

First Timothy Chapter 2 Part 1

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SUMMARY KEYWORDS

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The apostle Paul is a servant of God. And he is passionate about that he is fully committed to doing what God calls him to do. The question that you and I have to answer tonight is what about us? Are we truly committed passionate people who desire to obey God, one who wants to be used by God to be a blessing, and help and assistance and someone else's life, we need to realize and we're going to see a word that that testifies to this. And that is that this is serious. This is important. When we talk about our faith and how we live out that faith, nothing is more important than that. As long as we are in our bodies in this world, this should be our greatest concern, the priority of our life. Well take out your Bible and look with me to First Timothy and chapter two, the epistle that Paul wrote to Timothy, his first epistle to Timothy, and chapter two, now we're going going to look at seven verses to save me, we're gonna get through this rather quickly quicker than normal. But next week, we have some very significant scripture to look at. And some would say that it's controversial. It's not see, it's only controversial if you bring yourself to the texts, and with yourself a rebellious spirit. But if you come humbly, wanting to learn from God, and to implement his instructions into our life, and be committed to those instructions, there's nothing controversial. We were not concerned about how it's going to be received by the world or even by by fellow believers, because we're more concerned with how God is going to think of us in our response to his instructions. He's the one that we want to please remember that great verse from Galatians chapter one and verse 10, where Paul says, if I was still trying to please men, and this speaks about his fair ascetical waist, this is what he was previously a man pleaser, so that he could move up in in status and prominence. But he says, if I was still trying to please men, I would not be a servant of God. So ask yourself, you know, you can't lie effectively to yourself. Are you truly desiring to be a servant of God? First Timothy, chapter two, we're going to begin with verse one where he says, Therefore, and this is a word of urging, think many English Bibles use the word to export. So it's a strong encouragement. So Paul says, Therefore, I encourage, first of all, so we see something that he's going to teach us that has a priority, a very, very significant priority that he's revealing. Therefore, I beseech, I exhort I encourage, first of all,

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to be made supplications prayers, enter sessions, Thanksgiving in behalf of all men. Now, remember that expression? Now I don't think that this really lends itself to confusion. Paul says, I want you to make this a priority. I'm exhorting you in regard to this That prayers be made, obviously, by you and me, by God's people, that we make prayers and supplications inter sessions with thanksgiving for who? All men, and this means all individuals, both male and female. So who is left out here? And the answer's no one. This is a very inclusive term. When Paul says all people, this is what he means that

we should pray for all people. And then he emphasizes in verse two, in behalf of kings, and all the ones been in authority. Now, are you doing a good job of that? Recently, I was convicted. Am I really following that admonition from the Scripture? Now Paul wrote it down. But it's from God, All scripture is given by by who, by the Holy Spirit. So he wants us to implement this consistently, that we pray for all those in authority. And one of the things that we should pray for them is that they turn to God that they rule they use their authority, and that word is related to power, that they use their authority, for, for godly purposes, for for righteousness, for godliness, for those things that are pleasing to God. But nevertheless, he says, in behalf of kings, and all the ones being in an thought in authority, and notice what he says, We're praying for those people. And then he says, In ordered that,

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a quiet, and some Bibles will say peaceful or still, I would say, it has to do with a, an assuming that is that we strive to live a life that's, that's quiet and unassuming. Not trying to cause attention to our self, not trying to exalt ourselves, but rather to live a simple and quiet life. He says, You pray for those in authority, that you're able to live that type of life, a quiet, and still life, being led by us, we live this type of life in all godliness. And, and here's this word, seriousness. Now, I realize that some Bibles translated with the word honor. But if you do a good study, it really speaks about that we are serious about our faith. And our faith will, for the most part, cause us to live a simple and unassuming life, not shedding attention upon ourselves, but we want to glorify God. We want to do the things that so often those who belong to the world, over look. So ask yourself, what are some things that I am overlooking, that I could be doing that would demonstrate my faith in God, declare that I'm his servant? What things can I do in order to serve DoD by being an instrument of assistance in the life of other people? Now, when you make that prayer, I assure you, God is going to begin to open up your eyes, he is going to move in your heart. Now, I won't go into the details. But I heard a testimony not too long ago from a woman who saw something and she simply could not forget it. There was someone in need. And she decided I'm supposed to do something about this. She got personally involved in this others life. And they became a very, very close, entered into a close relationship. They became very close friends. And so oftentimes when when someone and she testifies that she was lonely, but when she decided to put faith into action, as as God led her to bless someone else, she found herself developing a long term friendship with another one. And in the end, that person became into minister to her. And that's just how God works. God puts people together for a reason. So looking again, at this texts, we are admonish that we lead a peaceful, simple, quiet life. In all, don't miss this godliness, and and seriousness, verse three, four, this is good and the next word is acceptable. And usually when something is acceptable to God, it's pleasing to Him. But it simply says, For this is good, and welcome, bye. And the implication is welcome by God, it says acceptable before our savior God. Now some will say God, our Savior, that's fine, I'm just following the literal order. But notice this race before, meaning this, as we behave in this way were brought before God, this is a scripture that is teaching us about being brought into the presence of God syncing his his intimacy in our life. And there's there's nothing better than experiencing that. And we experienced God, not when we are doing nothing, when we are idle, but rather, when we are serving. And it's great in Hebrew, because the same word for working doing service can also frequently it's also a word, that regard relates to worship. So he says here, for this is good, and acceptable before our Savior, God, who now looking first for

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who all men, now remember something, we see this expression, in in verse four, where it says, All men, and if we go up to the the previous first verse of this text, we see the same word in a different form. Because it's in the genitive, that's the only difference the case of this, this part of speech, but it's the same route for all people. And now he says, who all people, this is not in the, the the genitive, but rather, it is in the accusative, who, all people. And then who's the subject of this next verb, it's got that He desires, desires, all people to be saved, and in two knowledge of truth, to come. Now, this has some very, very significant implications for us, because there are those who teach that God is only about a certain elect group. And they teach an unbiblical doctrine called unconditional election, we don't find that phrase, we don't find, in my opinion, scripture that that truly points to this. But what we find is a very broad love a very broad grace that belongs to God for all of his creation. Now, here again, does this mean everyone's going to receive it? No, not everyone's going to be recipient, but God desires, this is what it says. So it's very important that we don't let others say, well, when it says all here, it means all of a subgroup? No, it doesn't. And the same way that God says in a very broad way, I want that you make prayers and supplications and intercessions, and thanksgiving for all people. There's no subgroup there. And that same way, when we look at the text here, he says, who all men, this means all people, male and female, he desires to be saved, and into the knowledge of the truth for them to come. Verse five. Now, verse five, tells us how God accomplishes this because he wants all humanity to be saved. Now, those who do not understand the biblical sovereignty of God, they'll say ridiculous things such as this. Well, if God wants all humanity to be saved, and we know that not all are going to be safe. This attacks God's sovereignty. So he must really want just a group and elect group, not all humanity. No, God can't desire something his sovereignty does not demand that what God desires that it becomes a fulfillment. For example, let me ask you this. Does God ever desire someone to sin? The answer's no. God does not lie. God cannot be tempted to do evil, the Scripture says, nor does He tempt anyone to do evil. God is never parked, never related to someone's sinfulness. Quite the contrary, the Spirit of God moves in believers, and the conscience moves in nonbelievers, that we do not walk in sin. So when someone sinned, does that attack the sovereignty of God? It does not. When someone is lost, does that mean that because their loss and God desires all men to be saved, that this attacks his sovereignty, foolishness, it does not. So Look again at verse, verse four, where he says, who all men, he desires to be saved, and into the knowledge of the truth come. And now in verse five, we're going to see what God provides. So that can become a possibility. And he says here, for one God, one, also mediator of God, and men. So he's a mediator between God and men. And who is that the man, Messiah shoe. Now, some also look at this and say, well, it says, Man here. Well, this is simply speaking about his incarnation, why He came, He became flesh. He was an individual, the Son of God, the only begotten Son of God. In The Heavens, He always was there, there was never time. He was not. But because of God's desire to save humanity.

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Messiah, the Son of God, became man. So he was always God, and he never cease to be God, a very important point. But at his incarnation, he also became fully man for the purpose of being a mediator between God and men. And this one, again, is the man your show how much shit Jesus Christ, who and notice how he did that? What was his mediation? What did he do, it says, who gave himself literally this one, but we would say, who gave Himself as a ransom. This has to do with a redemption, who gave himself to be a redemption, and behalf of who? There's that word, again, in behalf of all, a very important biblical truth. So when we study just these few verses, and Chapter Two of First Timothy, we

learned something, we see some truth about God's work of redemption, that He gave His Son called him to leave heaven, be incarnate, that is to become fully man, to dress put on flesh and blood, in order to do the work of mediation, that is to bring unity between man of God, man and God. And he did this by becoming a ransom. And this is just another word for a redemption in behalf of who, and behalf of all, and this is again, the same word that we see in verse one where it says, I desire that prayers be made for all men, all humanity. Now look at the last part of verse six word says, the testimony in one's own season. Now, it's very clear here with the grammar, that one's own season goes together. And what he's saying is that this is the testimony for for each person's season. And what is that? Well, we all know the Scripture when it says today is the day of salvation. This can be your day, your season. If you have not ever come to faith in Messiah shoe, haven't received what he did upon that cross. shedding His blood for your sins that you might be being made one with God, what does that mean to be in a relationship with him a covenantal relationship. This is what Messiah is a meteor of a covenant, a new covenant of forgiveness. And this is the testimony. Now, I realize that some Bibles translated differently. But if we look here, we see that it is a noun. And there's a definite article in front of which means the testimony in one's own season. Then Paul says, Look at Verse seven, in regard to this testimony, speaking simply about the gospel, he says, in which I have been appointed, and then East uses a word for a herald, one who proclaims so he says, in which I have been appointed a herald an apostle,

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and I speak truth in Messiah, I do not lie. Now, two things need to be said about this. First of all, when Paul says, I'm speaking truth, and I do not lie, it can be applied equally to two things. Number one, the fact that he is appointed by God to be a herald and an apostle of that testimony that that witness from God, concerning salvation concerning the mediator between man and God, who poured out and made available redemption for all of humanity. So he's speaking truth about the means of salvation. And he's also speaking truth about his call as a herald and an apostle, he says, I'm speaking truth, I do not lie. And then this section in the scripture that we're going to conclude with, to see evening is this last part of verse seven, where he says, a teacher of Gentiles, and faith and truth. Now, it does not say, a teacher of the Gentiles, but just simply a teacher of Gentiles. Now, why here isn't most English Bibles put it in, make sense in how the English language is spoken, but not in Greek? In the same way that the definite article was there before the term witness or testimony, because it wanted to make it specific, the testimony concerning the mediator between man and God, Messiah show that he gave of himself himself, in order that we could find redemption, He was that ransom, he paid the price so that we could experience what God said he wants. And that is that all humanity to be saved, Messiah made that possible, there is a true potential for all people to be saved. God has not chosen anyone to be condemned. What happens, it's when they reject what their consciences and sometimes I'm going to do a study about Reformed theology in the next few months. And one place that I would really admonish you. And by the way, after we complete our study of Matthew, on our weekly television show, we're going to move into the book of Romans. And Romans makes it very clear that the knowledge of God that He exists, God puts into each person. So when someone is not saved, it's because they are rejecting the knowledge that God is He exists, that he places within all of humanity. And that's why when someone says, oh, I don't believe in God, they are a liar. When when ever they say that, inwardly they know they are not speaking the truth. So let's conclude. Paul says, a teacher of Gentiles. Why is the definite article not there? Because Paul, he is thinking like God thinks in a very broad way. So he says, I'm not simply a teacher to some specific group of Gentiles, some specific nation or a few nations

or a, a certain geographical area. But Paul wants to broaden this to make it more include inclusive, so he says, a teacher of Gentiles and faith and truth. Now, I would underline that because these two words so frequently go together. faith and truth. We know in Hebrew, they originate from the the same Schorsch meaning the same root word. Now in Greek they don't, they're very different. But we see so frequently, that in the New Testament, these two words, faith and truth, are always related closely to one another. Why? Because faith is when we implement God's truth into our life. And let me conclude by saying this, there's a not a better decision that you can make to say, God, teach me Your truth. And I am committed to put it into action. When you are committed to do just that. You're going to be a mace with what God begins to show you in His Word, you're going to pick up the text, and you're going to understand it like you've never understood it before. Because it's only when we have a desire to obey God, are we going to see that the anointing of the Spirit works mightily in our life, to give us a illumination of a biblical texts, give us discernment on how to put truth into action, and also, also to make us aware of those things that God would have us to do. And other words, what we find here is this, a commitment to God brings us into His will, so that we can do his will, and everything that's required, so that that can become a reality, God will provide. So let's make a decision. And this month of Tishrei, this seventh month, on the Biblical calendar, a month of importance, a month of sanctification. Let's let's set ourselves apart in the name of Messiah show, that we will be people that are committed to God's will, obeying His truth, and you're going to be pleasantly surprise. Well how how God with how God honors that commitment? Well, I'll close with that until next week, and we see some very interesting revelation that God gives each and every local congregation so that that congregation can walk in an orderly way, in a way that God's power, God's provision will be experienced by then, unfortunately, we're going to see that many congregations, many movements that call themselves of the scripture really are not committed to what the Word of God says, Be individuals that accept this as truth from heaven, because that's exactly what it is. Well Until next week, Shalom from history