

# L6: 1 Timothy 2:1-16: Charity Fundamentals

## Sermon Intro: Review/Summarize

- The charge
- The end of the commandment
- Some swerve
- The first that Christ shewed forth all longsuffering

## Sermon Preview:

- Charity in men
- Charity in women

## Sermon:

### Charity in men

**(1 Timothy 2:1) I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;**

- **"I exhort"** - To incite by words or advice; to animate or urge by arguments to a good deed or to any laudable conduct or course of action.
- **"therefore"** - based upon the reason Paul besought Timothy
  - Charge some that they teach no other doctrine
  - End of the commandment is charity
- **Course of Action**
  - **"that, first of all"**
    - **All are Verbal Courses of Action**
      - **"supplications"** - the thought and communication to God of your need and the recognition of what another needs and your supply to it. - providing something
        - The recognition of what other need - a supply for all men

- **"prayers"** - petition, communication to God
- **"intercessions"** - The act of interceding; mediation; interposition between parties at variance, with a view to reconciliation
  - Intercessor - mediator, ambassador
- **"giving of thanks"** - Expression of gratitude; an acknowledgment made to express a sense of favor or kindness received. Gratitude is the feeling or sentiment excited by kindness;
- **"be made for all men"**
  - Our charity toward others isn't designed to be limited, but unlimited

**(1 Timothy 2:2) For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.**

- **"for kings, and for all that are in authority"**
  - How God has ordained the world - man and those in authority (ordinance of God)
- **"that"** - purpose clause
- **"we may lead"** - To guide or conduct by showing the way; To precede; to introduce by going first.
  - 1 Peter 2:12
- **"a quiet and peaceable life"** -
  - **"quiet"** - Peaceable; not turbulent; not giving offense; not exciting controversy, disorder or trouble; mild; meek; contented (trivial matters)
    - Unavoidable care and anxieties which disturb
  - **"peaceable"** - do not engage in quarrels of our own (private)
    - Conscience (Rom. 13)
- **"in all godliness and honesty."**
  - **"all godliness"** - all that we are to think like He thinks, all that we are to do like He does
    - Romans 1
    - Romans 12
  - **"honesty"** - true to the doctrine in which you received, learned, and

believed

- Romans 12:17-21
- Philippians 4:4ff

**(1 Timothy 2:3) For this is good and acceptable in the sight of God our Saviour;**

- Participating in supplications, prayers, intercessions, and giving of thanks for all men which aids in producing a quiet and peaceable life in all godliness and honesty to impact all those men is good and acceptable in the sight of God our Saviour.
  - Romans 12:2 - "good and acceptable"
    - Romans 14:18

**(1 Timothy 2:4) Who will have all men to be saved, and to come unto the knowledge of the truth.**

- **"who will have all men to be saved"** - saved from the debt and penalty of their sins
- **"and to come unto the knowledge of the truth"** - have access to the knowledge of the truth

**(1 Timothy 2:5-6) For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.**

- One God, One Mediator for all, testified

**(1 Timothy 2:7) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.**

- **"Whereunto"** - One God, One Mediator for all, testified (gave Himself)
- **"a teacher of the Gentiles"** - dispensational
- **"in faith and verity"** - believing in God and His things, His truth

**(1 Timothy 2:8) I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.**

- **"I will therefore"** - based upon God's will and the exhortation to carry out charity Paul gives instruction
- **"that men pray every where"** - the modus operandi of working out what faith and verity provides
- **"lifting up holy hands"** - Romans 6, Romans 12

- Fruit unto holiness using your members of your body for action
- **"without wrath"** - without recompense, hard attitude, one not reflective of charity and its' longsuffering, goodness, and forbearance.
  - Peace, godliness, and honest in contrast to wrath
- **"and doubting"** - To waver or fluctuate in opinion; to hesitate; to be in suspense; to be in uncertainty; to be in suspense; to be in uncertainty, respecting the truth or fact; to be undetermined.
  - Doubt is in contrast to honesty here
  - James 5:16

### Charity in women

- **Her dress**
- **Her environment of teaching**

**(1 Timothy 2:9) In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;**

- **"in like manner also"** - the demonstration, or proving of charity
- **"that women adorn themselves in modest apparel"**
  - Outward apparel, an adornment to draw attention to her inward beauty and not her outward
  - **"with shamefacedness"** - excess of modesty, blush, reverence
    - Heb. 12:28 - "reverence"
  - **"sobriety"** - Seriousness; gravity without sadness or melancholy, the opposite of highminded thinking
    - A thinking like Satan - Ezekiel 28

**(1 Timothy 2:10) But (which becometh women professing godliness) with good works.**

- **"but"** - adverse conjunction
- **"(which becometh women professing godliness)"** - that which becomes, is suitable, and fit; To pass from one state to another; to enter into some state or

condition, by a change from another state or condition, or by assuming or receiving new properties or qualities, additional matter, or a new character

- **"with good works"** - A woman that professes godliness is more concerned about her good works, then with her adornment - she much rather have her godly conduct be seen by men, reflective of the heart, than the physical members of her body where pride, gloating exist in the realm of men and is a shame in the realm of our God.

**(1 Timothy 2:11) Let the woman learn in silence with all subjection.**

- **"Let the woman learn in silence"** - 1 Corinthians 14:34-35
  - **"learn"** - To gain knowledge of; to acquire knowledge or ideas of something before unknown
- **"with all subjection"** - as the men are to be subject to those in authority over them, the woman is to be in subject to those in authority over them at home and in the church.
  - Caveats according to the scripture and based upon their headship being an unbelieving man or not, but yet in that there is a subjection in presentation.
    - Acts 23:1-5
    - John 19:8-11
    - Romans 13:1ff

**(1 Timothy 2:12) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**

- **"but I suffer (allow not) a woman to teach"** - doesn't mean at all, but in the capacity of Timothy's role or the role of 1 Timothy 3
- **"nor to usurp authority over the man"** - (usurp) - To seize and hold in possession by force or without right
  - **"but to be in silence"** - as far as teaching in the place of the bishop doing so would be to usurp authority over the man and in that position she is to be in silence and learn.

**(1 Timothy 2:13) For Adam was first formed, then Eve.**

- Why?
  - **"For Adam was first formed, then Eve."**
    - God's first reason for women not teaching in the place of the bishop is based upon the woman's created order and therefore the established

precedent of man having authority over the woman.

**(1 Timothy 2:14) And Adam was not deceived, but the woman being deceived was in the transgression.**

- God's second reason for women not teaching in the place of the bishop is that Adam was not deceived (To mislead the mind; to cause to err; to cause to believe what is false, or disbelieve what is true; to impose on; to delude), but the woman and she was in the transgression.
  - Adam's transgression was different than Eve's, maybe to a greater measure, but Eve's reflective one of being deceived.
  - Satan beguiled Eve by the taking away, adding, and changing of God's Word that appealed to in three ways: the eyes, the flesh, and wisdom.

**(1 Timothy 2:15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.**

- **"notwithstanding"** - something similar that doesn't oppose what was said
  - **"she shall be saved in childbearing"** - here is her ordained authority over her children
    - Here she can be saved from: 1) having no place to teach, and 2) of not being deceived and teaching truth and going counter the stigma of her mother, Eve.
    - **"if they continue"** - a condition upon the salvation of not teaching
      - **"in faith"** - the body of doctrine to be taught to her children and to be believed
      - **"in charity"** - the end of the doctrine
      - **"in holiness"** - the purity of the fruit produced
      - **"with sobriety"** - the component to perpetuate this salvation and counter the adverse results that Eve introduced. (humility of mind - the mind of Christ)
        - The education of children is one of the great opportunities to continually, day by day manifest the longsuffering, patience, charity of Christ to teach children.
    - The woman who desires to teach ought to have children for this is her place of God-given authority, yet she is to continue with the child in these things for her calling of teaching is similar to that of the bishop - the bishop is to preach the word, be instant in season, out of season, to longsuffering and continue, to labor and strive to perfect every man

perfect in Christ - so to does the woman and child.

- There are great ministries God has within the church, some you are in without recognition of how God values and esteems, as well as, the privilege and reward of those ministries regarding what you can do in laboring with God in them.
- Must not confuse teaching others at the cost of your own children.

**Sermon Conclusion: Review/Summarize**

- Charity is reflected on two fields, everyday man and those in authority over you
- Charity in men - to every man, to kings, to women, to children
- Charity in women - to every man, to men, to children, to kings