



TheEdenPodcast.com

Season 3. Episode 7. 1 Timothy 3:2-16 Ministry Qualities, by Bruce C. E. Fleming

Intro:

Welcome to **The Eden Podcast** where we think again about the Bible on women and men and we start with a correct understanding of what happened in the Garden of Eden back in the beginning.

I'm Bruce C. E. Fleming, founder of the Tru316 Project and a former Academic Dean and Professor of Practical Theology.

The focus of this episode is:

1 Timothy 3:1 Getting Back to Ministry

The story is told of the person who booked passage on the ocean crossing to New York City. He had spent almost all his money in buying his ticket. He brought with him only a little food but he made it last as the days passed. Every day he smelled delicious aromas coming from the dining hall on the ship where passengers were enjoying full meals featuring delicious hot food and fruits and pastries of every kind. As his ship approached the harbor he went up and stood at the rail. There he happened to learn that meals had been for all passengers on the ship, including him. They were included in the price of his ticket.

Have you ever wondered whether or not there was more in store for you than you were experiencing? There certainly was more in store for the one's God had gifted for ministry in Ephesus back in the days of Paul and Timothy.

Paul worked to make sure they benefitted from all God had planned for them. Even though some of them had gone astray and wandered into teaching false doctrines and into incorrect practice, if possible Paul wanted them to be restored to ministry.

Jesus, the faithful word, Jesus the faithful logos, was ready to give them the full menu destined for them in their good work. Not all who had gone astray *would* be restored to ministry. So, Paul gave Timothy a partial checklist to use to assure himself of who *could* assume the work of oversight in the church once again. This checklist is what we find in 1 Timothy chapter 3.

The tone and context of this list is introduced by the pivotal words of 1 Timothy 3:1. There Paul points to Jesus who makes it possible to serve faithfully. There Paul is thinking of the women and men under correction who sincerely wanted to get back into service. But the tone and content of verse 1 is almost uniformly misinterpreted in Bible versions we have today. This problem deserves our further attention.

Politically incorrect. Not long after King James began to rule in England, he was asked by the Puritan clergy to order that a new English translation be made of the Bible. The King authorized the work of translation. It was completed in 1611 and became generally known as the *King James Version* (KJV).

It was a good translation for its time, prepared by more than fifty of the best biblical scholars in Great Britain. But it was also a translation to be used officially by the State Church of England.

Like the Roman Catholic Church from which it had been broken away in the days of Henry the Eighth, the Church of England had a strict hierarchical structure of governance. It had a supreme earthly authority, the king. It also had archbishops, bishops, and so on.

When it came to translating 1 Timothy 3:1 for King James and his hierarchical church, I wonder if the translators worded it in a way that was “politically correct” for its time, in that it advocated a hierarchy that mirrored the structures of the Church of England.

As it turned out, at more than this point the translation was at variance with the original Hebrew and Greek texts. Because of its flaws and other reasons, the Puritans who had asked for the new translation did not accept it. But the King James Version went on to be widely distributed and is influential down to our day.

In 1 Timothy 3:1, the KJV rendered the Greek word “oversight” (*episkopes*) into the official sounding phrase – “the office of a bishop.” This fit the Church of England’s structure of ruling bishops who were in a supposed line of authority that ran from the apostles of Jesus, to the King of England, and down to the bishops.

This translation, as did the several translations that appeared in English before it, gave the impression to its readers that there was *an office*, or an appointed level of service called “bishop,” and that a distinguishable group of bishops existed during Paul’s time. But the words “*the office of a*” were added by the translators. **No “office” is referred to in the Greek text.**

In 1 Timothy 3:1, when Paul uses the Greek word *episkopes* it means “oversight” as in, “if anyone aspires to *oversight*.” Ralph Earle commented on the meaning of this word in his volume “1, 2 Timothy,” on pages 363-364 as follows:

It comes from *episcopeo*, which literally means “look upon,” and so “oversee, care for.” ... Titus 1:6, 7 seems to suggest that “elder” (*presbyteros*) and “bishop” (*episcopos*) were the same person. An even more definite proof of this is found in Acts 20. In v. 17 we read that Paul sent for the “elders” (*presbyterous*) of the church at Ephesus. But in v. 28 he calls them “overseers” (*episcopous*).

YET LOOK AT HOW these MODERN TRANSLATIONS Still REFER TO “AN OFFICE”!!

English Standard Version

... If anyone aspires to the *office* of overseer, he desires a noble task.

New American Standard Bible

... if any man aspires to the *office* of overseer, *it is* a fine work he desires *to do*.

NET Bible

... "If someone aspires to the *office* of overseer, he desires a good work."

My transliteration

If anyone aspires to oversight he (or she) desires a good work.

A “man” is not always “a male.” In 17th century English usage, the masculine gender could stand for both genders. As the English language became more gender specific in the late 20th century, it became important to translate more precisely the Greek pronoun *tis* (“a person”) to reflect the fact that the Greek pronoun is not gender specific.

In 21st century English, *tis* is best translated as “anyone,” meaning “either a man or a woman.” This is how, for example, the NIV translates *tis* in 1 Timothy 3:1*b*. It uses the word “anyone.”

But there are other translations that still use the word “man.” According to modern word usage, by using the word “man” these translations appear to exclude women from oversight (or serving as elder, bishop or senior pastor) in the church.

The “politically correct” KJV translation of 1 Timothy 3:1*b*, and the modern translations that follow it, subtly, or not so subtly, influence the thinking of many English-speaking Christians. These people find it difficult to readjust their understanding of 3:1*b* from “a man” to “anyone (male or female) who aspires to oversight.”

The antecedent of the pronoun “anyone” is found in the verses in 1 Timothy 2. “Anyone” refers to the corrected errant women and misbehaving men who were aspiring afresh to proper oversight. Paul is encouraging them to look forward to and to take the next step, telling them at the end of 3:1 that they desire “a good work.”

1 Timothy 3 is full of surprises. Because of these difficulties in translation in verse 1, many mistakenly suppose that the verses in 1 Timothy 3:2-7 must be teaching that *only* males may serve as overseers. But, as in 3:1, the Greek text of these verses is inclusive of both female and male overseers!

1 Timothy 3:1*b*-7. Candidates for oversight.

In 1 Timothy 1:16, Paul notes that he had been appointed for service *that he might be an example* for others. Not everyone would live exactly as Paul, but in every way that is applicable, Paul was a role model. In 1 Timothy 3:1*b*-7, he lists a number of traits that should be present in anyone who aspires to oversight in the church.

This list is not final or complete. For example, it refers to individuals who are married, but neither Paul, nor Timothy, nor Jesus, were married. The list outlines the kinds of behavior one must exhibit when an item applies to them.

Philip Payne (“1 Timothy 2:11-3:13 Reconsidered,” *JH* 4, 19-21, 193-194) points out the seamless continuation of 1 Timothy 2 into 1 Timothy 3. He writes,

The description ... is a listing of qualifications which would apply to women as well as to men. In fact, parallels to each of these requirements are mentioned in 1 Timothy specifically regarding women, over half using identical terminology.

At the very time Paul wrote 1 Timothy each of these overseer descriptions not only could, but in fact did, apply to women. It is virtually impossible that so many of these infrequently used expressions describing overseers just happen to occur in nearly identical terminology in the verses of 1 Timothy dealing exclusively with women.

The long list of 12 qualifications in 1 Timothy 3:2-7 is not a complete checklist.... Candidates for resuming service will need to meet the qualifications that apply to their situation. These verses weed out those who do not qualify.

The work and character of overseers. A description of the *work* of overseers can be distilled from 1 Timothy 2:8-3:7.

- Leads in public worship and prayer (2:8).
- Preaches (2:10) in both word and deed.
- Teaches students of either gender (2:11-12, 3:2).
- Is hospitable (3:2).

The *character* expected of overseers can be distilled too.

- Holy (2:15b).
- Not disputatious but self-controlled (2:8, 15b).
- Full of faith (2:15).
- Makes wise use of wealth in personal dress (2:9).

Qualifications for overseers (3:2-7). People who are naïve usually don’t realize that they are missing important facts. In verse 2, Paul uses a compound Greek word to state an important fact of life that applies to all overseers.

A naïve person might list a dozen qualifications for an overseer in the church without mentioning what Paul puts in first place. But Paul isn’t naïve. He writes that overseers must be “above-reproach.”

Rescue Mission. One summer, I was a student intern for an old-time evangelist who had grown up in a tough seaport town in the south of England. During the Roaring 20’s he came to America to seek his fortune. When he arrived, he found hard liquor to be most to his liking and he became a raging alcoholic. But, at the age of 29, someone told him the good news of new life in Christ and he was wonderfully saved!

Bill Denton spent the rest of his life serving those he called, the “down-n-outers.” He set up a Rescue Mission and preached there every evening. He roamed the streets late at night to find the homeless and the alcoholic and he brought them into his Mission to spend the night safe from danger and away from the elements. In the morning he gave them food, and clothing too, if necessary. He sought out help from doctors and dentists to aid his needy friends.

He and his wife lived in a simple home and raised a family. He pioneered a live 30-minute nightly radio broadcast that continued for more than 50 years. At the end of each transmission he would end with, “Lost soul, get right with God!”

On their 50th wedding anniversary, his wife surprised Bill with an anniversary ring. She had saved and saved over the years for this occasion. She loved him so much! It had a diamond in the middle. He was very touched by her gesture. But he never wore his ring in public.

Several times, I came to the house to drive him to his first call for the day. Before he left the house, he stopped just inside the door, took off his ring and placed it on a stand. When he came back to the house, he would put it on again.

He told me, “It wouldn’t look right for a poor old preacher like me to wear a flashy thing like that out in public. What would people think I was doing with their money?” “But Bill,” I argued, “It was a gift from your own wife!” “I know,” he answered, “but I just wouldn’t want anyone to get a bad idea in their head.” He wanted to be sure he was “above reproach.”

Being “above reproach” is the overarching character qualification Paul lists for overseers. All other qualifications are subordinate to it. This qualification is so important that Paul introduces it with the Greek phrase, “It is necessary....”

According to J. N. D. White (in Earle, “1, 2 Timothy,” p. 364), “above-reproach” describes “one against whom it is impossible to bring any charge of wrongdoing such as could stand impartial examination.”

The list in verses 2-3. This first general qualification is “above reproach.” It is followed by eleven more qualifications for overseers in verses 2 and 3.

- 1) “above reproach” the overarching requirement.
- 2) “faithful spouse” – as applicable. Some were single.
- 3) “temperate” – self-controlled (*cf.* Titus 2:2, 5).
- 4) “sensible” or “sober” – found here and in 2:9*a*, 15*b*.
- 5) “orderly” – also used in 2:9*a*, 15*b*.
- 6) “hospitable” – a wordless ministry (1 Peter 4:9-11).
- 7) “apt-at-teaching” – ministry of the word (2 Tim. 2:24).
- 8) “not excessive drinker” – “not quarrelsome over wine.”
- 9) “not a striker” or “not pugnacious or a bully.”
- 10) “forbearing” or “gentle” (Philippians 4:5).
- 11) “uncontentious” or “not a brawler” (Titus 3:2).
- 12) “not-avaricious” or “no lover of money” (Heb. 13:5).

Stumbling Blocks Due to Mistranslation

“Faithful spouse” (3:2). Qualification number two deals with the overseer’s married life. The Greek words used to make this point are *unique*. Later in 1 Timothy 3 and elsewhere, Paul uses a phrase that is *different* in Greek, which says “husband of one wife.” But in 3:2, the Greek is unique and more compact – “one wife/husband.”

Careful research has shown that this qualification means that whether one is a *husband or a wife*, it is important to be a “faithful spouse.” It requires an overseer, if married to be faithful and be “a one-spouse kind of person.”

Whether one is a *husband or a wife*, an overseer, if married, is to be “a one-spouse kind of person.”

According to Lucien Deiss (notes to the French Bible, the *TOB*, Edition Intégrale, p. 646, note a), this Greek phrase was used in Asia Minor, on both Jewish and pagan gravestone inscriptions, to designate a woman *or* a man, who was faithful to his *or* her spouse in a way characterized by “a particularly fervent conjugal love.”

This Greek phrase was used on gravestone inscriptions to designate *either* a woman *or* a man who was a faithful spouse.

When I read Deiss’ comment how this phrase was used on inscriptions in Turkey, where Paul and Timothy ministered, I confirmed it with him myself, reaching him by telephone in Vaucresson, France.

This insight into 1 Timothy 3:2 is at variance with modern versions of the Bible which translate this Greek phrase as if it were like the longer phrases used elsewhere – “*husband* of one wife.” They indicate no difference with what is written in verse 2.

Their translations make this qualification appear to be restricted to men only! Instead, rightly understood, this qualification is about faithfulness in marriage by a Christian spouse. It is *not* saying that oversight is “for men only.”

This qualification is about “faithfulness in marriage by a Christian spouse.” It is *not* saying that oversight is “for men only.”

Is it surprising that this mistranslation has caused confusion in the churches? While instructions in the Bible apply to all people in all cultures, the misinterpretation of this characteristic has led to contradictory interpretations. I have come across three different, distinct and mutually exclusive interpretations of 3:2, none of which square with the colloquial meaning of this phrase:

In the **United States** I heard:

No divorced and *remarried* man may be an overseer – one may have only “one wife.”

In **France** I heard:

Bachelors may not be overseers because they are not “husbands” and do not have “one wife.”

In **Congo** I heard:

No *polygamist* may be an overseer because one must have only “one wife,” not many.

When the original meaning of verse 2 is understood as a comment on being a “faithful spouse” of either gender, it applies to *all* marriage situations whether one may live in the U.S., France or Congo. If married, either a husband or a wife may be an overseer, but in married life one must be a “faithful spouse.”

“Family manager” (3:4-5). In addition to the twelve characteristics listed in verses 2-3, Paul adds several more in verses 4-7. Perhaps because the meaning of Paul’s words in verse 2 have been misunderstood, verses 4-5 usually are translated in a way that excludes women from what Paul originally wrote.

In 1 Timothy 3:4-5 and following, the pronouns should *not* be translated as “he” and “his.” Instead they should be translated as “his or her,” as in:

⁴ruling *his or her* own household well ...

⁵... manage *his or her* own family ...

**The point is not that husbands should manage the family unit,
but every overseer should manage his-or-her own household well.**

The point in these verses is not that a particular spouse should manage the family unit, but rather that an overseer should be able to manage his-or-her own household well. Payne (*Surrejoinder*, p. 96) comments on 1 Timothy 3:2 and the related references in verses 4-5, as follows:

The [verses] describing the overseer in 3:2, 4-5 must not be interpreted as requiring that the overseer be male, married, and have children.... Common sense tells us that these phrases are intended *only to exclude* those who are not faithful ... or managing their children badly....

The other qualifications Paul lists in verses 4-7 are personal qualities reflecting spiritual maturity. This is one reason why he writes, in verse 6, that new believers should not hastily assume responsibility. Over time, a person's fitness for ministry would become apparent.

Here is a proper paraphrase of 1 Timothy 3:1-7:

¹"Faithful is the Word," so if anyone aspires to oversight, that person desires a good work.

²Here is a partial list of important practices and traits one must display:

An overseer must be without reproach –

a faithful spouse, temperate, serious, modest, hospitable, a good teacher, ³not an excessive drinker or pugnacious, but patient, uncontentious, and not avaricious,

⁴ruling his or her own household well, having one's children in subjection, ⁵(for if someone doesn't know how to manage his or her own household, how can that one take care of the church of God?)

⁶not a recent convert, so as to avoid the danger of being puffed up with pride, and falling into the same condemnation as the devil received. ⁷It is important to have a good testimony from outsiders, so as not to fall into disgrace and the devil's snare.

A word about deacons, 8-13. Paul begins verse 8 with these two Greek words, "Deacons, similarly...." Similar to whom?

Verses 8, and following, refer back to the men and women of 1 Timothy 2 who were made fit for service by "the faithful Word." Just as the ones who aspired to oversight could be made worthy, *similarly*, "the faithful Word" could equip men and women for faithful service as deacons.

In Philippians 1:1 Paul refers to two groups: (1) the "overseers," and (2) the "servants" or deacons. Paul has these two distinct groups in view in 1 Timothy 3:2-13 as well. The main difference between overseers and deacons is being "apt to teach" (3:2). This qualification is not in the list for deacons.

The list for the deacons is not exhaustive nor restrictive. An obvious exception to it was Stephen, the martyr, who was also teacher (Acts 6).

In 1 Timothy 3:8-10, Paul refers both to men and women "deacons." In the early church, there were no "deaconesses." The characteristics required of men and women deacons were as follows: grave, not double-tongued, not given to much wine, not pursuing dishonest gain, having a clear conscience, having passed approval.

While verses 8-10 concerned both men and women deacons, verse 11 had specific advice for women deacons and verse 12 was specific to male deacons.

As for women deacons, Paul instructed them to be worthy of respect, not slanderers, self-controlled, and faithful in all things. As for the men deacons, he exhorted them to work at being faithful husbands and to be responsible at home.

Structure communicates meaning. The organizational pattern of Paul's thoughts in the long passage of 1 Timothy 2:8 through 3:12 becomes evident as it draws to a close. Paul has organized his comments into a chiasmic (or mirror) pattern! This ancient way of organizing one's thoughts usually placed the most important idea in the center section. Paul built the central section of his chiasm on the life changing power of "the faithful Word" (3:1a).

This can be diagrammed as follows:

A Men (2:8)

Conclusion

Paul addresses the third Section of the letter to Timothy himself, in the last three chapters of the letter. This Section of 1 Timothy is also based on “Faithful is the *Logos*.”

Here are the three Sections of 1 Timothy:

- (1) 1:1-17 **Paul** made worthy by “the faithful *Logos*.”
- (2) 1:18-3:16 **Leaders** guilty of Paul’s three sins made worthy by “the faithful *Logos*.”
- (3) 4:1-6:21 **Timothy** made worthy by “the faithful *Logos*”

Timothy’s situation was different in several ways from that of Paul and that of the errant church leaders. He had not lived a life of sin, nor gone astray.

But, the Spirit warned that troubles were ahead. More would fall away (4:1-3). Timothy would need to be well disciplined in his ministry (4:6-8). But, “the faithful Word” (4:9) would sustain him in his struggle to minister faithfully.

In addition, Timothy was to stay away from favoritism (5:21) and was to test individuals before setting them apart for service (5:22, compare 3:10).

Paul even gives Timothy some medical advice in 5:23. Finally, Paul tells Timothy to keep a watch over himself and be on guard against opposition and any wandering away from the faith (6:20-21).

Revelation 2:2, written by John, after Paul’s death, recorded that the church at Ephesus remained faithful to all that Paul and Timothy had taught. In the midst of a very corrupt and pagan society, the work of “the faithful *Logos*” had been fruitful!

Think Again!

“*Trust me – not God*” was the first “leadership” heresy in Eden. All teachers in one way or another ask their students for their trust. But some of the leaders in Ephesus were false teachers. Paul left Timothy to correct those who were spreading false doctrine and disrupting the church.

Should *you* believe every teacher in church? The people at Berea (Acts 17:11) received Paul’s message, then checked it with Scripture to see if what he was teaching was correct. So should we.

1. Who are some false teachers of today?
2. Are there any doctrines you have taught that need correcting?

¹⁵But she, Eve, would be saved through the birth of The Child who was to come, as will the women you are retraining if they persevere in faith, love, sanctification and self-control.

1. Genesis 3:16 controls interpretation of what happened in the Garden.
2. Ephesians 5:32 controls interpretation of what happens in the Church.
3. 1 Timothy 3:1 controls interpretation of what happens in correcting overseers.

In verse 15*b*, Paul changes subjects. He moves on from a singular subject, “she,” to a plural subject, “they.” If the first half of verse 15, verse 15*a*, had been counted as the end of verse 14 we could have seen this more clearly. Perhaps it is best to think of 2:15*b* as a new verse, or verse 16.

In these words with a plural subject, Paul encourages once again the women who are learning, per his command in verse 11, to follow the wholesome pattern of those who have been right-living overseers all along, as he has described them in verses 9*a*, and 10.

He names four aspects of right living and teaching that must be evident in their reformed lives:

^{15*b*}if they remain in **faith**, and **love**, and **sanctification** with all **seriousness**.

The good news is that God gives John 3:16 to us today. It is good news that was promised back in the Garden of Eden. It is good news that actually took place as Jesus hung on the cross and died for our sins, rose again, ascended into heaven and sent the Holy Spirit to live in the hearts of all who believe.

Detours! The first time I remember studying this verse in 1 Timothy 2 was in my seminary class with the British Bible scholar Dr. John R. W. Stott. When he came to verse 15, he gave his opinion that the Greek words in the first half of the verse could be read in one of two ways.

The first way was to understand “the Childbearing,” or “the birth of the Child,” as referring to the birth of the Messiah. He showed how this interpretation was reinforced by the fact that the Greek word “the” is placed in front of “childbearing.” This was a special childbearing, *the* Childbearing. The Childbearing with a capital “C.”

The other option he said was to take the word “childbearing” as a reference to the birth of any child. That would place the focus of verse 15 on any and all women who give birth to children.

As already discussed, the first interpretation is preferable because the collective singular word “childbearing” parallels the collective singular words used in Genesis 3. Verse 15a is an obvious continuation of Paul’s comments on the Garden of Eden in verses 13-14.

The second interpretation only raises more problems than it solves. Nevertheless, a survey of various translations shows sadly that the majority opts for the *second* way of interpreting this verse!

To make the second option sound reasonable the translations usually change one of the pronouns in verse 15 to make everything more “harmonious.” In Greek, the first half of the verse uses a singular pronoun, “*she*.” The second half of the verse refers in Greek to “*they*.” So these translations change a pronoun in verse 15 and make it say “she-she” or “they-they.”

Here is a transliteration of the five Greek words in verse 15a. Note that the singular pronoun is “she,” and that “childbearing” is preceded by “the.”

Here is the word order in Greek: she-will-be-saved and through the Childbearing

Contrast this with these samples from various English translations. *None* of them follow the first option presented by Stott – “the Childbearing.” Note how the translations struggle to make sense of the verse. Some properly keep the first pronoun singular, while others make it plural. Some substitute “woman” for the Greek pronoun “she” while others insert “women”!

KJV. “Notwithstanding *she* shall be saved in childbearing”

TNIV. “But *women* will be saved through childbearing –”

RSV. “Yet *woman* will be saved through bearing children”

NIV. But *women* will be kept safe through childbirth”

Phillips. “Nevertheless I believe that *women* will come safely through child-birth if ...”

Living Bible. “So God sent pain and suffering to *women* when their children are born, but he will save their souls if ...”

New English Bible. “Yet *she* will be saved through motherhood –”

Practically speaking, by choosing to use what Stott called “the second possible interpretation,” these translations place women in an unreasonably difficult position.

In Africa, I encountered women who were *very* troubled by these translations:

- Some, because they were childless
- Others, because they experienced difficulty in childbirth
- Still others, because some of their children had not been faithful to Christ when they grew up.

Because their pastors taught (as had the missionaries who first taught them) the second option for 1 Timothy 2:15a, these women had been led to believe they were somehow guilty of not properly trusting in God and this had had an impact on their “childbearing.” How sad!

Various African churches I encountered built their own interpretations on these translations. All ended up wrongly placing a *special onus on women* because of their supposed theological relation to “childbearing.” For these women, the wrong interpretation of verse 15a caused them much unnecessary heartache.

The first translation option – “the Childbearing” – is obviously the better translation because it alone accords with the context of the passage. It clearly is a continuation of Eve’s example from verse 13 through 14 and into 15a.

It does not call into question a woman’s experience in childbirth. It has nothing to do with her salvation, nor does it throw in doubt the *validity* of her salvation.

Summary: Key elements of verses 13-15a.

Verse 13. The preposition “for” connects these verses to the previous verses 11-12. Verse 13 begins the answer to, “Why treat these false teachers so gently?” Then Paul refers to the two individuals in the Garden of Eden as individuals. Each was created by separate acts, “Adam was first formed, then Eve.”

Verse 14. Adam sinned knowingly – He was a 1st degree sinner.
Eve was deceived, then sinned – She was a 2nd degree sinner.

Verse 15a. Singular pronoun, “*she* will be saved.”
Collective singular noun “*the* Childbearing.”

1 Timothy 2:15b. From Eden to Ephesus.

After completing his illustration from the situation of Eve, Paul moves from the *woman* of Eden directly to the *women* at Ephesus. The subject of his sentence is no longer the singular – “she” – referring to Eve. He makes it plural, “*they* continue.”

Paul could not be certain that *every* woman in the “graduating class” who was learning in Ephesus would remain faithful, so in verse 15b, he uses the conditional phrase, “... *if* they continue.” This attitude of hopeful contingency continues in his comments in chapter 3.

In 1 Timothy 3, Paul will not say, “Each and every one of you *will certainly* minister again.” Instead, he carefully lists various qualifications, and potential disqualifiers. Those who qualify will indeed be able to serve again.

Just as Eve placed her faith in the promised One, and just as Paul placed his faith in the promised One, even so the women of Ephesus could safely place their faith in the promised One, the faithful Word. They will then be able to practice the qualities of a good overseer (2:9a, 10).

Here is the paraphrase of 1 Timothy 2:13-15. The two parts of verse 15 clearly stand out:

¹³Why? For, God formed the two in the Garden, Adam and then Eve ¹⁴and Adam was not deceived, but Eve was deceived, and to that degree became a transgressor. ^{15a}But she will be saved eternally through the Childbearing,

^{15b}as will these women if they persevere in faith, love, sanctification and self-control.