



*Preach the word! Be ready
in season and out of
season.*

1 Timothy & 2 Timothy

2022-2023

Events in the life of Paul

5 – Born in Tarsus

33/34 - Converted, called, and commissioned on way to Damascus

47-48 – First missionary journey; Paul and Barnabas preach in Derbe and Lystra

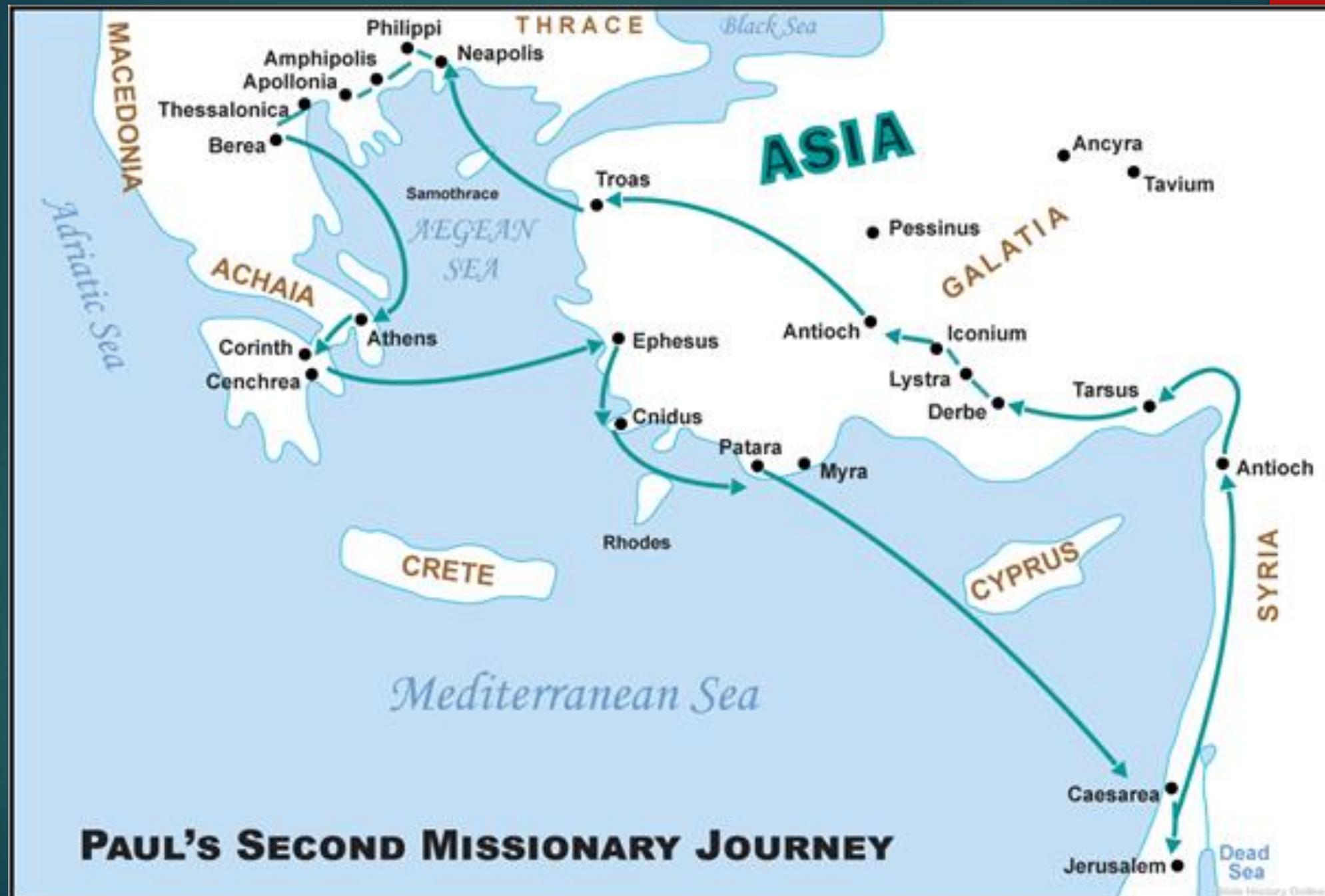
49-51 – Second missionary journey; meets Timothy; riot in Ephesus

52-57 – Third missionary journey; (writes 1 Timothy?)

57 – Arrested in Jerusalem

62 – Under house arrest in Rome; letter the Ephesians

67 – While imprisoned in Rome for second time, he writes 2 Timothy and then is martyred



Timothy joins Paul and Silas

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Acts 16

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the son of a certain Jewish woman who believed, but his father was Greek.*² He was wellspoken of by the brethren who were at Lystra and Iconium.³ Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.⁴ And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.⁵ So the churches were strengthened in the faith, and increased in number daily.

¹⁸So Paul still remained [in Corinth] a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had *his* hair cut off at Cenchrea, for he had taken a vow. ¹⁹And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. ²⁰When they asked *him* to stay a longer time with them, he did not consent, ²¹but took leave of them, saying, “I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.” And he sailed from Ephesus.



Artemis of Ephesus



Model of Temple of Artemis





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Theater at Ephesus

After the uproar had ceased, Paul called the disciples to *himself*, embraced *them*, and departed to go to Macedonia.

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Chapter 1

Timothy was the celebrated disciple of St. Paul, and bishop of Ephesus, where he zealously governed the Church until A.D. 97. At this period, as the pagans were about to celebrate a feast called Catagogion, Timothy, meeting the procession, severely reproved them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days later.

1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

2 To Timothy, a ["my" in the NIV] true son in the faith: Grace [*charis*], mercy [*eleos*], and peace [*shalom*] from God our Father and Jesus Christ our Lord.

Lexicon :: Strong's G652 - *apostolos* Aa

ἀπόστολος

Transliteration	Pronunciation
<i>apostolos</i> (Key)	ap-os'-tol-os 
Part of Speech	Root Word (Etymology)
masculine noun	From ἀποστέλλω (G649)

Outline of Biblical Usage [?]

I. a delegate, messenger, one sent forth with orders

 A. specifically applied to the twelve apostles of Christ

 B. in a broader sense applied to other eminent Christian teachers

i. of Barnabas

ii. of Timothy and Silvanus

"Apostle"

Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have departed from the faith. Grace be with you all.

³ As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, ⁴ nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. ⁵ Now the purpose of the commandment is love from a pure heart, *from a good conscience, and from sincere faith,* ⁶ from which some, having strayed, have turned aside to idle talk, ⁷ desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

8 But we know that the law *is* good if one uses it lawfully, **9** knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** for fornicators, for sodomites, for kidnappers, for liars, for perjurors, and if there is any other thing that is contrary to sound doctrine, **11** according to the glorious gospel of the blessed God which was committed to my trust.

¹² And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, ¹³ although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief. ¹⁴ And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. ¹⁵ This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. ¹⁷ Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

¹⁸This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, ¹⁹having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, ²⁰of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

14 Do not neglect the gift that is in you, which was given to you **by prophecy** with the laying on of the hands of the eldership.

16 But shun profane and idle babblings, for they will increase to more ungodliness. **17** And their message will spread like cancer. Hymenaeus and Philetus are of this sort, **18** who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

¹⁴ Alexander the coppersmith did me much harm. May the Lord repay him according to his works. ¹⁵ You also must beware of him, for he has greatly resisted our words.

¹⁸ This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, ¹⁹ having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, ²⁰ of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

2:1 Therefore I exhort first of all . . .

3:14 - 15 These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For *there* is one God and one Mediator between God and men, *the* Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.

And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace.

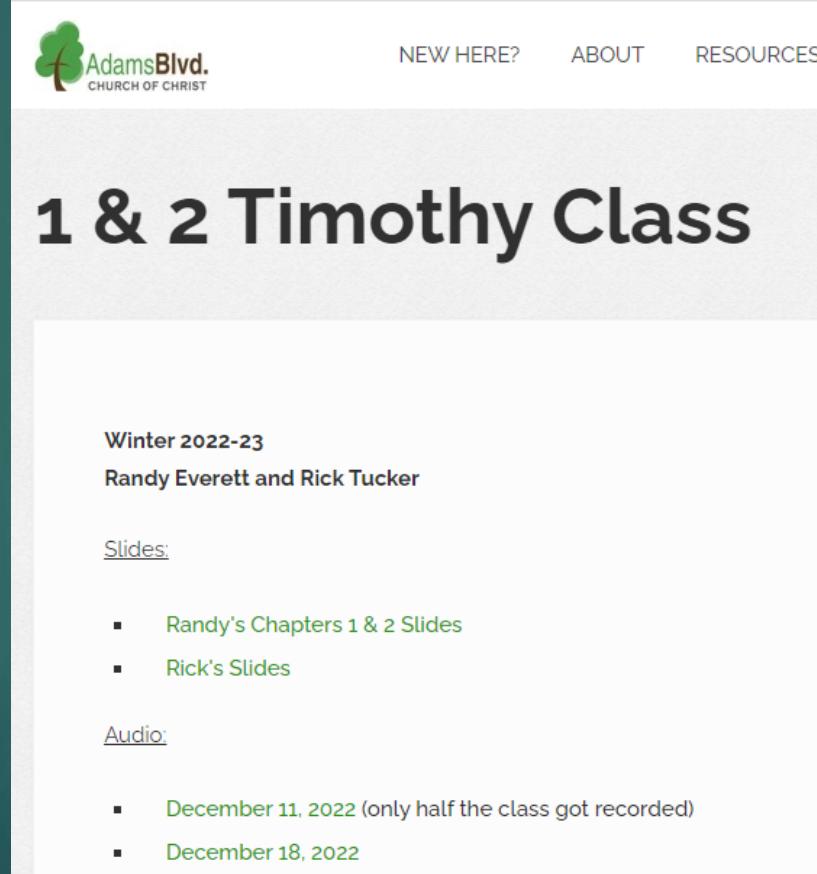
32 “For *He is* not a man, as I am,
That I may answer Him,
And that we should go to court together.

33 *Nor is there any mediator between us,*
Who may lay his hand on us both.

34 *Let Him take His rod away from me,*
And do not let dread of Him terrify me.

35 *Then I would speak and not fear Him,*
But it is not so with me.

Class Webpage:
<http://adamsblvd.org/1-2-timothy/>



The screenshot shows the Adams Blvd. Church of Christ website. The header features the church's logo (a stylized tree) and the text "Adams Blvd. CHURCH OF CHRIST". The main navigation menu includes "NEW HERE?", "ABOUT", and "RESOURCES". The main content area is titled "1 & 2 Timothy Class". Below the title, it says "Winter 2022-23" and "Randy Everett and Rick Tucker". There are two sections: "Slides" and "Audio". The "Slides" section contains links to "Randy's Chapters 1 & 2 Slides" and "Rick's Slides". The "Audio" section contains links to "December 11, 2022 (only half the class got recorded)" and "December 18, 2022".

1 & 2 Timothy Class

Winter 2022-23

Randy Everett and Rick Tucker

Slides:

- Randy's Chapters 1 & 2 Slides
- Rick's Slides

Audio:

- December 11, 2022 (only half the class got recorded)
- December 18, 2022

1 Timothy 2:8-15 (NIV)

8 Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. 9 I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, 10 but with good deeds, appropriate for women who profess to worship God.

11 A woman should learn in quietness and full submission. 12 I do not permit a woman to teach or to assume authority over a man; she must be quiet. 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. 15 But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

Greek words for "man" according to Thayer's lexicon.

Anthrōpos

It is used:

1. universally, with reference to the genus or nature, without distinction of sex, **a human being, whether male or female**: John 16:21. And in this sense
 - a. with the article, generically, so as to include all human individuals: Matthew 4:4 ; Matthew 12:35 (every good person); Matthew 15:11, 18; Mark 2:27; Mark 7:15, 18, 20; Luke 4:4; John 2:25 ; John 7:51; Romans 7:1, etc.
 - b. so that a man is distinguished from beings of a different race or order;

Anēr

The meanings of this word in the N. T. differ in no respect from classic usage; for it is employed:

1. with a reference to sex, and so to distinguish a man from a woman; either
 - a. as **a male**: Acts 8:12; Acts 17:12; 1 Timothy 2:12; or
 - b. as a **husband**: Matthew 1:16; Mark 10:2; John 4:16ff; Romans 7:2ff;

"anthrōpos" = men

1 Timothy 2:1-7 (NKJV)

1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For *there is* one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ[fn] and not lying—a teacher of the Gentiles in faith and truth.

"anēr" = men

1 Timothy 2:8 - Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. (NIV)

1 Timothy 2:12 - I do not permit a woman to teach or to assume authority over a man; she must be quiet. (NIV)

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting.
(NKJV)

I want the men everywhere to pray. Men who lift their hands in prayer must be devoted to God and pleasing to him. They must be men who keep themselves from getting angry and having arguments. (ETR)

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

3 Do not let your adornment be *merely* outward—
arranging the hair, wearing gold, or putting
on *fine* apparel— 4 rather *let it* be the hidden
person of the heart, with the
incorruptible *beauty* of a gentle and quiet spirit,
which is very precious in the sight of God.

1 Timothy 2:11-12

γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός ἀλλ᾽ εἶναι ἐν ἡσυχίᾳ

A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. (NIV)

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (KJV)

A woman must 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. (NASB)

Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. (RSV)

1 Timothy 2:11 - A woman should learn in **quietness** and full submission. (NIV).

1 Timothy 2:2 - for kings and all those in authority, that we may live peaceful and **quiet** lives in all godliness and holiness. (NIV)

1 Timothy 2:11-12

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Theater at Ephesus

And when the city clerk had quieted the crowd, he said: “Men of Ephesus, what man is there who does not know that the city [polis] of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus?

Ἄὐθεντέω in ancient Greek literature (positive usage)

[5th cent. A.D.] Eusebius of Alexandria, *Sermons*, #5, "The deacon ought to accomplish everything in accordance with the intention of the elder, and for the rules and for the needs of the church; not to *exercise authority over* the people, but to do everything by the command of the elder.

[A.D. 325] Eusebius, *On Ecclesiastical Theology*, "Neither should there be without him baptizing 'them in the name of the Father and Son and Holy Spirit,' -- of the Father *ruling* and giving grace, of the Son who is being served by this . . .

[post A.D. 450] Socrates Scholasticus, *Church History*, "For the Son does not dictate to the Father, but is in submission to the Father. Neither does he descend to a body without the Father's will; nor did he rain [sic] from himself, but from the Lord, that is, the Father *granting authorization*.

Άύθεντέω in ancient Greek literature (negative usage)

[A.D. 390] John Chrysostom, *Homilies on Colossians*, "act the despot."

[A.D. 690] Joannes Malalas, *Chronicles*, "flouting the authority of the senate."

[10th cent. A.D.] Scholia Vetera on Aeschylus' *Eumenides*, "murder"

The syntactical pattern of 1 Timothy 2:12

- a negated finite verb ("I do not permit")
- governing an infinitive ("to teach," διδάσκειν)
- which is connected by the coordinating conjunction ("or/nor" οὐδέ)
- with a second infinitive ("to have authority" αὐθεντέω)
- this phrase is then contrasted with the adversative ("but")
- and yet another infinitive ("to be in quietness")

Pattern of the usage of "οὐδέ" in the New Testament

Pattern #1: Two activities or concepts are viewed positively in and of themselves, but their exercise is prohibited.

"So they called them and commanded them not to speak at all nor teach in the name of Jesus." Acts 4:18

"It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak." Romans 14:21

"Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him." 1 John 3:6

Pattern of the usage of "οὐδέ" in the New Testament

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Pattern #2: Two activities or concepts are viewed negatively and consequently their exercise is prohibited or their existence is to be denied or they are to be avoided.

"Likewise the soldiers asked him, saying, 'And what shall we do?' So he said to them, 'Do not intimidate anyone or accuse falsely, and be content with your wages.'" Luke 3:14

"And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus." Galatians 4:14

"Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy." 1 Timothy 6:17

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

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. (NKJV)

and she shall be saved through the child-bearing, if they remain in faith, and love, and sanctification, with sobriety. (YLT)

1 Timothy 2:8-15 (Easy-to-Read)

⁸I want the men everywhere to pray. Men who lift their hands in prayer must be devoted to God and pleasing to him. They must be men who keep themselves from getting angry and having arguments. ⁹And I want the women to make themselves attractive in the right way. Their clothes should be sensible and appropriate. They should not draw attention to themselves with fancy hairstyles or gold jewelry or pearls or expensive clothes. ¹⁰But they should make themselves attractive by the good things they do. That is more appropriate for women who say they are devoted to God. ¹¹A woman should learn while listening quietly and being completely willing to obey. ¹²I don't allow a woman to teach a man or tell him what to do. She must listen quietly, ¹³because Adam was made first. Eve was made later. ¹⁴Also, Adam was not the one who was tricked. It was the woman who was tricked and became a sinner. ¹⁵But women will be saved in their work of having children. They will be saved if they continue to live in faith, love, and holiness with sensible behavior.