

WOMEN'S BIBLE STUDY
ON 1 TIMOTHY

entrusted
TO BE
invested...

by Karen Hodge and Susan Hunt

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Foreword

The book you hold is part of the ongoing story of God entrusting His gospel to one generation who invests it in the next generation. It's such an extraordinary idea that we often forget it happens among ordinary people like us.

It was 1973. The men praying and planning for the formation of the Presbyterian Church in America were committed to being true to the Bible, to the Reformed faith, and obedient to the Great Commission of Jesus Christ. They assigned Women's Ministry to Christian Education and Publications (CE&P, now known as CDM, Committee for Discipleship Ministries) and appointed Georgia Settle and a committee of women to lead this ministry. A few years later CE&P saw the need for a staff person, and I became Coordinator. Georgia and those women invested in me. Our denomination's theological standards and the oversight of male headship gave us the context to prayerfully ask timely and timeless questions:

- What does the Bible say about womanhood?
- Why should a church have a women's ministry? Are there biblical foundations?

I remember Georgia saying, "As we answer these questions, we must provide resources to disciple women to know the answers."

We began with the Titus 2 mandate for older women in the church to teach and train younger women. This prompted the question: *Why* is some discipleship to be gender-specific? We went to Genesis and were captivated by what we learned about God's creation design and redemptive calling for women, and we were compelled to provide resources to teach women to think biblically about womanhood.

Then women began asking: *What* are the implications of a biblical perspective of womanhood in our corporate ministry as women in God's church?

While writing a Bible study on the Pastoral Letters, I began to see principles for Women's Ministry. This prepared me to partner with Dr. Ligon Duncan to write *Women's Ministry in the Local Church*, and later with Karen Hodge to write *Life-giving Leadership*. I learned more while writing those books and sometimes wondered if the Bible study should be updated.

Then, along comes Karen Hodge. This spiritual daughter, who is committed to stewarding the past, has bundled the original Bible study, the two books, and new insights and applications to give us *entrusted to be invested*.

This is as things should be in God's covenant family. One generation learns from the past, builds upon it, and invests in the another generation who tells the next generation until Jesus returns. It's the covenant way. Now it's your turn.

Invested in you and His Church,
Susan Hunt

Introduction

“Entrusted to be invested” is a short little phrase that will guide us as we study together. This call to intentional investment has also guided me in my calling to strengthen His church through Women’s Ministry. Paul, a spiritual father, challenged young Timothy to lead his congregation toward a gospel-shaped godliness. Focusing on sound doctrine will yield sound or healthy lives, homes, and a healthy church. He highlighted the doctrinal riches entrusted to him and the church leaders at Ephesus and then challenged them—and us—to invest and embody them in such a way that the world leans in and looks to determine whether the gospel is believable and beautiful.

The Hodge family defines stewardship as something of inestimable value entrusted by the King to be invested for kingdom purposes. A steward’s chief responsibility is to be faithful to the Master. Jesus told His disciples the parable of the talents. This lesson highlights the perils of hoarding and the joys of faithful stewardship (Matt. 25:14-30). As you and I seek to be faithful to invest what Christ has entrusted to us individually and corporately to our local church, we serve His people and long to hear, “Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master” (Matt. 25:21).

As I have served our denomination’s Women’s Ministry, I can indeed proclaim we are rich! We have been entrusted with a philosophy of women’s ministry that is Word-based and relationally driven. We have seen the beauty of sound doctrine entrusted in life after life and church after church, yielding women who think biblically on the hard Mondays of life. We have connected with churches who live covenantally with one another to reflect the heart of the Father for oneness. We have seen eternal impact of healthy women’s ministries committed to building a strong church rather than just a stellar program.

It is my prayer this study will help you to . . .

- **RECALL** the riches found in God’s Word have been entrusted to you personally and corporately.
- **REMEMBER** to pray earnestly for the peace and purity of your church and ask God to strengthen your leaders.
- **REFLECT** the characteristics of the Covenant in the context of your community: your home, neighborhood, workplace, and church.
- **RADIATE** a Spirit-empowered, gospel-shaped godliness in your words and deeds so that as the world leans in and looks, they will consider whether the gospel is both believable and beautiful.
- **REALIGN** yourself to God’s blueprint for His Bride and ask that He would build a sound and healthy Church beginning with your own repentance and faith.
- **RELINQUISH** any personal preferences or false teaching and consider the riches that have been entrusted to you so you might seek, by God’s grace, to be faithful to invest it for His glory and the good of the Church.

For the beauty of His Bride,
Karen Hodge

Key Themes and Tools

THINK BIBLICALLY ABOUT COVENANT COMMUNITY — CHURCH



This study will be focused on strengthening the Church. The Church is not an organization but rather a living organism. It is Jesus's very good idea for the mobilization of the gospel message that showcases His glory to a broken world. As Creator, He established it to reflect His image for order and unity. We should not see ourselves as judge and jury over the Church, but rather as an embodied people who are the Church as we are vitally connected to Christ as our Head. Life-giving leadership in Christ's Church flows from the Life-giver Himself, Jesus Christ who came not to be served but to serve and give His life for the Church. This women's Bible study has the potential to be a gospel classroom where the Bridegroom (Jesus) is preparing the Bride (us) for our great covenant wedding feast in glory. In summary, as we study about church, let's be compelled to use His Word as a reference point for His design for it and to think personally and corporately about how we relate to the covenant family.

LIVING COVENANTALLY: Each week you will be challenged to write three or four descriptive words you have learned from the text about the Church inside the church building. You will be asked to circle one that will form your prayer for your covenant community over the following week.

THINKING BIBLICALLY ABOUT STEWARDSHIP



We like to say in our household (Karen's), "all of life (and I would add ministry) is about stewardship!" Stewardship can be defined as something of inestimable value entrusted by the King to be invested for kingdom purposes. A steward's chief responsibility is to be faithful to the Master. Each week, you will be challenged to reflect and take a spiritual inventory of what truths have been entrusted to you in your study of 1 Timothy and prayerfully consider how you might seek, by God's grace, to faithfully invest them for His glory and the good of His Church.

LIVING COVENANTALLY: You will be asked to complete these weekly summary statements:

Thank You, God, for entrusting me with _____

Give me the grace to invest it for Your glory and the good of Your Church in the following ways
this week: _____

THINKING BIBLICALLY ABOUT THE CHARACTERISTICS OF THE COVENANT



God is beautiful and flawless. Full of splendor and glory. His Covenant is a perfect storyline from eternity past to eternity future where we get glimpses of His nature and character.

The Covenant has many dimensions that can never be exhausted this side of glory. We will explore these characteristics over the course of our study together.

The Covenant is eternally secure. It is relational and familial. It is also corporate and generational. It is compassionate. It is integrative. And it is exclusive as well as inclusive. We pray we will grow in our understanding of these reflections of God's character found in His Word and see them embodied in robust ways in the context of the community. Sin mars our ability to reflect the beauty of His Covenant as His image-bearers. Gospel-shaped discipleship is one of the ways He cuts these facets into our lives and churches as He transforms us to think biblically about Him and His Church through His Word. It is all grace as the light of Christ radiates through these facets to showcase the Covenant story of His glory to the watching world. God is adorned, or set on display, through our covenant community. Our relationship with God is meant to impact our homes, workplaces, and communities for His glory. As we behold His magnificence, we should want others to see it too. As we witness the wonder and glory of these characteristics, it should take our breath away and lead us to worship.

- Read “What Is a Covenantal Approach to Life and Ministry?” on pages 14-19.
- Acquaint yourself with the “Reflecting the Characteristics of the Covenant in Life and Ministry” chart on pages 19-21.

LIVING COVENANTALLY: Each week, you will be encouraged to reflect on what you have learned in the text and then reference the “Reflecting the Characteristics of the Covenant in Life and Ministry” chart found on pages 19-21.

You will be asked to consider three questions:

1. What characteristics of the Covenant do you see reflected in this week's text?
2. What characteristics of the Covenant did you see reflected in your covenant community this week?
3. What characteristics of the Covenant do you pray you can reflect personally or corporately during this week?

THINKING BIBLICALLY ABOUT PRAYER



God's people are called to be praying people. We are strengthened and unified as we align our hearts to His will for the Church in prayer. Be sure to set aside time each week to pray for one another and the needs of your covenant community.

LIVING COVENANTALLY: You will note the prayer chart each week gives you an opportunity to record prayer for:

COVENANT COMMUNITY	CHURCH LEADERS	PERSONAL

Paul's prayer to strengthen the Church:

And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God (Colossians 1:9-10).

THINKING BIBLICALLY ABOUT SERVING IN WORD AND DEED



—LOOK—LISTEN—LEAN: As the gospel transforms us, it should radically change how we treat others. We are called to preach it with our mouths, but we are also challenged to represent its truths with our deeds. As members of His family, we have covenant privileges and responsibilities. Women's ministries help to strengthen the Church by being conduits of compassion as we imitate Him. Yet we are often distracted by the needs of the moment and can fail to stop, look, listen, and lean towards those in need. This is a discipleship moment that calls for surrender. Christ wants every part of us, nothing held back. As the hymn writer Frances Havergal penned, may Christ "take our lives and let them be consecrated Lord to Thee."¹ He also wants our hands to move for Him and our voices to be filled with messages about Him and for our feet to "be swift and beautiful" for His glory.

Take some time to read the "Covenantal Framework for Biblical Womanhood" on page 22.

1. Frances R. Havergal, "Take My Life, and Let It Be," in the *Trinity Hymnal* (Suwanee, GA: Great Commission Publications, 2021), 585.

LIVING COVENANTALLY: Each week, we will provide practical ideas for you to engage your heads, hearts, and hands to serve your church. We encourage you to stop, look around you, listen to what hurting people are saying, and lean towards them in compassion. Pick one idea to intentionally seek to serve those in your covenant community during the week. And if you can plan to do it together, then all the better! As you gather the next week, let these actions lead to corporate praise and thanksgiving to God.

And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him (Colossians 3:17).

COVENANT CHORUS: We encourage you to close your time each week by singing together. We have provided a weekly song as well as an entrusted Spotify playlist at <https://women.pcacdm.org/entrusted-to-be-invested/>.



What Is a Covenantal Approach to Life and Ministry?

A covenantal approach to ministry is a relational model that flows out of the realities of Covenant Theology. A covenantal approach seeks to balance an educational and a relational components. If a ministry is just educational, it is academic. If it is just relational, it is anemic. Biblical discipleship combines teaching the content of the Covenant in the context of covenantal relationships that validate the gospel of grace. Biblical discipleship imparts a way of life as we live in community with God's covenant people.

WHAT IS THE COVENANT?

A covenant is a binding agreement. The Covenant of Grace is the sovereignly initiated arrangement whereby fallen sinners are restored to a relationship with the God of heaven and earth. In this Covenant, Christ is our Representative.

For there is one God, and there is one mediator between God and men, the man Christ Jesus (1 Tim. 2:5).

The Westminster Confession of Faith states: "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant" (VII, 1).

The condition for life in God's presence is the same for us as it was for Adam and Eve in the Garden: perfect obedience. The terms of the Covenant must be met. Our first representative was a covenant-breaker, but Jesus kept the covenant terms for His people. This is grace—God's kindness, love, and mercy to undeserving sinners.

For this reason, Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that He has died as a ransom to set them free from the sins committed under the first covenant (Hebrews 9:15 NIV).

The covenant motif runs throughout Scripture. The word *covenant* is mentioned almost 300 times. The biblical covenants give the framework of Scripture. Without understanding this framework, our approach to understanding and applying God's Word will be cursory and convoluted.

WHAT DIFFERENCE DOES THE COVENANT MAKE?

The Covenant provides the way for us to again live in the presence of glory and thus to fulfill our reason for being—reflecting that glory.

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me" (John 14:6).

The Covenant provides the power to fulfill our purpose.

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek (Romans 1:16 NKJV).

The Covenant provides the motivation.

For Christ's love compels us . . . (2 Corinthians 5:14a NIV).

Does it really matter whether a women's ministry is based on a covenant model?

In *The True Woman*, I (Susan) refer to a penetrating question asked by a woman at a women's leadership training seminar. It is the question that must be considered:

As we pursue our desire to train women for kingdom work through the women's ministry of our churches, what is to keep us from spinning out of control and going the way of so many other women's movements? Is it wise for us to organize and mobilize women?

That is, indeed, our vulnerability. A covenantal perspective of ministry is our protection from this tendency. A lack of theological focus results in lives that are performance-oriented and ministries that become program-driven. We forget why we are doing what we are doing. Theological ignorance leads to individualism and autonomy, which are rebellion against God's authority.

The Covenant of Grace is what we believe, so the nature of the Covenant must determine what we do, why we do it, and how we do it. One way to think covenantally about ministry is to consider some of the characteristics of the Covenant. Covenantal ministry is an expression of Covenant Theology, so these characteristics should guide us as we live our lives and as we craft our ministries.

WHAT ARE THE CHARACTERISTICS OF THE COVENANT?

Obviously, there are many characteristics of the Covenant, but we will look at some that are particularly pertinent to this topic and give examples of some practical implications for a women's ministry.

The Covenant is sovereignly initiated and sustained, and thus eternally secure. The more we understand this divine initiative, the more we understand that we deserve nothing but have been given everything. It is a covenant of grace. Our confidence is not in self but in God.

Implications for life and ministry:

This knowledge produces a humility that frees us to “Do nothing out of selfish ambition or conceit, but in humility count others more significant than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (Phil. 2:3-4). We have the security to cast our cares on the LORD knowing that He will sustain us (Ps. 55:22).

A covenantal perspective begins with God—who He is and what He has done for us. Then, we consider our covenant privileges and responsibilities because of who He is and what He has done. This perspective helps us from getting trapped in moralism or legalism. We must be careful to teach Scripture from a covenantal perspective whether it is a verse-by-verse study or a thematic study. This may seem obvious, but often churches have a sound pulpit ministry, while in the Christian education program, people are studying materials from all over the theological map.

Teaching from a covenant perspective means that we teach about God's grace and we develop ministries that are done in the power of grace and that cultivate environments of grace. In 2 Corinthians 8, Paul wrote that he wanted us to know about the grace God gave the Macedonian churches. They had given out of the most severe trial and extreme poverty—beyond their ability. If we minister out of the strength of our own resources, it is just self-effort. It is not until we get beyond our ability that it becomes a ministry of grace.

The Covenant is relational. The God of heaven and earth is a personal God who enters into an intimate relationship with us.

Implications for life and ministry:

Our relationships with each other are to mirror His relationship with us. This is not a relational model built on sentimentalism and felt-needs theology. It is a relational model built on the Covenant of Grace. There is a huge difference.

The reference point for a needs-based model is experience and feelings. The reference point for a covenant model is the character of God as He shows Himself to us in His Word.

This is a relational model built on doctrines such as justification and adoption. God declares us to be just in His sight on the basis of the merits of Christ. He adopts us as His children and accepts us into His family not because of our performance but because of His grace. This is the basis for the covenant community. These are the reasons we accept and love one another.

Our relationships in the covenant community are not about living up to each other's expectations. They are about accepting one another and reflecting God's grace to each other as we are being transformed by the power of the gospel.

People today are unusually primed for covenantal ministry because they want meaningful relationships. They have seen the relationships around them crumble, and they want substantive, lasting relationships. Meaningful, lasting relationships are characteristic of the Covenant of Grace. Only grace can move us beyond self-serving relationships.

Titus 2 relationships are covenantal. Without this framework, they will become self-focused and self-serving.

The Covenant is familial. From the beginning, God worked through families. The covenant promise was given to Abraham and his seed.

Implications for life and ministry:

As we teach women about marriage and parenting, it should be from a covenantal perspective. The Christian family is to exist within the context of the covenant family, the Family of families, the Church. It is imperative that we understand this context because our notions about family are usually shaped more by culture than by Scripture, and we live in a culture of individualism, selfism, and materialism. We must teach women to think covenantally about the family. We must teach the interdependence of individual families and the household of faith. We acknowledge our commitment to God's design for families by helping those who are married to build strong families—whether we are married or not.

One of the things I (Susan) love about the novels by Elizabeth Prentiss is that they talk about unmarried women who encouraged, equipped, and helped young married women to be good wives and mothers.

The Covenant is corporate. Salvation is personal, but God does not just deal with us as individuals. God deals with us as His children.

Implications for life and ministry:

We are a family, and there should be a deep oneness that reflects the unity of the Trinity. God's Word is to be taught in the context of a loving community. Every ministry in the church, including the women's ministry, should be diligent in seeking to cultivate a sense of community throughout the entire church family.

A covenantal perspective has a high view of and love for the Church. A women's ministry should teach women about the beauty and protection of the Church. Even when people in the church fail us, our Savior calls us to love His Bride and to pursue her peace and purity. This should be reflected in any ministry of the church.

A covenantal perspective means that we are our sister's keeper. We have covenant privileges and responsibilities to one another. Titus 2 says that older women have responsibilities to nurture, encourage, and instruct younger women.

The Covenant is generational. Throughout Scripture there is the emphasis that one generation is to "tell the next generation the praiseworthy deeds of the Lord . . . and the wonders He has done" (Ps. 78:4 NIV). This is the covenant way. This was not just the responsibility of the parents. It was the responsibility of Israel. In Titus 2, this is gender specific, but it is the same covenant principle. This is why this instruction was given to the pastor of the church—it is a church issue.

Implications for life and ministry:

In our women's ministries, this may mean that we develop programs to equip women to spiritually mother other women and that we actually match women. It may mean that we enfold teen girls into this ministry. But doing Titus 2 work will not be limited to such programs. We will challenge and equip women for a *lifestyle* of Titus 2 ministry to one another.

The Covenant is compassionate. God is a God of compassion, and we are to be a people of compassion.

Implications for life and ministry:

In our women's ministries, we must care for women and we must teach them to love and care for others. We must provide opportunities for involvement in ministries of compassion. It's the covenant way of life.

The Covenant is integrative. The Covenant is the thread that holds Scripture together. The covenantal framework of Scripture shows the purpose, harmony, and connections of Scripture. It is all about Jesus. The ultimate question of life is how we relate to Him, for it is "in Him [that] we live and move and have our being" (Acts 17:28). "For from Him and through Him and to Him are all things. To Him be the glory forever. Amen" (Rom. 11:36).

Implications for life and ministry:

This integrated framework of Scripture gives us an all-encompassing worldview for us to think about God's truth and apply that truth into all of life.

A covenantal approach to ministry means an integrated approach to ministry. All ministries of the church are to be united in purpose, vision, philosophy, and strategy.

Classes or ministries are often clustered by ages or interest, and there is nothing wrong with that. However, we must be intentional in merging the vision for the various ministries into a whole. A word of caution: it is easy to become so zealous for integrated ministry that we go to the extreme

of saying there should be no specific ministries for men, women, children, or youth. That is not a covenantal approach. It fails to take into account the corporate nature of the Covenant. It fails to take Titus 2 into account. Our (Susan’s) son is a Director of Children’s Ministry, and when someone challenged him with the idea that children should remain with their parents and not have separate classes, his response was “From the time our children arrive at church, they are with family. Whether they are in a class, walking down the hall, or in the gym, they are with their covenant family. They are with people who love and care for them and who are committed to telling the next generation the praiseworthy deeds of the Lord. We do not want our children to be deprived of this covenantal inheritance, and we want parents to have a way to tap into this inheritance.”

I (Susan) am convinced that an integrated approach to ministry must begin with the pulpit, but I am just as convinced that it must not stop with the pulpit. Too often there is a huge disconnect between what is preached and what is happening in the programs of the church. We must be careful that the women’s ministry does not function independently of the rest of the church. We are to be helpers who cultivate community and who are channels of compassion to the whole church.



Reflecting the Characteristics of the Covenant in Life and Ministry Chart

This is a summary of what you have just read. You will spend time through the study each week identifying ways you see characteristics of the Covenant reflected both personally and corporately in the context of community. This chart will also help you discuss potential ways they could be reflected so that as you reflect them together, your church will be strengthened.

CHARACTERISTIC	REFERENCE	MEANING
Eternally Secure	God sovereignly initiated the promise with Abram (Genesis 12).	Because the Covenant is sovereignly initiated and sustained, we can know it is eternally secure.
<p style="text-align: center;">IMPLICATIONS</p> <ul style="list-style-type: none"> • Gratitude that desires God’s glory above all else • Humility that frees us to consider others • Security to cast our cares on Him • Ability to extend grace to others because of God’s grace that was shown to us 		

CHARACTERISTIC	REFERENCE	MEANING
Relational	God initiated a relationship with Abram (Genesis 12).	The God of heaven and earth is a personal God who enters into an intimate relationship with us.
IMPLICATIONS		
<ul style="list-style-type: none"> • Our relationships with each other are to mirror God's relationship with us. • Relational ministry is built on the character of God, not felt needs or sentimentalism. • Women's ministry should offer opportunities for women to cultivate covenant relationships. 		
CHARACTERISTIC	REFERENCE	MEANING
Familial	God made it clear that His Covenant was for Abraham and his family (Genesis 17).	From the beginning God has worked through families (Abraham and his seed).
IMPLICATIONS		
<ul style="list-style-type: none"> • We should prepare girls for familial responsibilities and privileges. • All women should be taught they are helpers and life-givers. • Support of husband should be prerequisite for married woman's involvement in leadership. 		
CHARACTERISTIC	REFERENCE	MEANING
Corporate	In Exodus, we see emphasized the corporate aspect of the Covenant that God has called a people to Himself.	God relates to us collectively. We are His holy nation, His royal priesthood, His Bride, and His Body.
IMPLICATIONS		
<ul style="list-style-type: none"> • We should intentionally teach women: <ul style="list-style-type: none"> <li style="width: 50%;">• To love the Church, <li style="width: 50%;">• To serve in the ministry of the Church, <li style="width: 50%;">• To submit to authority of the Church, <li style="width: 50%;">• And to cultivate community in the Church. <li style="width: 50%;">• To rest in the protection of the Church, 		
CHARACTERISTIC	REFERENCE	MEANING
Generational	Deuteronomy 6:4-9 Titus 2:1-5	Each generation is to show and tell the next generation the praiseworthy deeds of the Lord and the wonders He has done.
IMPLICATIONS		
<ul style="list-style-type: none"> • We should equip women to spiritually mother other women. • Intergenerational relationships should characterize women's ministry. • Women's ministry should connect with children and youth ministries to enfold the girls in the church and train them in the ways of biblical womanhood. 		

CHARACTERISTIC	REFERENCE	MEANING
Compassionate	Exodus 34:6 Ephesians 4:32	God is a God of compassion, and we are to be people of compassion.
IMPLICATIONS		
<ul style="list-style-type: none"> • We should be caring for women. • We should teach women to care for others. • Church should be a safe place for hurting women. 		
CHARACTERISTIC	REFERENCE	MEANING
Integrative	Acts 17:28 Romans 11:36	The covenantal framework of Scripture shows the purpose, harmony, and connections of Scripture.
IMPLICATIONS		
<ul style="list-style-type: none"> • Scripture should be taught as part of the whole Bible. • We should be teaching women to integrate Scripture into all of life. • We should evaluate how we are equipping women to apply Scripture in all of life. 		
CHARACTERISTIC	REFERENCE	MEANING
Exclusive	Exodus 20:3 Deuteronomy 5:7	We are to have no other gods before Him.
IMPLICATIONS		
<ul style="list-style-type: none"> • We should be teaching women to recognize and demolish all idols in their lives. 		
CHARACTERISTIC	REFERENCE	MEANING
Inclusive	Matthew 28:19-20	We are to go into all the world and proclaim the gospel.
IMPLICATIONS		
<ul style="list-style-type: none"> • We should be evangelistic. • Women's ministry should be a welcoming environment where unbelievers hear the gospel in a loving environment. 		



Covenantal Framework for Biblical Womanhood²

HOW ARE WE RELATED TO GOD?

- God created us in His image (Gen. 1:26-27).
- God is our reference point (Deut. 6:4-5).
- God's Word is our authority (Deut. 6:6-9).
- God's glory is our purpose (Isa. 43:7).

HOW DOES SCRIPTURE DEFINE WOMANHOOD?

- Woman's helper design and life-giving mission are creational and covenantal concepts (Gen. 2:18 and 3:20).
- Woman's helper ministry can be summarized as community and compassion (Ps. 144:12).
- Because of the Fall, woman cannot fulfill her creation design or accomplish her covenantal mission (Gen. 3:8).
- Through redemption in Christ, woman's ability to be and do what she was created to be and do is restored (Gen. 3:15-16).
- A redeemed woman is to be equipped to fulfill her design and mission through the ministry of the church (Titus 2:1, 3-5).
- Woman must lose her life in order to be a life-giver (Luke 17:33).
- Woman's confident hope in God produces the enduring beauty of a quiet and gentle spirit (1 Pet. 1:3-4).

HOW ARE WE RELATED TO OTHERS?

- The church is the covenant community (Ex. 19:4-6; 1 Pet. 2:9-10).
- God created men and women equal in being with diversity of function (1 Tim. 2:9-15).
- God's kingdom order of male headship is good (Gen. 1:31; Ps. 73:1).
- Submission in marriage and in the church is an acceptance of God's kingdom order (1 Pet. 3:1-6).
- Women are to pass the legacy of biblical womanhood to the next generation (Titus 2:1, 3-5).

2. Taken from the *PCA Women's Ministry Training Manual*, rev. ed. (Lawrenceville, GA: CDM, 2022), 19-22, 54.

Overview of 1 Timothy

AUTHOR: Paul

AUDIENCE: Timothy and the Church of Ephesus

DATE: AD 63-66

PART OF THE PASTORAL EPISTLES: The two letters Paul wrote to Timothy and the one he wrote to Titus are called the Pastoral Epistles. They were written to strengthen the Church through the pastoral care of God's people and administrative work in churches, to address how men and women serve alongside one another, and to give qualifications for ministers of God's Word.

OUTLINE

I. Paul's Charge to TIMOTHY concerning:

A. 1 Timothy 1

- Healthy & Sound Doctrine
- Disease of False Doctrine

B. 1 Timothy 6:11-21

- Fight the Good Fight
- Guarding the Good Deposit

II. Paul's Charge to the LOCAL CHURCH concerning:

A. 1 Timothy 2 & 3

- Prayer for the Body
- Public Worship
- Church Leadership – Elders, Deacons, and Women and how they can work together

B. 1 Timothy 4

- Apostasy in the Church
- Antidote for Apostasy

C. 1 Timothy 5

- Care of Widows
- Pastoral Care for the Covenant Community
- Characteristics for Elders

D. 1 Timothy 6:1-10

- Conflict in the Church
- Cultivating Godliness and Contentment

Key Ideas in 1 Timothy

Review before you begin the study.

After you finish the study, circle the 4 or 5 themes that really resonated with you.

CHAPTER ONE

- ▶ Sound doctrine leads to sound and healthy churches, homes, and living.
- ▶ False teaching leads to doctrinal drift.
- ▶ The glorious gospel has been entrusted to us to invest for His kingdom.

CHAPTER TWO

- ▶ Prayers for all people align us with the heart of God.
- ▶ Godliness reflects the characteristics of our covenant God in the context of the community.
- ▶ Godliness is displayed by the overflow of a woman's heart into the proper attire and attitude.
- ▶ Our vertical surrender overflows into horizontal service to His Church.

CHAPTER THREE

- ▶ Understanding the qualities of overseers/elders and deacons should drive us to prayer rather than criticism.
- ▶ A central theme of 1 Timothy is understanding how we should relate to one another in the household of God.
- ▶ The mystery of godliness is great, but seeking to understand the person and work of Jesus Christ makes it possible.

CHAPTER FOUR

- ▶ Listening to and believing lies lead to a cauterized conscience.
- ▶ Thinking biblically is investing in training that is not just for temporal gain but rather for an eternal impact.
- ▶ Training in godliness is not just for personal gain but for everyone in your covenant community.

CHAPTER FIVE

- ▶ Widows are some of the most vulnerable and voiceless members of our church family.
- ▶ The character of the Church is put on display in how we help its most helpless members, the widows.
- ▶ Teaching Elders are worthy of twofold honor: respect and remuneration.

CHAPTER SIX

- ▶ Slaves had an opportunity to put the gospel on display through their respect and service to their masters.
- ▶ Godliness with contentment is great gain.
- ▶ Our doctrine determines the trajectory of our lives.
- ▶ We have been entrusted with a deposit of truth to be invested for kingdom purposes.

Week One

Sound Doctrine Leads to Sound Living

The aim of our charge is love that issues from a pure heart
and a good conscience and a sincere faith.

1 Timothy 1:5

KEY IDEAS

- ▶ SOUND DOCTRINE LEADS TO SOUND AND HEALTHY CHURCHES, HOMES, AND LIVING.
- ▶ FALSE TEACHING LEADS TO DOCTRINAL DRIFT.
- ▶ THE GLORIOUS GOSPEL HAS BEEN ENTRUSTED TO US TO INVEST FOR HIS KINGDOM.

KEY VERSE: *The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.* – 1 Timothy 1:5

Ministry can be messy. In all my (Karen's) years serving the church, I have seen the gamut from the disruption of relational brokenness, the shattered pieces of a failed plan, and the permanent glob of Christmas Eve wax melted into the carpet. But even on messy Mondays, I love the Bride.

Paul, the apostle, was a man on a mission who was sent to love Christ's Church. He was a spiritual father who came alongside his young son Timothy with sober pastoral wisdom with one aim: for the Church of Jesus Christ to be healthy and set apart from false teaching. Sound doctrine leads to a sound Church.

Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope, To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord (vv. 1-2).

Church planting in a corrosive culture is challenging on a good day. Paul, the veteran church planter, set the trajectory by referencing the Source and sustaining graces for when, not if, the trials and threats arise. Young church leaders may start out with many hopes and dreams, but our hope cannot be placed in counting nickels and noses. It must be placed in something eternal. Biblical hope sets its eyes on our future Home. It is a Christ-confidence and expectation God will work for our good. We are called to earnestly hope to the end (Heb. 6:11). This hope does not shift with circumstances but finds its meaning and satisfaction in the person of Jesus Christ. It is firmly anchored in the grace, mercy, and peace that can only be found in Christ Jesus our Lord and Master.

As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith (vv. 3-4).

The New Testament traces the spiritual ups and downs of the church at Ephesus: from its humble founding in Acts 18 until the rebuke in Revelation 2:1-7, "But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent, and do the works you did at first" (Rev. 2:4-5). In 1 Timothy, we find it in the crisis of doctrinal drift.

I (Karen) grew up in South Florida, and as a child, I was first taught to swim in the ocean. The undercurrent of the Gulf Stream was often subtle on sunny days. My reference point was always my parents on the beach. I would emerge for a breath and realize I had drifted farther and faster than I thought possible. Drift is always subtle. Distracted believers listen to lies. This is why Father Paul used some sober and strong language. What church leader out there isn't tempted to quit on a hard Monday? Paul urged Timothy toward constant vigilance. He encouraged him to stay put because there was still gospel work to be done. Timothy did not sign up for a casual or comfortable call. Like Timothy, we are called to cultivate gospel cultures in our church. The father of lies is our enemy and he is the source of false doctrine. How about you? Are you content to continue serving, even when you face difficulties?

The root of the word "sound" is from the word hygienic. Sound doctrine is healthy. It makes sick people well. The Greek word "train" means to show, model, or demonstrate. As Paul explains, "Show yourself in all respects to be a model of good works . . . so that in everything they may adorn the doctrine of God our Savior" (Titus 2:7-10). Peter, too, exhorts us to adorn our hearts with "the imperishable beauty of a gentle and quiet spirit" (1 Peter 3:3-5). To adorn something is to put it on display. When sound doctrine flows out into sound living, toxic relationships become whole. Unhealthy churches become strong and vigorous.

Karen Hodge & Susan Hunt

Paul warned against false teachers. They teach a different kind of doctrine. Sound doctrine means healthy or hygienic teaching. It is the truth that makes sick saints well and malnourished believers healthy. Paul charged another churchman, Titus: you must "teach what accords with sound doctrine" (Titus 2:1). False teachers' reference points are not the Word but rather worldly myths. Their speech is filled with personal opinions and vain speculations. This problem is not new; false teachers often look like really smart and devoted Christians. Jesus, Paul, and Peter warn us against the hazardous nature of this poison.

In a world where searching for spiritual teaching is only a click away, we must be women of the Word. We have itchy ears, and our women's ministries can often be preference-driven. "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths" (2 Tim. 4:3-4). False teaching is bad news. As followers of Christ, we have been entrusted with the good news of the gospel.

Our (Hodge) family likes to define stewardship as "something of inestimable value entrusted by the King to be invested for kingdom purposes." A steward's chief responsibility is to be faithful to the Master. Jesus told His disciples the parable of the talents. This lesson highlights the perils of hoarding and the joys of faithful stewardship (Matt. 25:14-30). As you and I seek to be faithful to invest with what Christ has entrusted to the Church, we serve as His people with a longing to hear, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master" (Matt. 25:21). Sound doctrine has been entrusted to be invested.

The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions (vv. 5-7).

Sound doctrine is our core curriculum in the home and church. The aim of Word-based and relationally driven discipleship is to raise up followers of Christ who radiate love which overflows from a pure heart, good conscience, and sincere faith. This kind of love cannot be conjured up, it is a fruit of the Spirit (Gal. 5:22). Since our hearts are at the core of our being, Solomon warned, “Keep your heart with all vigilance, for from it flow the springs of life” (Prov. 4:23). A pure heart is a clean heart that is free from clutter and dirt. Our hearts are prone to wander and listen to false teaching, so we must ask the Father to “Create in me a clean heart, O God, and renew a right spirit within me” (Ps. 51:10). Conscience means “knowing together.” We have a knowledge of ourselves that we share with God together. He knows who we are when no one else is looking.

A life-giving leader cultivates community by welcoming others into her heart and church and nurturing them in a way that reflects Jesus gathering His people to Himself.

Karen Hodge & Susan Hunt²

Sound doctrine is key to maintaining a good conscience. “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Heb. 4:12). Sincere faith is belief and action without hypocrisy. It is not a fake or synthetic faith that wears a mask or tries to play a part of a loving believer. Studying sound doctrine together not only helps us better understand the characteristics of the Covenant, but enables us to radiate them in a way that makes the gospel both beautiful and believable to a watching world. Sound doctrine strengthens the Church towards healthy spiritual maturity.

Content matters! This is why what is taught from the pulpit or discussed around the dinner table is a matter of life and death: “. . . that they may be careful to do all the words of this law. For it is no empty word for you, but your very life, and by this word you shall live long in the land” (Deut. 32:46b-47a). When false doctrine infiltrates our lives, we tend to swerve and wander. Straying or swerving is missing the mark of God’s holiness like a stray arrow. Doctrinal drift causes us to miss the gospel bullseye. Vain discussions and careless words mislead people and lead them away from the truth. Rejecting God may not look like believing nothing, but rather as the willingness to believe anything.

Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted (vv. 8-11).

Sound doctrine yields sound living. False doctrine leads to unhealthy living. The Law is a mirror that shows us our sin and then lifts our eyes to our Savior. Yet the false teachers in Ephesus were abusing and distorting the law to make it the means necessary to be seen as righteous. Replacing the gospel with self-righteousness leads to all kinds of rebellious behavior. Paul listed fourteen types of people who know the law but choose to live in a lawless fashion. This gritty list is the natural overflow of the wretchedness of false doctrine. These lawless behaviors glorify self and stand in stark contrast to the gospel of glory. The glorious gospel rescues us from the evils listed in these verses and gives us a glorious future. We are rich! This priceless good news was entrusted to Paul and is to us as well. Where will you invest our only hope to be right with God this week? Will you steward its grace in a challenging situation? Will you integrate the good news into a conversation with an unbeliever at work? We have been blessed through Christ's rescue to be a blessing wherever we go.

I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience as an example to those who were to believe in Him for eternal life (vv. 12-16).

The gift of the glorious gospel overflowed in Paul as he gave thanks and shared his testimony. Paul recognized the gift of being entrusted with the gospel and the calling to kingdom investment that is impossible in our own strength. He humbly acknowledged that Christ had judged him to be faithful. God called him and us to be life-giving servant leaders in His Church. Our call to life-giving leadership has nothing to do with being qualified, what we have accomplished, or external giftings. Our salvation and calling are rooted in the sound doctrine that Christ came into the world to save sinners. Paul is "Exhibit A" of the power of the gospel having changed him from being a blasphemer to a blessing, from a persecutor to a preacher of the good news. Notice Paul did not say, "I *was* foremost," but "I am foremost." This acknowledges he was a fellow struggler and sinner on an ongoing basis. Paul never lost sight of the precious reality he was a sinner saved by grace. Jesus's perfect, patient mercy is put on display in our salvation, too. My prayer is that we all have a story of the gift of how the glorious gospel is transforming our lives.

A biblical ecclesiology reminds us that we have the privilege of following in our Savior's footsteps and loving those who are not in and of themselves lovely. Scripture reminds us that it is God's design to make them altogether lovely, and He invites us to serve Him by contributing to the preparation of His Bride to meet Him at the marriage supper of the Lamb. There she will be perfect, without spot and blameless. With great beauty and glory.

Ligon Duncan & Susan Hunt³

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme (vv. 17-20).

Theology, or sound doctrine, should always lead us to doxology. Paul's thanksgiving led him to the throne of grace, worshiping God and giving Him all the glory for his salvation. He gave Timothy and us a charge as soldiers for the King. Christ's Church is located in the middle of a war zone. Our constant enemies are the world, the flesh, and the devil. Paul, as spiritual father, was making a sacred gospel deposit to his son Timothy. He encouraged him to be sober-minded and invest it wisely. It would require the full armor of God to arch forward (Eph. 6:10-18). The church in Ephesus would be tested and trials would come, but if they clung to their faith with a good conscience, Christ would hold them steady in the storms.

Doctrinal drift may potentially lead to the shipwreck of our faith. Shipwrecks happen when we compromise the truth. It may seem small at first such as a little white lie, a habitual sin, or a refusal to forgive a sister in Christ, but sin causes us to sail into treacherous water. Paul understood the actual peril of being shipwrecked as he had experienced it three times. He was fiercely protective of this beloved church, so he called out two false teachers by name, Hymenaeus and Alexander. If we want a healthy church, we would be wise as the body of Christ to heed Paul's concern and warning. This is why studying the content of the gospel in the context of community must be one of our highest priorities.

The relationship of Christ to the church is so varied and rich as to defy adequate description . . . He is both its founder and its foundation, its Savior and its owner, its preserver and its hope, its lover and its beloved, its righteousness and its holiness, its Head and its King. . . . He is transcendently glorious. And His body the Church, cannot but partake of His glory.

R.B. Kuiper⁴

THINKING BIBLICALLY

Day One

Read 1 Timothy 1 twice.

- Who wrote the letter?
- Who was the recipient?
- Where was Timothy?

Get to know Timothy. Read the following and record what you learn about him.

READ	RECORD
Acts 16:1-3	
Acts 17:10-14	
Acts 20:1-6	
Romans 16:21	
1 Corinthians 4:17	
1 Corinthians 16:10-11	
2 Corinthians 1:1	
Philippians 1:1	
Philippians 2:19-23	
1 Thessalonians 3:1-3	
1 Thessalonians 3:6-7	

2 Timothy 1:5	
2 Timothy 3:14	

Day Two

Timothy was in Ephesus when he received this letter. The letter to the Ephesians emphasizes the wondrous mystery of the church and the responsibilities and privileges of being the church.

Read the following from Ephesians and record what you learn about the church.

READ IN EPHESIANS	RESPONSIBILITIES AND PRIVILEGES
1:22-23	
2:19-22	
3:6	
3:14-15	
3:20-21	
4:1-16	
5:22-33	

Read Paul's prayers for the Ephesian church.

Record words and phrases that you are led to pray for your own church.

- Ephesians 1:15-21

- Ephesians 3:14-19

Day Three

THE GREETING (VV. 1-2)

- Who commissioned Paul to be an apostle?
- What did this commission establish?
- How did Paul describe Timothy?
- What united Paul and Timothy?

THE CHARGE (VV. 3-7)

- What had Paul warned the Ephesian elders to do? (See Acts 20:29-31.)
- Why did Paul instruct Timothy to stay in Ephesus?

THE PURPOSE OF THE LAW (VV. 8-11)

Westminster Larger Catechism

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and the will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives: to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

The Law is a mirror that shows our sin and lifts our eyes towards our need of a Savior.

Read and reflect on the following passages:

- Leviticus 20:7-8
- Psalm 19:11-12
- Micah 6:8
- Romans 3:20
- Galatians 3:21-22

Day Four

PAUL'S STORY (VV. 12-16)

- How did Paul begin his story?
- What three things did Paul thank God for in this passage?
- What three words did Paul use to describe himself before Christ intervened in his life?

THE DOXOLOGY (V. 17)

Read and rejoice about the beauty of our covenant God! Write out your reflections.

God is King.
Exodus 15:18

God is eternal.
Psalm 90:1-2

God is immortal.
1 Peter 1:3-5

God is invisible.
John 1:18

God is the only God.
Deuteronomy 4:35, 39

THE CHARGE (VV.18-20)

- How did Paul address Timothy?

- What two things was Timothy to hold onto that some have rejected?

LIVING COVENANTALLY

Day Five Reflection

As you reflect on all you have learned about 1 Timothy, Chapter One, both personally and corporately, take some time to reflect on what Christ has taught you to think biblically about His Church.

Now spend time seeking to invest what you have been entrusted with as you live covenantally with one another.



Thank You, God, for entrusting me with _____

Give me the grace to invest it for Your glory and the good of Your Church in the following ways this week: _____



As you read 1 Timothy 1, consider the characteristics of the Covenant found on pages 19-22 and write your reflections.

What characteristics of the Covenant do you see reflected in this week's text?

What characteristics of the Covenant do you pray you can reflect personally or corporately during this week?

What characteristics of the Covenant did you see reflected in your covenant community this week?



Write three or four descriptive words you learned from the text about the Church inside the church building.

Circle one word that will form your prayer for your covenant community over the following week.



Record prayers for your people.

COVENANT COMMUNITY	CHURCH LEADERS	PERSONAL



—LOOK—LISTEN—LEAN

Loving Your Church in Word and Deed. We encourage you to stop, look around, listen to what hurting people are saying, and lean towards them in compassion. Pick one idea to intentionally seek to serve those in your covenant community during the week. And if you plan to do it together, then all the better! As you gather next week, let these actions lead to corporate praise and thanksgiving to God.

- Write down on note cards some sound doctrine or Bible verses that anchor you on hard days. Tie them up with a pretty ribbon and deliver them to someone in your covenant community who is struggling.
- Theology leads to Doxology. Make a Spotify playlist of encouraging music and share it with a friend. Invite them to listen along with you and share how it lifts their heart.
- Talk to your women's ministry leader to see if there is any way you can serve as a helper or life-giver as you gather next week to study together.

KINGDOM PRAYER

Pray for unity and communion among believers in Christ. Pray the covenant community will be known for our faith in Christ Jesus and our love for one another.

And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent. – Colossians 1:18

COVENANT CHORUS: Sing together as God's people.

You can find our *entrusted* Spotify playlist here: women.pcacdm.org/entrusted-to-be-invested

THE CHURCH'S ONE FOUNDATION⁵

The Church's one foundation
is Jesus Christ her Lord;
she is His new creation
by water and the Word:
from heaven He came and sought her
to be His holy bride;
with His own blood He bought her,
and for her life He died.

Elect from every nation,
yet one o'er all the earth,
her charter of salvation
one Lord, one faith, one birth;
one holy name she blesses,
partakes one holy food,
and to one hope she presses,
with every grace endued.

The Church shall never perish,
Her dear Lord to defend,
to guide, sustain and cherish,
is with her to the end;
though there be those who hate her,
and false sons in her pale,
against a foe or traitor
she ever shall prevail.

'Mid toil and tribulation,
and tumult of her war,
she waits the consummation
of peace for evermore;
till, with the vision glorious,
her longing eyes are blest,
and the great Church victorious
shall be the Church at rest.

Yet she on earth hath union
with God the Three in One,
and mystic sweet communion
with those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
In love may dwell with Thee.

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1. Karen Hodge and Susan Hunt, *Transformed: Life-taker to Life-giver* (Geanies House, Scotland: Christian Focus Publications, 2016), 24-25.
 2. Karen Hodge and Susan Hunt, *Life-giving Leadership* (Lawrenceville, GA: CDM, 2018), 56.
 3. Ligon Duncan and Susan Hunt, *Women's Ministry in the Local Church* (Wheaton, IL: Crossway, 2006), 36.
 4. R.B. Kuiper, *The Glorious Body of Christ* (Grand Rapids, MI: Erdmans, 1983), 91.
 5. Samuel J. Stone, "The Church's One Foundation" in *Trinity Hymnal* (Suwanee, GA; Great Commission Publications, 2021), 347.