




Day 1

 Please pray for holy guidance and insight before you begin today’s study.

Pray for All People

¹ I urge, then, first of all, that requests, prayers, intercession, and thanksgiving be made for everyone --

Q1. How would you define Paul’s words “for everyone”?

 The commentator Albert Barnes explained the phrase “for everyone” (for all people) with these words:
 “Prayers should be made for all people - for all need the grace and mercy of God; thanks should be rendered for all, for all may be saved. Does not this direction imply that Christ died for all mankind? How could we give thanks in their behalf if there were no mercy for them, and no way had been provided by which they could be saved? It may be observed here, that the direction to pray and to give thanks for all people, showed the large and catholic nature of Christianity. It was opposed entirely to the narrow and bigoted feelings of the Jews, who regarded the whole Gentile world as excluded from covenant mercies, and as having no offer of life. Christianity threw down all these barriers, and all people are on a level; and since Christ has died for all, there is ample ground for thanksgiving and praise in behalf of the whole human race.” [©1834, Notes on the Bible by Albert Barnes. https://biblehub.com/commentaries/1_timothy/2-1.htm]

 In verse-4 (↓) Paul teaches that “[Jesus] desires all men [people] to be saved and to come to the knowledge of the truth”.

Q2. Are “requests, prayers, intercession, and thanksgiving” types of prayers? Are there distinctions between the words?


Types of prayers?

Requests (supplications)?

Prayers?

Intercession?

Thanksgiving?

 “Many attempts, some of them not very happy ones, have been made by grammarians and commentators to distinguish between these terms, each of which denotes prayer. On the whole, it may be assumed that the Greek word translated ‘supplications’ signifies a request for particular benefits, and is a special form of the more general word rendered ‘prayers.’ The third expression in the English version translated ‘intercessions’ suggests a closer and more intimate communion with God on the part of the one praying. It speaks of drawing near God, of entering into free, familiar speech with Him. The Greek word suggests prayer in its most individual, urgent form. The fourth term, ‘giving of thanks,’ expresses that which ought never to be absent from any of our devotions, gratitude for past mercies.” [©about 1880, Ellicott’s Commentary for English Readers, edited by Charles J Ellicott. https://biblehub.com/commentaries/1_timothy/2-1.htm]

Q3. Would you share examples with the group how you obey (or would like to obey) Paul's urging?

² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.


Q4. Does this include only those people in high political positions, particularly those who support your political views?

Q5. If we pray for only certain selected leaders, are we following God? Or are we playing god?

Q6. If the world continues to wage wars, does that mean my prayers are ineffective? Unheard?

Q7. What outcome might Paul (and we Believers) expect from intercessory prayers for political leaders?


Q8. Tradition states that Paul was martyred (beheaded) at the command of the Roman Emperor Nero in 67-68 A.D. Did that mean that God did not hear Paul's prayer?

 “[E]vidence highly suggests Paul's death occurred after his fifth missionary journey ended in 67 A.D. Paul was likely beheaded by the Romans, under Emperor Nero, sometime around May or June of 68 A.D. Nero himself died by suicide on June 9th of the same year.” [Source: <https://www.biblestudy.org/question/sauldie.html>]

Psalm 139:16 [A Psalm of King David in which he proclaims God's goodness, God's grace.]

Your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

Day 2

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³ This is good, and pleases God our Savior, ⁴ who wants all men to be saved and to come to a knowledge of the truth.

Q9. What “pleases God our Savior” (see verses 1&2)?

Q10. Are our prayers (see verse 1) to include prayers for salvation “for everyone”?

Q11. Are we to do anything else?


Q12. How are people “to come to the knowledge of the truth”?

Romans 10:8-11, &17

⁸ But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, “Anyone who trusts in him will never be put to shame.” . . .

¹⁷ Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

Day 3

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⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus,

Q13. What is a “mediator”?

 DEFINITION: Intercessor: one who intercedes

1. To plead on another's behalf.
2. To act as mediator in a dispute.

[<http://www.thefreedictionary.com/intercedes>]

 DEFINITION: Mediator: one who mediates

1. To resolve or settle (differences) by working with all the conflicting parties: mediate a labor-management dispute.
2. To bring about (a settlement, for example) by working with all the conflicting parties.

[<http://www.thefreedictionary.com/mediates>]

Romans 8:26-27, 34

²⁶ Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. . .

³⁴ Who is to condemn? Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us.

Hebrews 7:25

Therefore, He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. [NASB]

Hebrews 9:15

Therefore, he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.


 Definition: transgression: (1) To go beyond or over (a limit or boundary); exceed or overstep. (2) To act in violation of (the law, for example). [<https://www.thefreedictionary.com/transgressions>]

⁶ who gave himself as a ransom for all Men -- the testimony given in its proper time. ⁷ And for this purpose I was appointed a herald and an apostle -- I am telling the truth, I am not lying -- and a teacher of the true faith to the Gentiles.

Q14. Why did Paul believe it necessary to interject “I am telling the truth, I am not lying”?

Q15. What is meant by “as a ransom for all”?


Q16. What is “the testimony given in its proper time”?

 “The common interpretation, and that which seems to me to be correct, is, that "the testimony of this will be furnished in the proper time; that is, in the proper time it shall be made known through all the world;" . . . Paul affirms it as a great and important truth that Christ gave himself a ransom for all mankind - for Jews and Gentiles; for all classes and conditions of people alike. This truth had not always been understood. The Jews had supposed that salvation was designed exclusively for their nation, and denied that it could be extended to others, unless they became Jews. According to them, salvation was not provided for, or offered to pagans as such, but only on condition that they became Jews. In opposition to this, Paul says that it was a doctrine of revelation that redemption was to be provided for all people, and that it was intended that the testimony to this should be afforded at the proper time. It was not fully made known under the [Old Testament], but now the period had come when it should be communicated to all . . .” [© *Notes on the Bible* by Albert Barnes, 1834. https://biblehub.com/commentaries/barnes/1_timothy/2.htm]

Q17. Paul writes that he is “a teacher of the true faith”; what does he mean?

Q18. Is it important that Paul is teaching Gentiles?

Day 4

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

Q19. What does “lift up holy hands” signify to the LORD, as well as to us?

Psalm 134:2

Lift up your hands to the sanctuary and bless the Lord. [NASB]

Q20. Why is Paul concerned about the emotional state (i.e., anger, disputing) of the worshipper?

Matthew 5:23-24

[Jesus taught,] “So that if, while you are offering your gift at the altar, you should remember that your brother has something against you, you must leave your gift there before the altar and go away. Make your peace with your brother first, then come and offer your gift.” [PHILLIPS]

⁹ I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes,

Q21. Does Christ-like beauty come from inside the person or from external adornment?


1 Peter 3:3-4

[Wives,] ³ Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. ⁴ Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. [NIV]

Q22. How might some wealthy people dress? Could it be boastful – as in look at my wealthy clothing? And could it lead others to lust and envy. Thoughts?

James 2:1-4

¹ My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. ² Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. ³ If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet," ⁴ have you not discriminated among yourselves and become judges with evil thoughts?

 In Paul's 1st Letter to the Corinthians, he discussed dress, appearance, and modesty. "In talking about head coverings and length of hair, Paul is saying that Believers should look and behave in ways that are honorable within their own culture. In many cultures long hair on men is considered appropriate and masculine. In Corinth [and in other gentile cities], it was thought to be a sign of male prostitution in the pagan temples. And women with short hair were labeled prostitutes. Paul was saying that in the Corinthian culture, Christian women should keep their hair long. If short hair on women was a sign of prostitution, then a Christian woman with short hair would find it even more difficult to be a believable witness for Jesus Christ. Paul wasn't saying we should adopt all the practices of our culture, but that we should avoid appearances and behavior that detract from our ultimate goal of being believable witnesses for Jesus Christ while demonstrating our Christian faith." [The Life Application® Bible, ©1991 by Tyndale House Publishers, page 2,079]

1 Corinthians 9:20-21

²⁰ To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹ To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

Galatians 2:14

But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas [the Apostle Peter] before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"


1 Corinthians 10:32-33

³² Do not cause anyone to stumble, whether Jews, Greeks, or the church of God — ³³ even as I try to please everyone in every way. For I am not seeking my own good, but the good of many, so that they may be saved.

Q23. If Ephesus (Timothy was staying in Ephesus per 1st Timothy 1:3) was a center for pagan idol worship, including fertility goddesses, might the new converts to Christianity be finding their old habits, their old ways of dress, difficult to change?

Q24. Is "modesty" sometimes a concern in today's culture? Even in today's church?

Day 5

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¹⁰ but with good deeds, appropriate for women who profess to worship God.

Q25. What are “good deeds [works]”?

James 2:17

So also faith by itself, if it does not have works, is dead.

Matthew 5:16

In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.


Q26. Why are good deeds important?

Q27. Will good deeds save a person who does not believe in Christ Jesus? Will the unbeliever spend eternity in Heaven?

Q28. What does our present-day society, our culture, believe?


Matthew 7:21-23

[Jesus taught,] ²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”


 The following 2 Timothy 3:16-17 (↓) summarizes Paul’s teaching for the remainder of chapter 2.

2 Timothy 3:16-17

¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work.

 Definition: Silent

- 1. Marked by absence of noise or sound; still.
- 2. a. Not inclined to speak; not talkative
- 3. a. Not voiced or expressed; unspoken [<http://www.thefreedictionary.com/silent>]

 Definition: Quiet

- 1. Making or characterized by little or no noise
- 2. a. Free of turmoil and agitation; calm
 - b. Providing or allowing relaxation; restful; soothing
- 3. Not showy or bright; subdued
- 4. Restrained, as in style; understated
- 5. Out of public scrutiny; known or discussed by few [<http://www.thefreedictionary.com/quiet>]

¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to have authority over a man; she must be silent.

Q29. Do these verses apply only to the women in Ephesus at this time 63-A.D.?


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Q30. Paul teaches that a woman is to “learn quietly” or “remain quiet”. Does this mean that a woman should not speak?

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Q31. How would you explain the meaning of verses 11&12 (see below ↓)?

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 Today, some people teach that verse-12 applies to only to the time period around 63-A.D. and particularly the Ephesian society as it was turning from pagan idol worship to the One True God; therefore, it is not applicable to our present age. They frequently cite Priscilla’s teaching of Apollos in Acts 18 (↓).

Acts 18:24-26

²⁴ Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the [Old Testament] Scriptures. ²⁵ This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; ²⁶ and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. [NASB]

- ✎ Priscilla and Aquila are always mentioned together in the Bible. Together the husband-and-wife team provide us with a great example of how a husband-and-wife partnership can glorify Christ Jesus. Other citations that name Priscilla and Aquila are Romans 16:3-5; 1 Corinthians 16:19; and 2 Timothy 4:19.
- ✎ Some might argue that because Priscilla's name is listed before Aquila's name in Acts 18:26 that Priscilla exercised authority over both Aquila and Apollos as they taught Apollos. However, the verse reads that "Priscilla and Aquila heard him". And then the Bible states that "they . . . explained to him the way of God". In these verses we cannot infer an authority (through a sequence of names) that contradicts Scripture, because that authority is not present. Additionally, the sequence naming Aquila and Priscilla is inconsistently applied in the passages that list their names and cannot form a sound basis for explaining-away Scriptural truth. While the Bible clearly depicts the ministry of women – Phoebe (Romans 16:1); Mary, Tryphena, and Tryphosa (Romans 16:6 and 16:12); and Euodia and Syntyche (Philippians 14:2) – at no time does it contradict the Holy Spirit's teaching through Paul in 1 Timothy 2:12. God gave Adam a "helper", not a woman who has authority over a man in spiritual matters.

Day 6

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¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

Q32. What is Paul teaching in verses 13&14?

Genesis 2:7

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

Genesis 2:20-23

²⁰ . . . But for Adam no suitable helper was found. ²¹ So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. ²² Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. ²³ The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman', for she was taken out of man."

Genesis 3:1-6

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

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

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

⁶ When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Q33. If a person is to be a "helper", does that mean the person is to have authority over the person he or she is helping?

Q34. Does this mean that women are to submit to men, wives to their husbands, in everything?


Ephesians 5:25, 28-30


²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her

²⁸ In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, ³⁰ because we are members of his body.

1 Corinthians 11:3

But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. [NASB]


 Unlike the English word “love”, the Greek language provides greater specificity than the conglomeration of meanings that comprise the English word “love”. The Greek words describe various types of love. The deepest form of love is: ‘Agapé’, which means doing good things for another person (sacrificing yourself, your time, your money, your well-being for another).

 I argue that Biblical marriage between two Believers is a partnership of equality. The husband is to treat his wife with agapé love, to care for her, to serve her, to consider her needs before his own. However, in faith-related matters, the husband prayerfully takes the lead and his wife submits to his leadership. Our God is a God of order, not of chaos. God has ordained the marriage relationship. This does not mean that one partner can force or coerce or abuse the other partner to act in a certain way. In a marriage between two Believers, God must be center and both partners must rely upon Scripture, prayer, and the Holy Spirit for guidance in their marriage relationship. See Acts 17:11 – be a Berean.

Q35. Christ Jesus (agapé) loves us enough to sacrifice His life for ours. If a husband is to emulate Christ’s love for his wife, what should be his attitude toward her?

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

Q36. Verse-15 is difficult to understand. How do you interpret this verse? Could it refer to Jesus’ birth?

 At the serpent’s beguiling, seductive words, Eve and then Adam ate the forbidden fruit (this act is referred to as ‘the fall of mankind’). Now, in these verses 14-19 from Genesis God pronounces judgment upon the serpent (Satan), Eve, and Adam.


Genesis 3:14-19

¹⁴ So the Lord God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of

your life. ¹⁵ And I will put enmity between you and the woman, and between your offspring and hers; he [her descendant Jesus] will crush your head, and you [serpent] will strike his heel."

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

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

 "There are several ways to understand the phrase, being 'saved through child-bearing': (1) Man sinned and so men were condemned to painful labor. Women sinned and so women were condemned to pain in childbearing. Both men and women, however, can be saved through trusting Christ and obeying Him. (2) Women who fulfill their God-given roles are demonstrating true commitment and obedience to Christ. One of the most important roles for a wife and mother is to care for her family. (3) The childbearing mentioned here refers to the birth of Jesus Christ. Women (and men) are saved spiritually because of the most important birth, that of Christ Himself. (4) From the lessons learned through the trials of childbearing, women can develop qualities that teach them about love, trust, submission, and service." [©1991, *The Life Application® Bible*, published by Tyndale House Publishers, page 2,190]

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