) is by far the most common. Other terms such as “rulers” (proistamenoι, Romans 12:8; 1 Thessalonians 5:12), “leaders” (hegoumenoi, Hebrews 13:17) and “pastors” (poimenas, Ephesians 4:11; Acts. 20:28; 1 Peter 5:2) are also used. Though each of these terms may describe a different facet of leadership, they all seem to be used interchangeably in the New Testament to designate the same office. This office is different from that of deacons. (The Bible Knowledge Commentary, p. 736)
5. In 1 Timothy 3:1-7, Paul lists 15 qualifications for an overseer. In the space below, list these qualifications under the heading of either character quality or ability.

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6. Conclusion: Do these qualifications focus primarily on character qualities or abilities? Does this surprise you? Explain.

DAY TWO STUDY

7. Read Titus 1:6-9. Paul again lists the qualifications of an overseer, or elder. Compared to 1 Timothy 3, how are these qualifications…?
   - The same —
   - Different —

8. How do Biblical qualifications for leadership compare to what you know the world in general considers as qualifications for leadership?

9. Regarding 1 Timothy 3:6-7, what are the dangers facing a recent or new convert if he is given a leadership role in the church?
10. Why is a good reputation with outsiders essential for an overseer? Who is waiting to trap him if he does not possess such a reputation?

11. **Adorning Yourself:** Think about the leadership roles you currently have in the many areas of your life (family, community, church etc.), and think about the list of leadership qualifications we just studied. Which qualification(s) do you want to cultivate or deepen in your life? What specific steps will you take to do so? Pray that God will work in your life to help you develop the leadership qualifications you desire.

**DAY THREE STUDY**

**Deacons**

12. Read 1 Timothy 3:8-13. Like overseers/elders, Paul states that deacons must also possess leadership qualifications. In the space below, list the qualifications Paul discusses in verses 8-10 & 12. (We'll address vs. 11 separately.)

**Scriptural Insight:** The Greek word translated “women” or “wives” in vs. 11 refers to any woman—whether married, single, or widowed. It is a term of respect. The same Greek word for deacon, *diakonos*, is used of Phoebe in Romans 16:1, translated as servant or deaconess. This could be referring to female deacons, not a separate office of deaconess. It is unlikely to be the wives of deacons since the wives of elders, a more influential office, are not addressed, either in Timothy or Titus. Early Church writings have numerous allusions to women serving the church, some teaching other women due to the strict separation of the sexes or others as widows alluded to later in 1 Timothy 5.

13. Verse 11 lists several character qualities that Paul says these women should possess. List them and determine why they are important.

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<th>CHARACTER QUALITY</th>
<th>WHY IMPORTANT?</th>
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14. Define the term “deacon.”

15. What is the role of a deacon? How is it different from the role of an overseer? (See Acts 6:1-6 for the prototype of what later became the “office” of deacon in the church.)

16. What differences do you see in 1 Timothy 3 between the leadership qualifications for elders and for deacons?

17. Concerning both elders (vs. 4-5) and deacons (vs. 12), managing one’s family well is listed as a qualification for leadership for both offices. Why is this so important (if someone has a family)?

18. **Adorning Yourself:**
   - If you are married: How can your marriage and family life most help and strengthen you or your husband to lead in the church?
   - If you are single: How can your management of your own household help to prepare you for leadership in your church?

**Think About It:** The family is a training class and proving ground for leaders in the church. We can determine much about an individual’s fitness to lead in church by finding out how he or she behaves at home. How we behave at home tells others much about our character and conduct. Our spouse, children, and relatives can provide feedback and encouragement to improve our character and conduct. Home is a proving ground because we must demonstrate the skills for leading the church by effectively leading our own families. Because the church is God’s family, those who set their hearts on leadership should start at home. Those who are heavily involved in the church should never neglect their family responsibilities. (*Life Application Study Bible*)
19. Describe the reward for serving well as a deacon (v. 13).

**Historical Insight:** In Greek society, the deacon was one who gave lowly service, an act that was not considered dignified in a culture that valued ruling instead. But Jesus reversed this evaluation. “For who is greater,” he asked, “the one who is at the table or the one who serves” (Luke 22:27). And “even the Son of Man did not come to be served, but to serve” (Mark 10:45). It was from this teaching and example of Jesus that the general calling of all his followers to humble service derived. (John Stott, *Fighting the Good Fight*)

**Day Four Study**

20. Read 1 Timothy 3:14-15. How did Paul describe the church?

21. What does each word picture convey about the church? How has this contributed to your understanding of the body of Christ?

22. In 1 Timothy 3:16, Paul described Christ with a series of affirmations. Who is always faithful to us, even when we fail Him?

23. **Adorning Yourself:** Are you in a servant-leadership position right now—small group leader, lay leader, staff member? Look at the qualifications for female deacons (1 Timothy 3:11). Which one will you ask Jesus to strengthen and improve in your life so you can be a better servant-leader?

Read “The Fabric of Your Life for Leadership" on the next page for additional application to this lesson.
The Fabric of Your Life for Leadership

By Melanie Newton

If you are in a Bible study or church small group, what do you want from your small group leaders? What do you think they want for you?

As a long-time small group leader for women's Bible studies, I can affirm that your leaders want everyone in the group to be believers in Jesus. That means you agree with God that you are a sinner, by nature. It's what you are, evidenced by what you do. The penalty for sin is death. That's required of God's justice. Paul wrote in 1 Timothy 2:5-7 that God desires all men to be saved from a life controlled by sin and death as a consequence. And, God desires for all men to come to a knowledge of the truth that Jesus gave Himself (His life) to pay the penalty (death) for our sin. All of our sins were future at that time. You need only agree with God that you are a sinner and accept the payment for your sin provided by His Son, Jesus.

Once you're a believer, Jesus desires for you to grow in your relationship with Him. That means you become a disciple, a student of Christ. Christianity is not a system of do's and don'ts; it's not an order of service or specific rituals. It's a relationship. In order to develop a relationship, what must you do? Get to know the person. How do you get to know the person? Talk to him and listen to him. How do we develop our relationship with Jesus? Prayer—talking to Him, and Bible reading and study—listening to Him. That's where this Joyful Walk Bible Study fits in. We offer you the opportunity to get to know Jesus better. It's your choice if you want to give priority to doing your study in your week and making a commitment to attend your Bible Study group. You are taking the first step toward discipleship by being there with your lesson done.

What's next? The more you get to know Jesus, the more you know the truth about what He did for you, your love for Him grows, and You want to serve Him. It happens. You want to serve Him out of love and gratitude. Not forced. Not to earn points or become acceptable to God. In Jesus, you already are acceptable to God. Perfectly. You don't serve to pay for your sins. You never could. Jesus already did. Believe it and rest in that. You don't serve to make sure you get to heaven. Heaven is part of a package deal when you sign on with Jesus. Are you confident in that? You should be. Then, why serve? Jesus wants you to become a servant of others. And, He'll give you that desire. But, you make the choice to serve. Try various things to see what fits your gifts and life.

Some of you will move to the next step — being a minister. A servant-leader. The church is different from the world. To be a leader in the church you have to be a servant to all those you are leading. Are women leaders needed in a church? I once had a pastor who stated this without reservation:

"There isn't a church in creation that can survive a week without its women leaders. Women leaders do 10 times the work men do." (Tim Stevenson, 1990's)

And women readily respond to the needs of the church. Wise male leaders recognize this and encourage the women in their churches to serve as God has gifted them. And, God has commanded women to teach and train other women. No question about that.

You do know, don't you, that Jesus loved women. He spoke to them publicly when a rabbi wouldn't even speak publicly to his wife. He let them to support Him with their own money. He let them travel with Him during His public ministry. He let them be the first witnesses to His resurrection. He was sensitive and compassionate toward women and performed miracles for
them. He never spoke condescendingly to women, never made derogatory jokes about women, never humiliated or exploited women. And women who know Him love Him!

Because of His example and the truth He taught, women were prominent in the activities of the Early Church. In Acts alone, 33 women are named specifically. Many hosted church meetings in their homes. That was a need for 300 years! What would have happened to the spread of the gospel had women not done this? Women also became disciples and taught others. Priscilla actively participated in ministry along with her husband. In Romans 16, Paul calls her a "fellow worker" and says she had risked her life for him. Women served others. Dorcas helped widows and the poor, using her sewing skills. In Romans 16, Paul refers to 4 women—Mary, the twins, and Persis—in terms not used for the men. They "worked hard in the Lord," an expression that in the Greek has the meaning of "toiling to the point of exhaustion." Some of you have done that for a ministry.

How do we identify God's choices for leaders? What do godly women leaders look like?

**IDENTIFYING WOMEN LEADERS IN THE CHURCH**

"Women must likewise be dignified or worthy of respect; not malicious gossips, but temperate, faithful in all things." (1 Timothy 3:11)

I will tell you right off that this verse most likely does not refer to the wives of deacons if that is what your translation says. That's an interpretive leap. The original Greek word is used for any woman—married, unmarried or widowed. Translators decide what English word or phrase to use based on the context of the passage and how that passage is generally interpreted. In my opinion, "wives of deacons" is a wrong choice. The wives of deacons would certainly not be more important than the wives of elders, which are not mentioned at all. And, women served as deacons in the early church—they instructed women and prepared them for baptism. So, there is evidence that "deacon" refers to both men and women holding the same office and doing the job.

It is the job of existing leaders to recognize or identify the women God has already chosen to assume leadership roles in the church.

**Identifying leaders takes time and observation**

How do we identify potential leaders for a Bible study group? We look for women who have the character qualities desired by God. That takes observation over time, noticing how a woman relates to the other members of her small group. We also look for commitment, consistency, a desire to help the other women in the group, and a general support of the ministry as a whole.

So, it takes time and observation. What are we observing? Back to 1 Timothy 3:11.

**Look for women worthy of respect**

First, women leaders must be dignified or worthy of respect (except perhaps at Women's Retreat 😊). This means respected for her character. For example:

- Is she respected by the other ministry leaders in the church for who she is and how she behaves?
- Is she known as being cooperative and a team player?
- Is she more interested in the goals of the ministry than in her own agenda?
- Is she submissive to authority? Can she follow the proper procedure for dealing with issues by going through the biblical authority structure for the church body?
In Romans 16 is a New Testament example of such a woman. In this last part of Paul's letter to the churches at Rome, 10 women are mentioned, eight by name. Phoebe is one of them. Phoebe is called a servant, a “deacon.” This is the same word used for the guys in 1 Timothy 3:8. Phoebe was "of the church" indicating she likely had an official position. It’s also very likely that Phoebe carried Paul's letter to Rome so he had confidence in her. Paul asked the Roman Christians to stand by her in whatsoever matter she may need help from them. He called Phoebe a “great help,” meaning a patroness, benefactress, or champion. She represented this to many people, including Paul. She may have been a wealthy businesswoman like Lydia. Paul asked the church to help her since she had helped others. Was Phoebe a woman worthy of respect? Dignified? You bet. And, Paul trusted her.

**Look for women who are not malicious gossips**

Does that mean you can be a gossip as long as you are not malicious? The phrase actually refers to accusing falsely or slandering. Women are particularly prone to getting ruffled feathers and striking back in a hurtful way, mostly by words. That's something for all of us to avoid. But, why especially must this be avoided in leaders?

Women leaders must work together with fellow leaders as a unit. If there is a conflict, then discuss it, resolve it, and forgive if that is needed.

A leader needs to be able to hold her tongue. I call it—**not sharing sensitive information in inappropriate settings.** Only share on a "Need to Know" basis. This involves keeping confidences. When you share something with your leader, it is to go no further. This also involves not passing on hearsay and not letting someone in your group dump on another person.

A leader especially needs to use discernment about sharing information that may sound critical or complaining regarding anything that deals with the any ministry of the church. If you are having difficulty with someone in your group, **talk to your leader** about it, not another member of the group. Perhaps your leader can help you understand that person better or switch you to another group. If you are having difficulty with your leader, talk to her authority.

For example, if you are disturbed by something happening in the children's program, don't talk about it to the other women in your group. They aren't part of the decision-making process. You're only planting seeds of doubt about that person or that ministry. Don't go home and stew about it for a while either. That only makes it harder to correct the situation **if** it needs correction. Sometimes, though, going home and thinking about it first may help you to decide **if** it is really important **or** just a preference. Then, **trust your leadership and give them time to work on it.** **While waiting, you can pray for God to guide them.** A woman who is ready for leadership knows how to use such discernment.

In Philippians 4, we find an example of what can happen to women leaders who are not careful about this.

“I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord. Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my co-workers, whose names are in the book of life.” (Philippians 4:2-3)

Euodia and Syntyche were two women in the Philippian church who labored at Paul's side for the gospel, were very influential in their church, and whom Paul considered his fellow workers. However, something happened. They weren't getting along. Paul was eager to have them settle their dispute because it likely crippled their work with others. Women who are co-workers in ministry need to get along.
**Look for women who are temperate**

To be temperate means to be sober, awake and aware, well-balanced. When I mentioned this to fellow small group leaders, a lot of chuckles and gasps went out at this one. What does a well-balanced woman look like? Does she exist? So, what is meant by this qualification?

It means not given to excess. The first thought would be excess in the way of physical addiction such as to alcohol or drugs. You certainly wouldn't want leaders who are struggling with an addiction. It could also refer to having well-balanced emotions. Not on a seesaw. Not given to hysterics. **A woman is well-balanced when she holds on to the truth of God's Word and doesn't let her emotions rule over her.** Daily. Why is it important to be well-balanced? The women in your sphere of influence need to know that their leaders accept them and love them from the very first day they are in a group. Everyone needs to know what to expect each week.

Leaders do have real problems and concerns. We can share them with you. We all grow closer through praying for one another and watching God answer. But, you don't want your leader to be consumed by her problems either. What keeps us balanced?

- **Telling** God our concerns.
- **Listening** to Him while…
- **Reading** what He has already said to us.
- **Trusting** Him while…
- **Waiting** for Him to work through any situation.

**Look for women who are faithful in all things**

A woman with potential for leadership will show herself as one who is faithful in all transactions, execution of commands, and discharge of official duties. Such faithfulness would involve doing what she has been asked to do and doing it the way she has been asked to do it. This goes back to being women worthy of respect. You are respected because you can be trusted. Jesus said that if we are faithful in little, we would be faithful in much.

In 2 Timothy 2:2, Paul tells Timothy to entrust the gospel and the job of overseeing, directing and teaching other church members to the ones who have already proven themselves to be faithful. Leaders are held to a greater accountability by God. We are to be good examples. We should be adorning ourselves with godliness. Godlikeness. Letting Jesus live His life through you so that what you do looks like what He would do.

The attitude of any servant-leader should be one of humility and teachability.

“**And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness with great fear and trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on human wisdom, but on God’s power.”** (1 Corinthians 2:1-5)

Are you teachable? Leaders don’t need to know all the answers. Only Jesus Christ and Him crucified. The gospel has the answers to every human need. It is our job to point others to it and let God take His word and apply it in their lives. We can't make hurts go away. But God can. We can't change circumstances. But, God can. Or, He may change the person so that the circumstances don't matter as much. It isn't as important for a leader to be a Bible scholar as
much as it is for her to be firmly grounded in truth and to really care about the other women in her group.

**CONCLUSION**

According to a Greek writer who lived at the time when Paul wrote this letter to Timothy, men generally had only one legal wife. But, men also had mistresses for pleasure and handmaidens for the day-to-day care of the body as well as wives to bear legitimate children and to be a trusted guardian of things in the home.

Into this society, the apostles brought new ideas about the value of the individual and about family relationships. Husbands were to be faithful to their own wives and to love them as their own bodies (I think that's what Paul is referring to when he says elders and deacons were to be one-woman men).

Women were given equality in the church and were given responsibility for leadership where before they had very little. People today who revile Christianity as being "oppressive" to women probably have no idea how much it really did elevate women to their very best back then and still does today.

Tertullian, a theologian, who lived during the second century, wrote of the spiritual wealth and worthiness of Christian women. And how their modesty and simplicity was a rebuke to and a reaction from the shameless extravagances of the immoralities of heathen women. Christian women were the most conspicuous examples of the transforming power of Christianity. This inspired admiration and astonishment from a pagan writer who exclaimed, "What women these Christians have!"

May we be the kind of women that someone in our world today might also exclaim, "What women these Christians have!"
Lesson 6: Desiring to Look Your Best

1 Timothy 4:1-5:2

Day One Study

1. Read 1 Timothy 4:1-10. According to the beginning of 1 Timothy 4:6, what was Timothy supposed to do with the truths that Paul wrote here? The same applies to us.

2. According to verse 6, what will we be if we do this?

3. Comparing the lives of those described in 1 Timothy 4:6 with the lives of those described in 1 Timothy 4:1-3, write out at least two differences between them (i.e. who/what they follow etc.).

4. According to 1 Timothy 4:7, what are we to avoid? What are we to pursue?

Focus on the Meaning: Paul introduces an athletic image with the words “train yourself” or “discipline yourself.” The verb here is gymnaze, from which comes the English “gymnasium.” Paul often used athletic analogies to drive home the need for spiritual discipline. “Training” or “bodily discipline” is gymnasia, “exercise,” used only here in the New Testament. (Walvoord and Zuck, The Bible Knowledge Commentary New Testament)

Paul is encouraging Timothy to pursue spiritual discipline or training for himself and to encourage it in others. The reward for this training is being able to avoid the dangers shown in 1 Timothy 4:1-5.

5. In 1 Timothy 4:8 how does Paul compare physical training with godliness?
6. **Adorning Yourself:**

- Which is easier for you personally—to pursue physical training or to pursue spiritual training? Why?

- If you neglect spiritual disciplines or physical disciplines is it obvious in your life? Which do you think shows up more clearly? Why or how?

**DAY TWO STUDY**

7. Physical and spiritual development both require discipline. From where does the strength for this come? See 2 Timothy 1:7.

8. **Adorning Yourself:** Do you ever think in terms of whether you are a “good servant” (as verse 6 described)? Think personally now. Are you, as verse 6 states in the NAS translation “constantly nourished on the words of faith?” Or, do you find yourself sporadically eating the good food of God’s Word with lots of junk food of the world in between?

9. Read 1 Timothy 4:9-10. Verse 9 contains the third “trustworthy” statement (in Paul’s letters to Timothy and Titus). What is it?

10. Where does Paul say his hope is placed according to verse 10?

11. Compare this view to the view common in the world around us.

12. What is meant by “our hope?”
13. Read 1 Timothy 4:10 again. How can God be the savior of all men since all men are not saved? See Matthew 5:45 and John 3:16 for help.

14. **Adorning Yourself:** Paul described his walk in verse 10 as laboring and striving to pursue godliness. The word *strive* is translated from a Greek word meaning “I agonize” which is an athletic term.

- On a scale of 1 (1 being “cool and dry”) to 10 (10 being “hot and glowing”), how would you grade your effort?
- Share the practical steps you take to pursue spiritual training, or if you haven't yet done this, think through ways that you can start training now.

**Day Three Study**

15. Read 1 Timothy 4:11-5:2. 1 Timothy 4:11 says “command/prescribe and teach these things.” To which things does Paul refer?

16. Read verse 12 again. This is a question on which we could spend many hours. It is instruction not just for the young but also for all ages. From this verse, list 5 areas in which we can show ourselves examples as Christians.

Read the following verses to get a taste of what God’s Word has to say about the areas listed in the previous question. Summarize what you learn.

17. **Speech:**
   - Ephesians 4:25—
   - Colossians 3:8—
   - Colossians 4:6—
   - James 1:19—

*Summary:*
18. Conduct:
   - Philippians 1:27—
   - Colossians 4:5—
   - Hebrews 13:18—

   Summary:

19. Love:
   - 1 Corinthians 13:4-8—
   - 1 Peter 4:8—
   - 1 John 2:15—

   Summary:

20. Faith:
   - Hebrews 11:1—
   - Romans 4:20-21—
   - James 1:3—

   Summary:

21. Purity: The word for “purity” here comes from the Greek word *hagneia* meaning “moral cleanness.” In the Bible, it is only used here and in 1 Timothy 5:2. Using a dictionary, write a definition for moral cleanness. (Hint: Look up “moral” and “cleanness” separately, then put them together in your own definition.)

22. Adorn Yourself: Were you raised by parents who were good examples of people who believed in God? (Think in terms of the same 5 areas.) How do you think this affects your life today?
23. **Adorn Yourself:** What are some of the best ways you’ve found to be a good example in these 5 areas? These can be examples from your own life or your observation of them in someone else’s life. (Write out 1 or 2 ways for each area.)

- Speech —
- Conduct —
- Love —
- Faith —
- Moral Purity —

**DAY FOUR STUDY**

25. Read 1 Timothy 4:13-16. These verses are full of instruction for the active Christian. Make note of the action in each verse and to whom the action is directed toward.

<table>
<thead>
<tr>
<th>ACTION</th>
<th>TO WHOM ACTION IS DIRECTED</th>
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<tbody>
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<td>Verse 13—</td>
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<td>Verse 16 —</td>
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26. In 1 Timothy 4:15, Paul gives a reason for giving great energy to the spiritual disciplines listed above. What is his reason?

_Think About It:_ Paul’s desire for Timothy was for Timothy "...to demonstrate his maturity by living such a godly life that he would become a pattern for other Christians in every area of his life." (The Bible Knowledge Commentary New Testament by Walvoord and Zuck)

27. **Adorning Yourself:**

- Looking back on your list from above (question 25), in which area(s) do you feel you are the strongest (best) example? The weakest example?
Choose one area you’d like to change or improve. Pray for God’s spirit of discipline and power to show through in your life so that you will look more like Jesus in your own life and influence those around you to pursue a life of following Jesus as well.
Lesson 7: Clothing Relationships with Respect

1 Timothy 5:1-16

One of the benefits of studying these two letters together (1 Timothy and Titus) is seeing the volume of information written to and about women in them—more than any other epistle. In these letters are references to women as believers and disciples. In 1 Timothy 2, Paul gives instructions to women receiving instruction from the male leadership of the church and learning to submit to good teaching. In 1 Timothy 3, we read the desired character qualities for the women who served the church doing the work of a deacon (servant-leader). Christian discipleship develops those character qualities, enabling a woman to serve someone else.

And now here in 1 Timothy 5, we see women who are ministering to others. Want to know what a godly woman looks like? It's in here. Want to know what a woman who is not godly looks like? It's in here as well. No guessing about what our Heavenly Father wants for His daughters. There are more references in Titus. In fact, you could highlight all the passages giving instruction strictly to and about women in these two letters (add 2 Timothy to them) and have a nice pattern to follow or avoid.

**Day One Study**

1. Read 1 Timothy 5:1-16. Looking at verses 1-2, we find more instruction to Timothy (and us). This time the topic is how to deal with those around us (of all ages) when the need for correction arises. How is Timothy told to respond to the following?
   - An older man —
   - Younger men —
   - Older women —
   - Younger women —

   “One of the values of Scripture is that it has an answer to every human problem, of whatever kind, era, dimension or significance. It is true that not all church problems of A.D. 62 are the identical problems of the church two thousand years later. But even in such instances timeless principles can be derived from the Bible account and applied to any succeeding generation.” (Irving L. Jensen, 1&2 Timothy and Titus, A Self-study Guide)

2. How do these instructions differ from one another, and why do you think they are different?

3. **Adorning Yourself:** Think of the people from each of these age groups with whom you interact (or have in the past. Write down one or two of the things you most appreciate about people in each of these stages of life.
The next passage takes on a subject that is given more verses than any other topic thus far in the letter—helping women in need, particularly widows.

4. Referring to verses 1 Timothy 5:3-4, what does Paul say about a widow who has children or grandchildren?

5. Do you think our present culture agrees with this reasoning? Why or why not?

6. Compare the widow described in 1 Timothy 5:5 with the widow described in 5:6.

7. In verse 5, when Paul talks about the widow who “puts her hope in God”, what does that mean?

8. **Adorning Yourself:** As a woman, how do you put your hope in God?

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**DAY TWO STUDY**

9. Read 1 Timothy 5:3-16. God’s special concern for widows has been apparent throughout Scripture. Look up the following verses to get a bigger picture: Exodus 22:22-24, Deuteronomy 10:18; 24:19-21, Zechariah 7:10, Luke 7:11-15, and James 1:27. What do these verses tell us about God’s view of widows and their needs?

10. According to 1 Timothy 5:7, what is the reason Paul gives for following these guidelines for caring for widows?
11. What does Paul say about a Christian who “does not provide for his own?”

12. In what sense might a believer be considered “worse than an unbeliever?” Read Matthew 5:46-47 to help you answer this.

13. Why do you think doing good deeds appears to be held in high regard by Paul (verse 10)? See also 1 Timothy 6:18-19 and Titus 2:11-14.

14. **Adorning Yourself:** What good deeds do you especially appreciate being done for you? What good deeds do you find yourself most often doing, especially those which might benefit the people in your church?

15. **Adorning Yourself:** Today’s believer has many worthwhile activities in which to get involved, yet doing them all can take away from “providing for your family” (1 Timothy 5:8). How do you discern between those activities in which you will participate and the ones to which you say “no” or “later?”

**Historical Insight:** In Acts 6, the church had established a charitable outreach to widows. Now 30 years later the ministry to the many widows in the culture showed signs of being a major burden to the congregation. Paul was therefore eager in this passage to identify those who did not truly need help in order to leave enough for those who did. Scripture has much to say about widows and honors them in a way that most cultures do not. Too often a married woman is defined only in relation to her husband. Then if he dies, she loses not only her spouse but her social significance as well. In Scripture, however, widows, orphans and aliens (people without husband, parents or home) are valued for who they are in themselves, and are said to deserve special honor, protection and care. Throughout the Bible justice and love are demanded for them. God is described as “a father to the fatherless” and a “defender of widows” (Psalm 68:5); and it is written of him that “he defends the cause of the fatherless and the widow” (Deuteronomy 10:18). Because this is the kind of God he is, his people are to be the same. (Adapted from *The Bible Knowledge Commentary New Testament*, pg. 742 and *Fighting the Good Fight* by John Stott)
DAY THREE STUDY

Historical Perspective

What was the list mentioned in 1 Timothy 5:9 and 11? The words refer to being enrolled in a group such as soldiers enlisted in the army. Although we don't know exactly what Paul was describing, early Christian writers mentioned such a group of women.

• They took a pledge to serve Christ and the Church alone rather than being married.
• They were respected as the elders were respected.
• They were overseers over the rest of the women, and
• They had charge of the other widows and orphans supported by the church.

This is Women’s Ministry in action. The early Church considered ministry to women by women as very important.

16. Read 1 Timothy 5:3-16. From verses 5 and 9-10, list the qualifications for a widow to be put “on the list” to qualify for assistance from the church. [For further commentary on this “list,” see the information box on the next page.] Use the following categories (some qualifications may be listed in more than one area.)

PERSONAL          HOME         CHURCH           COMMUNITY

Think About It: The first thing mentioned concerning the widow’s reputation for good works is bringing up children. The Holy Spirit spoke through Paul to include this. In our society, we need to be reminded of the value of bringing up children—whether a woman’s own children or the children of other women. A woman adorned with godliness will be doing what she can to influence children for Christ so that they become believers, disciples, servants and future ministers of God.

17. Read Luke 2:36-38 for an example of a godly widow in scripture. How old was she? What does this passage say she was continuing to do regularly?

Scriptural Insight: The pledge Paul referred to (1 Timothy 5:12) was probably a formal commitment, taken on joining the list of widows, wherein the woman vowed to serve Christ entirely without thought of marriage. In this way, she would devote herself without distraction to the Lord (1 Corinthians 7:34-35). (The Bible Knowledge Commentary, pg. 743)

18. Read Isaiah 46:4. What does this verse tell us about God and our relationship to Him as we grow older?
19. Referring back to 1 Timothy 5:11-13, discuss the reasons Paul gives for **not** putting younger widows on the list.

20. **Adorning Yourself:** Do you think that the opportunities to do good deeds or the opportunities to be idle busybodies are limited to any particular age group or marital status of women? Explain your answer.

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**DAY FOUR STUDY**

21. Read 1 Timothy 5:3-16. What are the temptations faced by a married woman when she no longer has a husband, either through death or divorce? How can she best respond?

22. **Adorning Yourself:** How do you deal with a friend, coworker, neighbor (or your own self) who tends to direct conversation toward gossip or “things not proper to mention” (verse 13)?

23. How do you determine what is proper to talk about and what isn’t? Share any scripture which helps you in this area, or look up Proverbs 20:19 or James 3:5-10 for some help.

24. Read 1 Timothy 5:14-16. Paul has just gotten through listing some of the danger zones young widows face, now on the side of worthy investments of time, what does Paul say he wants younger widows to do, according to verse 14?

25. What evidence do we have that Paul wasn’t just sounding a false alarm or even being overly critical of younger widows? (Refer back to 1 Timothy 5:15 if needed.)
26. These options for women were the common experience for a younger woman of Paul’s culture. What other good options might be available to a young widow in today’s culture?

27. Verse 16 serves as a summary. Rewrite this verse using your own words.

28. **Adorning Yourself:** What general principles do the verses here teach you about offering care and help to people in need (especially to widows, or our own families, and in our own churches)?

Read “Women in Need, Covered by the Church” on the next page for additional application to this lesson.
In Lesson 7, the main focus was on caring for the needy, in particular, needy women—widows. Paul recommends that the local church should honor widows who are widows indeed. To honor means provide financial support. Widows indeed were women who had no other visible means of financial support. Throughout Scripture, God instructs His people who have enough provision to care for those who don't—especially the widows and orphans.

In today's society, the term "widow" can be expanded to include women who not only have experienced the death of a spouse but those who also have been deserted by their spouses, especially if left with the responsibility of children to support. Have you been widowed by the death of a spouse? Have you been widowed through the desertion of a spouse?

Let's look at three biblical examples of how God provides for women who have financial needs plus lessons for those who are needy. The principles apply to anyone in need, not just widows.

**WIDOW #1**

*Ruth 1-4*

The book of Ruth is the story of God's provision for two women, Naomi (an older widow who was not really of marriageable age) and Ruth (a younger widow who was of marriageable age). During a time of famine in Israel, Naomi and her husband and two boys moved to the neighboring country of Moab to live. The boys grew up and married local girls. One day, Naomi's husband died. Then, her two sons died, leaving 3 widows. Naomi decided to go back to her home in Israel where she had other family. One of her daughters-in-law traveled back with her. They arrived during the barley harvest.

One of the ways God made provision for needy folks in a community was by the plan described in Ruth 2:1-3. The command came from Deuteronomy 24:19-21. God described a process through which perfectly good food was purposely left in the fields for the poor to have. You may have come from a farming community where this was practiced.

The owner of the field where Ruth was gleaning went even further. According to Ruth 2:15-16, Ruth would be allowed to glean alongside the workers where she would be protected, AND the workers were to loosen the grain and leave it for her to gather more easily. Boaz was essentially saying, “Don't just let her have the pickings, but make sure she gets good stuff and doesn't have to work so hard to get it.”

What are the most beneficial ways for us today to help someone who is needy?

**Food**

Food to feed the family is extremely important. Donating food to food pantries, especially those who are affiliated with Christian ministries. Or, give directly to a family through gift certificates or bags of groceries brought to their homes. Give good usable stuff, not what has been sitting in your pantry for years.

My husband and I were in the ministry for about 22 years, much of that time living on contributions as home missionaries. Ron worked hard, but home missions are often not as attractive as foreign missions. So, our income was often very meager. Yet, we knew we were exactly where God wanted us to be. One particularly tough time was in the mid to late '80's. We received several poundings. Most were composed of terrific, very usable stuff. In fact, one friend
gave us a 3-month supply of venison. I learned to cook it just like beef. And we were very thankful for it. Once, though, we received a bag of groceries that must have been sitting on someone’s shelf for years. Box mixes full of weevils. Cans that were rusted, some with rancid contents. I know the giver meant well; however, we couldn’t use the gift. And, it increased our pain and embarrassment because it was like rubbing salt in a wound. Without the generosity of friends and family, we would not have been able to feed our family during that time. One time when I knew that all three kids would be home for the holidays, I kept wondering how I would buy the fixings for a Thanksgiving dinner. God provided through the gracious surprise gift of several bags of groceries that contained exactly what we needed and liked. Praise to God for His provision!!

So, providing food is one way to care for a needy woman or family.

More than food

What about other stuff? Clothes, furniture, bikes. Guideline remains the same. Give good stuff. Before having a garage sale. Unless you are desperate for the money from the garage sale. Throw out the stained and torn things.

We have also received bags of clothes and gratefully wear them. I remember one particular bag of very nice things, obviously taken directly from someone’s closet, some with tags still on them. The girls and I were able to use most of that gift. Yet, we have also received bags of clothing that were the leftovers from garage sales, things no one else wanted. Torn, zippers broken, stained. Once again, it's like rubbing salt in a wound. When you clean out your closets or change furniture, think about giving it to someone who can't go shopping for those things.

Receiving is a humbling experience!

Let me emphasize that receiving is a humbling experience! VERY!! How many of you have been on the receiving end of someone’s benevolence? It's hard, isn't it? It is much harder to receive than to give. Needing to receive is an admission that you can't make it on your own. You have to swallow your pride and reputation. It's easy to think everyone else has it made but you. You may be having financial difficulties right now. You are not alone.

Receiving also means you must learn to accept gifts with gratitude and joy and not embarrassment. For some, drawing attention to oneself is very hard. Reward the giver with a smile; share in her joy. And live a life of thankfulness whether you have little or much.

So, we who have plenty should be ready to provide something for the needy in our families, churches, and communities. Right?

Back to our story. Ruth gleaned the field and fed both herself and Naomi with the food. God provided a husband for Ruth as she ended up marrying Boaz, the man who owned the field. Naomi lived with them. Ruth had a son who became the grandfather of David, Israel's greatest king and the author of most of the Psalms. A compassionate, giving heart just like his great grandparents.

Let's look at how God provided for another widow in 1 Kings 17.

WIDOW #2

1 Kings 17:7-24

In 1 Kings 17, a prophet named Elijah prayed for a drought for three years in order to get the attention of a wicked king then had to live through the drought himself as did a Canaanite widow and her son. God sent Elijah to the widow who was going to provide for him. But, she herself was out of food. He asked her for bread. Elijah was God's representative. By telling her to fix his bread first, he was telling her that she was to put her hope in God. Then he promised to keep the oil and
flour coming as long as it was needed. As the widow ministered to Elijah’s needs, she was helped to help herself.

As far as being a widow and having to raise a son alone, that didn’t change. She still had to gather sticks. And make the bread. But, God supplied the ingredients. There was still a drought. That's all they had to eat. The same thing day after day. She had to be content with the little she had and happy to have it. Do you realize how hard that is in this society? To be content with less or even little. Although a little in America is worth millions in comparable comfort in poorer countries.

Recently, our small group was studying Ecclesiastes. We were asked this question: if you had everything you wanted and needed materially, what would you like to do with your life? I knew immediately, because I had thought about it before. I would like to provide full support to several Christian missionaries so they wouldn't have to spend time and energy worrying about raising it. I would help them go out and be used by God somewhere. The question still remains, if God doesn't increase our financial prosperity, can I still be content? That is a real challenge. Philippians 4:19 says that I can learn to be content. I can do all things through Christ who strengthens me.

Sometimes God provides not with cash but by keeping us healthy; giving us the basic and the plain. Just like the widow. We still have to do our part. First, to put our hope in God. Not in circumstances. Not in future prosperity.

God provided a helper for this needy woman. Not a husband, but a friend. And, He kept her son alive to continue to provide for her later. She placed her hope in God and was rewarded with His provision. She also learned that sharing from her meager stores with another needy one didn't impoverish her life but instead greatly enriched it.

There is a fine line between good stewardship and lack of faith. In fact, what you think may be careful planning might lead to miserliness and stinginess. Example: what do you do when you only have in your refrigerator 1 chicken and a pound of ground beef and $10 in the bank, not knowing when more money will come in? Do you make that meal when a friend is sick? Or do you hold on to it to last the week for your own family? How far do you take faith and prudence?

How do we look at helping someone in need as not being an imposition? What changes in our own lifestyles do we need to make? Is there time in our busy schedules to spontaneously respond to someone who needs help today or tomorrow?

One more widow. Her story is found in 2 Kings 4.

**WIDOW #3**

*2 Kings 4:1-7*

Elijah trained another prophet to take his place—Elisha—who was called to help a widow. This widow's husband had been in the ministry. He died, leaving debts to be paid. In those days, and even until recently, a creditor could take the sons and put them to work to pay off the debt—called indentured servants, common among the early colonists of the United States. One of my ancestors came over from England that way. After the debt is paid, the person is free again. In God’s law, poor Israelites were to be assisted in every way and without being charged any interest. Someone in debt had the right, though, to sell himself to a fellow Israelite to be treated as a hired person but not as a slave. However, a creditor was coming to force these two boys to work for him as a means of paying the debt. This would leave the widow alone, not what God intended for widows.
God took whatever resources this woman had plus her obedience and her initiative and provided for her. Her responsibility was to get out of her house, go to her neighbors, and ask to borrow as many empty vessels as they would be willing to loan her. She was then to take her sons with her into privacy, pour the oil and watch God multiply it. After she did that, then she was told to go back to her neighbors and sell her oil, pay her debt and live on the rest—good financial planning and discipline not to increase debt again. One writer said that her life and situation proves how God is able to multiply whatever we surrender. God enabled this widow to actually improve her own condition, and He provided for her future as well.

CONCLUSION

How can we apply this today? How about setting up a needy woman or family with a job or home business—provide the capital, equipment, and clients. Other ideas?

For the giver…Give good stuff, usable stuff, the best you have to give. Make it easy for her to get it and use it. Be a helper and a friend for the long-term. Most emergency situations last longer than a day. Enable her to improve her condition. Help her evaluate her resources and pray for God to multiply them to provide for her.

For the one on the receiving end…Put your hope in God, not prosperity. Rejoice with God and with the giver for His provision. Don’t be afraid to share out of your meager supplies. Do it in faith that God will help those supplies stretch.

For everyone…give praise to God our Father who promises to help women who are in need. Surrender what He has already provided to Him and watch Him multiply it.
Lesson 8: Reputation and Resources

1 Timothy 5:17-6:19

**Day One Study**

1. Read 1 Timothy 5:17-6:5. Regarding verses 17-20, what is the church’s responsibility toward elders who rule well?

   *Scriptural Insight:* The Greek word for “honor” is the same word used in 1 Timothy 5:3, where it refers to respect and material support. Other passages where the word means “pay” include Matthew 27:6, Acts 4:34, Acts 7:16, and 1 Corinthians 6:20." (Life Application Bible Study Guide, pg. 107)

2. According to 5:19, discuss Paul’s instructions on how a church can handle accusations against an elder.

3. What do you think happens when this isn’t handled correctly, and how would this affect a church?

4. Read 1 Timothy 5:21.
   - What “solemn” charge does Paul give to Timothy here?
   - What is the spirit, or attitude that Timothy is to have?

5. Who does Paul say is in his presence as he gives this charge? Why do you think he mentions this?

6. *Adorning Yourself:* Favoritism or partiality is often denounced in scripture. Look up Leviticus 19:15, Romans 2:11, and James 2:1-13. Do you tend to act (or has someone else acted toward you) with favoritism toward your children? In your church? In public? At work? How can you think and act more fairly in this area, knowing God’s view of favoritism?
**DAY TWO STUDY**

7. Read 1 Timothy 5:22-25. (Verse 23 is a side note from Paul to Timothy.) Why do you think Timothy should not lay hands upon anyone, or ordain anyone as an elder, too hastily?

8. What do verses 24 and 25 say about a person’s sins and good deeds?

*Historical Insight:* In the Roman culture of Paul’s day, slavery was a deeply rooted institution. Slavery was economic rather than racially motivated. People usually became slaves as a result of war or poverty. A great social and legal gulf separated masters and slaves. Paul’s word choice, *under the yoke*, captures the essence of slavery—most slaves were treated no better than cattle, than mere property. But when a master and his slave became Christians, they became spiritual equals, brothers (and sisters) in Christ Jesus (Galatians 3:28). Equality in the church but inviolable separation at home obviously made for interesting interpersonal relations in and out of the church. (*Life Application Bible Study Guide*, pg. 114)

9. Read 1 Timothy 6:1-5.
   - What general principle does Paul lay out for slaves (verses 1-2)?
   - Why do you think he includes this?

10. How do you think Paul’s principles for the master/slave relationship might be applied to an employer/employee relationship today?

11. Read 1 Timothy 6:3-5. From verse 4, list the three characteristics of a person who is a false teacher.

12. From verses 4 and 5, which behaviors arise out of false teaching?
13. When these behaviors are occurring in the church, how might they affect an outsider or a visitor’s view of the church?

How do they affect the internal effectiveness of the work of the people of the church?

14. **Adorn Yourself:** What do you think your own part is, or could be, in helping maintain or protect the reputation of your church?

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**Day Three Study**

**Money Matters**

“There are approximately 500 verses on prayer (in the Bible), fewer than 500 on faith, but more that 2,350 verses on how to handle money. Moreover, Jesus Christ said more about money than any other subject.” (Crown Ministries Small Group Financial Study, pg. 9)

15. Read 1 Timothy 6:3-10. What does Paul say is truly “great gain,” according to 1 Timothy 6:6?

**Scriptural Insight:** Notice the irony in 1 Timothy 6:5 as Paul points out that these men who think that godliness is a means to financial gain are actually “robbed” or “deprived” of the truth themselves. The NAS Bible also translated the atmosphere surrounding those same men as being one of “constant friction.”

16. Have you ever known anyone who was truly content (or came close to being content) with only the provisions listed in verse 8? Why do you think this is so rarely found in today’s culture?

17. **Adorning Yourself:** Has there ever been a time in your life when you were more content than you are now? Explain.
18. In 1 Timothy 6:7 Paul gives one reason for his statement in 6:6. What is this reason?


20. **Adorning Yourself:** Do you find yourself resentful of others and what they have, or discouraged by what you don’t have? Consider the following statement and answer the questions below:

“To have contentment in Christ requires four decisions about events and possessions in our life.
1. Focus on what God has already allowed us to have.
2. Disregard what we do not have.
3. Refuse to covet what others may have.
4. Give thanks to God for each and all of His gifts.”

*(Life Application Bible Study Guide, pg. 122-123)*

Do I want to be content? Do I want to do these things? Have I tried these things?

**Day Four Study**

21. Read 1 Timothy 6:3-10. To whom is the warning in verse 9 directed?

22. What dangers are listed here?

23. What is often the result of ignoring this warning in today’s world?
24. Read 1 Timothy 6:10.

- What is a “root of all sorts of evil?”
- According to the same verse, what two things often happen to people who eagerly seek after wealth?
- Of the two, which do you think is worse? Why?
- Which do you think people fear most? Why do you think so?

Focus on the Meaning: Paul warns strongly against “the love of money” (v. 10). He does not say that money itself is evil (nor does any other Scripture). Neither does he say that money is the fundamental root of evil, or that money lies at the root of every evil. Rather, the love of money (something inside people, not money itself) can be a root (but not the only root) of all kinds of evil but not of all evil. (*The Bible Knowledge Commentary New Testament*, p. 740)

25. Read the following verses in which God’s Word addresses the relationships of money and our hearts. Take time to think carefully about each verse then write a summary of what you’ve learned.

- 1 Chronicles 29:11,12 —
- Matthew 6:19-21, 24 —
- 2 Corinthians 9:6-11 —

Summary:

26. Read 1 Timothy 6:17-19. These verses give us an attitude adjustment and plan of action concerning money matters.

- Who specifically are these instructions directed toward?
- What are they not to do?
- But instead, according to God’s plan, what specifically are we to do, and why are we to do these things?

27. According to 1 Timothy 6:17, why is putting our hope in God the only way to “richly” enjoy life?
28. **Adorning Yourself:**

- Make a list of a few things God has richly given you to enjoy.

- What do you most want to accomplish with the money God has entrusted to you as you live out your life on earth?
Lesson 9: Pursue Godliness

1 Timothy 6:11-21

**Day One Study**

1. Read 1 Timothy 6:11-21. Verse 11 begins with the phrase, “But flee from these things…” From which things are we to flee?

2. The next instruction concerns what we are to pursue, or what to run toward. Fill out the following chart to explore further what we are to pursue.

   | PURSUE THESE THINGS | WHY THIS IS IMPORTANT TO PURSUE |

3. Read 1 Timothy 6:11 again. Of all the titles that Paul could have chosen to refer to young Timothy, why do you suppose he picked “man of God?” How might this have been a special encouragement to Timothy?

4. Adorning Yourself: Do you have a special way to spiritually encourage those around you in their identity in Christ? Explain.

**Day Two Study**

5. Read 1 Timothy 6:12-16. There are basically two instructions given here. What is the first instruction?

6. Notice how the “fight” is described. What kind of fight is it?
7. With what kind of weapons do we have to fight? Read Hebrews 4:12 and write it out in your own words here.

8. **Adorning Yourself**: Do you think about your life as a “fight of faith?” Why or why not?

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**Day Three Study**

9. Read 1 Timothy 6:12 again, what does Paul tell Timothy to “take hold of?”

10. What do you think Paul means by this, especially, how might we do this as well?

11. To do a quick review of Paul’s personal charges to Timothy throughout this letter, read 1 Timothy 1:3, 4:11, 5:7, and 5:21. What is the “charge” here?

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**Scriptural Insight**: Paul “charges” Timothy in verses 13-14 to “keep this commandment without stain or reproach” (NAS) or “without spot or blame” (NIV). “The commandment” refers to the entire body of sound teaching Paul had been describing throughout the letter. "I charge you" (parangello, the original Greek word) is also translated “instruct, command, prescribe, teach and give these instructions.”
12. Reread 1 Timothy 6:11-16. Review the following list giving “A Portrait of God” from the passage. Choose 3 of the descriptions of God that mean the most to you and describe why in the space below.

* Blessed and Only Sovereign, Most High— Control and power are God’s alone.
* King of kings— No king has more power or authority (first used of Babylonian and Persian emperors).
* Lord of lords — God alone possesses absolute superiority over all powers, human & divine.
* Immortal— God alone has inherent immortality; ours comes from Him.
* Unapproachable light—God’s glory is blinding.
* Unseen (Invisible)— God is so holy that no one can see Him and live.
* Worthy of honor — God is to be honored for who He is and what He has done.
* Eternal Dominion—God’s power continues from eternity to eternity; it has no end.

(Life Application Bible Study Guide, p. 135)

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<th>DESCRIPTION OF GOD</th>
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**DAY FOUR STUDY**

13. Read 1 Timothy 6:11-21. Paul can’t seem to resist a final reminder (verses 20-21). What is it?

14. What is the last sentence of this letter to Timothy? Look back at the introduction in 1 Timothy 1:1-2. What do you think “Grace be with you” actually means?

15. Adorning Yourself: What has been the most significant truth you learned through this study of 1 Timothy? Why?
Lesson 10: Being Known by Your Actions

*Titus 1:1-16*

**Historical Perspective: Who was Titus?**

During Paul's first missionary journey, Titus heard Paul preach about Jesus. Titus was Greek, the son of Gentile parents. As he listened to Paul, Titus’ heart responded to the message, and he believed in Jesus. Paul brought him to Jerusalem (Galatians 2:1-4) to show the apostles and other Jewish believers how a Greek non-Jew could love God just as much as they did. Unlike Timothy, Titus was not circumcised (Galatians 2:3). Titus represented all the other non-Jewish people who became Christians and were completely accepted by God through their faith in Jesus Christ—like most of us!

Like Timothy, Titus was sent by Paul to minister to specific churches. He traveled with Paul on missionary journeys, helping in the work of sharing the gospel. During the 3 years Paul was teaching in Ephesus, Titus was there. Then, Paul sent him to Corinth to alleviate tension at that church (2 Corinthians 7:6-16) and to collect money for the poor (2 Corinthians 8:6-23). Paul thought of Titus not only as a very faithful friend but also as his spiritual son because he had led him to trust Christ.

After Paul was released from the Roman prison where he had been for two years, he and Titus traveled to the island of Crete. Paul and Titus taught the people, called Cretans, about their need for God and the good news about Jesus (Titus 1:4-5). Soon there were enough believers to start churches in several towns. Paul wanted to go visit the church in Corinth so he left Titus to continue teaching the new Christians and to appoint church leaders for each new church. Someone came to replace him in Crete so Titus met Paul in western Macedonia and continued his missionary work northward into Dalmatia (now Albania), which was another difficult area (2 Timothy 4:10).

Finally, he went to pastor the church on Crete. Titus was a busy man as he cared for all the new Cretan believers, especially because the people just didn’t know how to do what is good in God’s eyes. Paul knew Titus needed some encouragement and reminders of what was important to teach the people. Paul wrote to Titus soon after writing 1st Timothy, probably while Paul was in Macedonia, on his way to Nicopolis (Titus 3:12). Paul hoped to join Titus again, but there is no way of knowing whether that meeting ever took place. According to ancient tradition, Titus returned to Crete in his old age, died and was buried there at the age of 94.

**DAY ONE STUDY**

*To refresh your memory, read the letter to Titus.* (For your convenience, a copy of it is included at the end of this study guide).

Because some of this portion of Titus has already been covered in previous lessons, this lesson will be shorter than usual.

1. Read Titus 1:1-9. Paul often introduced a letter with comments relevant to the letter’s message. Which words or ideas are included in this introduction that you may have also noticed in the whole letter to Titus? In other words, why do you think Paul is writing this letter?
2. Verse 1 speaks of the truth that leads to godliness. Read the following passages and summarize what Jesus says is “truth.”
   - John 8:31-32 —
   - John 14:6 —
   - John 17:1-8 —
   - John 17:17 —

   **Summary:**

3. According to John 14:16-18 and John 16:13-14, how does the believer continue to discern truth?

4. Read Titus 1:5. For what two purposes did Paul send Titus to Crete?

5. Review the qualifications of elders in Titus 1:6-9. In verses 6 & 7, what character trait did Paul use twice? Why do you think he emphasized this point?

   **Historical Insight:** The Cretan character was proverbial in the ancient world. In Greek, to “Cretanize” meant to lie. The prophet Paul mentioned in verse 12 was Epimenides, a Cretan philosopher of the sixth century BC. Most educated men of Paul’s day had to study Epimenides. (*Titus Lifechange Series Bible Study*)

6. Read Titus 1:10-16 & 3:9-11. In contrast to the characteristics of an elder (given in verses 6-9), how does Paul describe the false teachers in Crete?

7. What kind of influence do false teachers have?
8. How did Paul want Titus to deal with these false teachers? Be sure to look at both passages from question 6. What is the goal of treating them in this manner?

9. **Adorning Yourself:** What can you do to avoid unprofitable, or empty, discussions and ensure healthy ones?

**DAY TWO STUDY**

10. Read Titus 1:10-16. “To the pure, all things are pure” (verse 15) is a statement that could easily be abused…either to excuse sin, or to judge/condemn others. Summarize these similar instructions given by Paul:

- Romans 6:15 —

- Romans 14:1-3, 22 —

- 1 Corinthians 6:12-13 —

- 1 Corinthians 10:23-24 —

11. In light of the previous passages, what do you think Paul means by, “To the pure, all things are pure”?

12. Compare what Paul says about false teachers to what Jesus says about the Pharisees in Mark 7:5-13 and Luke 11:42-44. How are the false teachers and Pharisees alike? How are they different?

13. According to Titus 1:16, how can a person who claims to know God actually be denying God?
14. **Adorning Yourself**: Reflect on verse 16 this week. Do your daily actions deny or reflect a relationship with God? Ask God to show you how you can better live a life that reflects your faith.

**Think About It:** Titus is a short epistle, but it contains such a quintessence of Christian doctrine, and is composed in such a masterly manner, that it contains all that is needful for Christian knowledge and life. (Martin Luther)
Lesson 11: Adorn Yourself with Good Deeds

*Titus 2:1-10*

**Scriptural Insight:** We human beings seem to be imitative by nature. We need models; they give us direction, challenge and inspiration. Paul did not hesitate to offer himself, as an apostle, for the churches to imitate. “Follow my example,” he wrote, “as I follow the example of Christ” (1 Corinthians 11:1). And Paul expected both Timothy and Titus to provide a model, which the churches could follow. (John Stott)

**Day One Study**

Some of this section of Titus has been covered in other lessons. This lesson will only cover new information.

1. Read Titus 2:1-8. In the last lesson, we studied Titus 1:10-16 where Titus was given instruction to refute false teachers. Now Paul uses an emphatic “you” in Titus 2:1.
   - To what is Paul now directing Titus’s attention?
   - Why is this important? (See also Titus 1:9.)

2. Verses 2-8 describe the qualities each member of the household of God should have. List the qualities each group should possess and explain the importance of each.
   - Older men (verse 2)
     - Character Quality / Behavior—
     - Importance—
   - Older women (verse 3)—
     - Character Quality / Behavior—
     - Importance—
   - Younger women (verses 4-5)—
     - Character Quality / Behavior—
     - Importance—
Younger men (verse 6)—

- Character Quality / Behavior—

- Importance—

3. Obviously, God has outlined a specific plan for older women to encourage and disciple younger women in the church. What would be the advantage of this kind of mentoring relationship?

4. Why would younger women need to be encouraged in the specifics mentioned in Titus 2:4-5?

5. The word “sensible” (NAS) or “self-controlled” (NIV) is used 3 times in Titus 2:2-6, and again in vs. 12. The original Greek word means primarily “of sound mind, sane, in one’s senses.” Its secondary meaning is “curbing one’s desires and impulses, self-controlled, temperate.” In other words, the word refers first of all to correct thinking then to behavior resulting from correct thinking. Read Romans 12:2-3. In the pursuit of godliness, why is right thinking so important?

6. What usually happens when you try to behave rightly or force correct behavior without “renewing the mind” with truth that leads to right thinking? See Titus 1:15-16 and 2 Timothy 3:6-7.

7. **Adorning Yourself:** In Titus 2:4, the older women are given the responsibility of mentoring the younger women to be sensible, sane and sober-minded. This involves the cultivation of sound judgment and prudence.

   - If you are an older woman, how can you practice this is your life right now? What else can you give to a relationship with a younger woman?

   - If you are a younger woman, in what areas do you need this kind of training? What else can you give to a relationship with an older woman?
DAY TWO STUDY

8. In Titus 2:7-8, Paul tells Titus to be a good example and do good as well. Why is the example of a leader or teacher so important to the local church and to the community?

9. Read what the Bible has to say about setting a good example in the following verses.
   - 2 Thessalonians 3:7-9—
   - 1 Timothy 4:12—
   - James 5:10—
   - 1 Peter 2:21—

Summary:

10. Adorning Yourself: Think of people who have had the greatest effect on your life. In what ways did they influence you for good?

11. Adorning Yourself: “Because I told you” worked as an incentive to do something when we were young children who accepted everything our parents told us. But as we grew into teenagers, it was no longer a sufficient reason for changing our actions. We wanted to know why and needed greater incentive.
   - What motivates you to change your behavior? Why?
   - Read Colossians 3:22-24. What should be our motivation to do our best?

Think About It: Three times in these verses about the Christian behavior of different groups, Paul highlighted his concern about the effect of the Christian witness on the non-Christian world. In two of them he referred to Christian doctrine, which is salvation doctrine. So, either we give no evidence of salvation, in which case the gospel is tarnished, or we give good evidence of salvation by living a manifestly saved life, in which the gospel shines. Our lives can bring either adornment or discredit to the gospel. (John Stott)

Read "Women Mentoring Women" on the next page for additional application to this lesson.
Women Mentoring Women

By Melanie Newton

Within 4 years of being married, I had two children under the age of 3. My husband was in seminary and working full-time to support us. I had no car. My mom lived 8 hours away. When my daughter was a baby, I spent several months researching passages related to women in the Bible. I ran across Titus 2:3-5, today's passage. I wanted it!! Where were they? Who would be interested in me? I felt alone. Not until a year later at a new church did I find someone who cared for me—my mentor, Juanita Baker.

On the outside, I appear to be self-sufficient and courageous. But, on the inside, I need the kind of help and encouragement only another woman can give—someone who has walked the road before me and can help me find the way. We call those role models or mentors. Paul referenced those in Titus 2.

Titus was ministering in Crete, a very corrupt society. There were apparently few role models to demonstrate what godly people were like. What about your role models? Some of you were raised by mothers who loved and served Jesus; praise God for that. But many of you were not. Lack of godly role models leaves many women confused, deceived, and dissatisfied—living inconsistent lives. Then we move all over the place so that our roots are always in shock. It’s hard to develop deep and lasting relationships. What is the biblical remedy? Sound teaching followed by right behavior taught through godly relationships. Today's lesson is all about those relationships.

WHAT IS GOD'S PLAN?

"Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God." (Titus 2:3-5)

The pastor/leadership of the church is to teach everyone, of course. But, Titus 2 clearly teaches that the leadership of the church is to delegate to older, spiritually mature women the task of discipling the younger women in some specific ways.

Who's an older woman? A woman with some age, life experience, and spiritual maturity. What is the responsibility of the older woman? Basically, pastoring the younger women. Not the office of pastor, but the task. After all, what is pastoring? It is feeding, caring for, and nurturing the sheep, and binding their wounds. What does that sound like? Mothering!

In our churches today, we have a great variety of ministries that are not biblically mandated. But there is a clear command in the Bible for a ministry by women to women and specifically in the areas of discipleship and counseling. Such a mentoring relationship addresses loneliness and the weakness of aloneness. Life seems much harder when you are alone. We just need deeper relationships that work together and support each other.

"Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm
But, older women (and you know who you are), the very women who are supposed to do this, often feel the least confident. Yet, older women have marketable skills in God’s economy because of the experiences in life that God has brought them through. Why do you think God gave the responsibility of discipling and counseling younger women to the older women? They can do it better! Who else knows the mind and body of a woman better than another woman?

WHAT DOES GOD WANT FROM THE OLDER WOMAN?

To be reverent in the way she lives.

This doesn't mean boring! It does mean behavior suitable to one in whom Jesus lives. The word refers to a priestess serving in the temple of her God. Our bodies are the temple of God who dwells within us. Everything we do in life is service to Him. There is no sacred/secular division amongst our duties. Your life outside of the church setting (work at home or away from home) is as important as your life within the church (teaching Sunday School, ushering). All of life should be filled with obedience and thanksgiving to Him.

To be trustworthy in her speech.

Not to be slanderers, liars, gossips. Where have we seen this before? Throughout 1 Timothy regarding qualifications for church leaders. Right? Older women need to be accepting. Work at being unshockable. Be gentle with someone dealing with habitual sin. Be confidential.

To not be addicted to much wine or anything else that makes her ineffective.

The Greek word for “addicted” means to make a slave of, to reduce to bondage. Wine was an everyday beverage at meals for them. This refers to excess. It can apply to anything we use habitually to cope with life.

Alcoholism is alarmingly high among middle-aged women. Addiction to anything is awful bondage and enslavement. But, God, who can free us from the bondage to sin and death, can free us from this as well. Right? Instead, face life with reality. If this has affected you, dwell on the fact that God loves you, He knows what is going on, He can do something about it. But, He may choose not to change the circumstances. Your choice must still be one of faith in Him.

To be able to teach what is good.

What does that mean? “What is good” means right from wrong, truth about God and about what God desires. Life's experiences teach us, if we are listening, to be sound in faith, to trust in Christ. Older women must have a good working knowledge of Scripture to teach what is good. You gain that through active Bible study—personal and group, not just for your own learning but also to pick up what you can use in encouraging other women.

You know what discourages me? Saddens me? Feedback from some of our longtime Christian women that they don't like what we are studying, that it isn't challenging enough. They don't like their group. The purpose for Bible study is not to gain Bible knowledge. It is to know the author better, to know Jesus. You can't make it your goal to know Jesus better without wanting others to also grow in their faith. Why do we get so selfish in our thoughts? The tendency to be self-centered rather than others-centered is always present as long as we still have a sin nature in this world. The good news is that in the next life, that self-centeredness will be gone for good! But, we don't have to give in to it here. The mark of the Christian is genuine love, a response to living a life of faith, and looking for ways to demonstrate it.
How can a woman teach what is good? By what she is and what she does, by words and example. One is formal and deliberate; the other is subtle and relaxed. This takes time. And an older woman generally has more time for this. God in His infinite wisdom knows a woman should never "retire" from being committed to the development of quality life in others. A woman must feel needed and appreciated. God designed us that way.

**WHAT IS SHE SUPPOSED TO TEACH THE YOUNGER WOMEN?**

**To restore to one's senses**

One translation says “to encourage” them; another translation says “to train” them. You know what the underlying Greek word really means? It means *to restore one to her senses; to disciple; to hold one to her duty; to reprove firmly but kindly, to remind or advise about something forgotten or disregarded*. That covers a lot of situations, doesn't it?

To be able to do any of those things means that older women have their heads screwed on straight. Then, their duty as older women is first to keep the younger women sane—right thinking. Then to help them learn right behavior and hold them accountable to their responsibilities. And, when necessary, to correct and warn of danger. Be counselors and encouragers. It's taking a younger woman who is hysterical and shaking her by the shoulders to calm her down and get her back to reason again. The Greek word is *sophronizin.* We could shorten it to *sophi* and call a group of older women mentors SOPHIES.

Where do the younger women need to be restored to their right minds? Paul mentions skills that benefit the whole family—skills necessary to maintain a godly home, to raise godly children, and to be a godly example to others in all of life.

**To love their husbands.**

This love is not *eros* (romantic love) or *agape* (unconditional love), but *phileo* (brotherly love). It means to be fond of him, to like him, enjoy his fellowship, appreciate and befriend him. How can one woman encourage another to be fond of her husband? By behaving that way herself. How can an older woman discourage such fondness? By frequent criticism and showing disinterest in her husband.

Now, how can an older woman model this unless she herself learned to really like her own husband? What does it mean to like or be fond of your husband? We could spend a whole week on this, couldn't we? You accept him and are not always trying to change him to be another you. You allow him the space to leave a pile of clothes in the bedroom and let him put them away at his timing. Over time, your handsome prince may become bald and paunchy. He needs you to love his aging face and body as well as his young one. He'll get laid off or fired and discouraged at least once if not more. He may be too emotional. He may not be emotional enough. We always want something different, don't we? Why can't we be satisfied with what God has provided for us? The powerful influence of a loving, supportive wife over a man is enormous. When a wife joins her husband's team and shows him she likes being there, things go more smoothly for both.

**To love their children**

This is the same type of love—*phileo*—to be fond of one's children, appreciate, and enjoy the fellowship of one's children. So, how can one woman encourage another woman to be fond of her children? Ron's stepmother used to remind me all the time of how precious children are, and she treated ours that way. How can an older woman discourage such fondness?

One way to love children is to respect their individual characteristics. Sometimes we get children who are little replicas of us. We can understand them. Sometimes they are replicas of our
husbands. At least we get an idea. Sometimes they are like no one we know. We have no clue!! That presents a challenge, doesn't it? They come out of the womb with their predetermined likes and dislikes.

We had a lesson on favoritism a few weeks back. This is where favoritism can sneak in. Some children are more easily liked than others just because of their behavioral tendencies. A wise mom learns to appreciate all of them equally and looks for ways to do so. Sometimes an older woman can help her.

**To be sensible.**

This word is related to the word translated *encourage* or *train*. It is also the same word that is translated *sensible* or *self-controlled* for each of the other age groups. Definition #1 = be of a sound mind, sane; Definition #2 = curbing one's desires and impulses, to be self-controlled. The NIV translates this using the second definition—self-controlled. As in any translation work, choices are made. I think the choice here is misleading. However, perhaps the translators didn't think today's readers would understand the word "sensible."

*Sensible* has the idea of common sense, which can sometimes be wrong. Actually, the first definition leads to the second. How do you make someone sane or restore her to her senses? Teach them to think correctly, to be practical, to be aware, and not to be run by emotions. Then, right behavior usually follows. The Spirit gives you control as you are yielded to Him, knowing it is not good for you and not even wanting it.

Let's say you have a couple of children pulling on your clothes and rattling your mind all day. Don't you need the counsel of an older woman to step in and help you simplify your life? To help you relax? To help you enjoy now and look beyond to the future when the children are older?

What if your husband is unemployed? Or struggling in his job? Don't you need the counsel of an older woman who has been there and can help you get through it with the right attitudes? Chances are, someone you know has been there. I have seen God's faithfulness in good times and in bad ones. I know He is trustworthy.

Everyone wants to bail out of a marriage once in a while. That guy over there looks so much better than what you have. Then you look for companions who will justify your thoughts and intentions. Pretty soon you have been a party to wrecking a family, if not two. How many of you have seen *The Best Years of Our Lives* with Frederic March and Myrna Loy? The daughter accuses her parents of not understanding when she wants to involve herself with an unhappily married man. She says that they couldn't understand because everything has always been perfect with them. Her mom counters with the statement that the daughter doesn't know how many times she has hated this man she married and how they had to pick up the pieces and start all over falling in love again because they had made a commitment to one another. Only an older woman can share that kind of experience with hindsight to let you know how to make it work in spite of all the obstacles.

**To be pure.**

Sexual chastity before and during marriage. Being a one-man woman. Not lusting after another man or another woman's husband. Not letting oneself get into emotional adultery. Purity of mind and heart in all your conduct.

Are you a young mom with 2 or 3 children pulling on you all day, shattering your brain, and a husband too busy with building a career? You may let your eyes begin to wander. Anything else looks more exciting. You need someone to keep you focused on reality at this time. Romance novels are very bad counsel if you are dissatisfied.
To be workers at home.

Caring for the house, working at home as the one who keeps watch over the house, taking care of household affairs. A keeper is one who observes, guards, or preserves something valuable. Abel was a keeper of the flocks. So was David. A woman is to be in control of her home with the responsibility and authority to manage her home within her husband's framework of likes and dislikes, if she's married.

Remember 1 Timothy 5:14? The younger widows were to get married and be busy at home. That phrase, busy at home, means to be the house despot. It's a strong term indicating the woman is to manage the home. It does not mean it's the only thing she can do, but her main focus should be on her home and family.

To be kind.

Kind words, especially expressed in kind actions.

To be subject to husband.

Voluntary submission because we are obedient to and trust in Jesus Christ as Lord of our lives. The opposite behavior is described in Ezekiel:

"Like mother, so like daughter. You are a true daughter of your mother, who despised her husband and her children; and you are a true sister of your sisters, who despised their husbands and their children." (Ezekiel 16:44-45)

Submission to God's authority is primarily learned by example and then by experience. As a mom, I am accountable to God first for myself and then for my daughters or others I have influenced. We can help younger women understand how to apply biblical submission in their homes. Why follow God's guidelines? It's a great witness of the power of the gospel to everyone who believes.

CONCLUSION

For older women:

- Make yourself available to God to be used as He chooses.
- Make yourself available to younger women, especially those with no family close by.
- Listen. We just get so busy. I know I do. I see someone who looks like she needs a friend. Then I go home and get busy and don't follow up with my inclination.
- Study the Word so you can apply it in your own life and give godly counsel to others.
- Look around you. Decide to love one of the younger women. Call her. Take her out for lunch. Go over and read to her kids.

For younger women:

- Let God know your desire to be mentored.
- Interact with older women; befriend them; listen to them. Many older women need "daughters" as friends when their own are no longer near.
- Recognize you are not self-sufficient and desire to be teachable. You must want to learn from a godly woman rather than what the world has to offer.
- Pass this on by teaching your children gratitude toward grandparents and other elders.

Before you run off to a male counselor somewhere, give a godly older woman a chance to restore you to your senses, disciple and train you.
Lesson 12: Living in Response to God’s Grace

Titus 2:11-3:15

Day One Study

God’s grace redeems us!

Much of this section of Titus has been covered in other lessons. This lesson will only cover new material. Paul repeatedly affirms the importance of God’s grace. In Titus 2:11-14, he discusses the three ministries of grace. We will look at each of these in depth in the following questions.

1. Read Titus 2:11-3:15. This is what grace has done for us in the past. (Titus 2:11 & 14a) What is the definition of redeem / redemption?
   - Redeem —
   - Redemption —

2. Read the following passages to see what the Bible says about redemption:
   - Romans 3:24 —
   - Ephesians 1:7 —
   - Colossians 1:13-14 —

3. What is our condition (Titus 3:3) apart from God?

4. According to Ephesians 2:1-9, what does God do for us?

Scriptural Insight: In Ephesians 2, Paul gave a condensed but comprehensive account of salvation. Verses 4-7 are a single long sentence, which he may have taken from an early Christian creed. The whole sentence hinges on the main verb “he saved us” (verse 5). It is perhaps the fullest statement of salvation in the New Testament. (John Stott)
DAY TWO STUDY

God's grace reforms us!

5. Read Titus 2:11-3:15. This is what grace does for us in the present. How does God's grace reform us according to Titus 2:12 & 14b?

6. Titus 3:1-2 illustrates behaviors generally exhibited by one who understands God's grace. What seven qualities does Paul describe?

7. Read Ephesians 4:23 and Galatians 5:22-23, 25. According to these verses, what role does the Holy Spirit play in renewing and equipping believers?

8. Read the following verses to see in what other ways we can live in response to God's grace working in us.
   - Ephesians 2:10 —
   - Ephesians 4:1-3; 5:1-2 —
   - Colossians 3:1-4 —

9. In Titus 3:14, Paul says that we are to be people devoted to doing what is good. Look up the definition of devoted and write out what it means.

10. Read Titus 2:14; 3:1, 8, 14. We have been reborn and renewed by the Holy Spirit, says Paul (Titus 3:5). Why should this status motivate us to “devote ourselves to doing what is good” (3:8)?
**Focus on the Meaning:** "Regeneration is the work of the Holy Spirit in salvation whereby He gives a new life and nature to the believing sinner at the moment of salvation. The new birth (John 3:1-16) is the beginning of this new nature that becomes a part of the believing sinner the instant he or she receives Christ." (Charles Swindoll)

11. **Adorning Yourself:** If salvation is based on our faith and God's grace and mercy, why would Paul exhort us to be devoted to or engage in good deeds?"

12. **Adorning Yourself:** Think of one person you know who is living a life reformed by God's grace. What evidence of God's reforming power working through His Spirit do you see in that person's life?

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**DAY THREE STUDY**

**God's grace rewards us!**

13. Read Titus 2:11-3:15. What is “the blessed hope” (Titus 2:13) from which all aims and priorities should flow? (Review 1 Timothy 1:1, and see also 1 John 3:1-3.)

14. What does it mean to you in Titus 3:7 when Paul says that we are heirs? Does this give you hope? Why?

**Think About It:** In the human setting, heirs don't inherit until the owner of the estate dies (though they may enjoy many benefits in the meantime). But in the spiritual realm the opposite occurs: We do not fully inherit until we have died; yet in this life we can experience many joys and benefits of being heirs of God. Our experience now is only a foretaste of what God has guaranteed to us in the future. *(Life Application Bible Commentary)*
Adorning Yourself with Godliness

At the beginning of this study, you were challenged with this:

What could be a more beautiful, worthwhile goal than to aspire to adorn yourself with godliness...to put yourself in order with the very character of God...to arrange or live your life properly displaying the beliefs you claim to profess...to dress, act, and be like Him for Him!

That was our hope for you as you learned from God’s Word through these two letters. We hoped that you would see who you really are and then “dress” in such a way to let others see Jesus in you. In other words, learn to “wear Jesus comfortably.”

16. In what ways have you chosen to adorn yourself with godliness through this study?
Sources

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9. The Bible Knowledge Commentary (New Testament), Walvoord and Zuck
10. The Quest Study Bible
11. Titus Lifechange Series Bible Study
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ADORN YOURSELF WITH GODLINESS

Every morning when you approach the mirror to get ready, do you wish that you could simply put on one thing, or do just one thing, that would present you to the world looking just the way you would like to look?

You can do that! Each and every day, you can adorn yourself with godliness. What is that? Godliness is living a life that reflects God’s character. It is a life that is well-pleasing to Him.

This Adorn Yourself with Godliness study looks closely at two of Paul’s letters: his first letter to Timothy and his letter to Titus. Through this study, you will learn that you have everything you need for godliness through the Spirit of God who lives inside you and is continually at work in you.

Do you long to be more beautiful?

You can never be more beautiful than to adorn yourself with the very character of God so that your life displays the beliefs you claim to profess. Approach your world every morning as you do your mirror—getting ready to present His Body to an ugly world, desperately in need of adornment. You can choose to “dress,” act, and be like Him — for Him!

Will you choose to adorn yourself with godliness?

JOYFUL WALK BIBLE STUDIES

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