

7/1/01

1 Timothy 2

Timothy has received his charge to teach sound doctrine in chapter one, as well as the importance of living it out in a good conscience.

And now in chapter two, Paul charges Timothy regarding public prayer, having a good conscience.

- I. The proclamation of truth: Prevent & stop false doctrine. Ch. 1
- II. The preparation for proclamation of truth: Prayer and Piety. Ch. 2

1:1-3 The men of the church are to lead in prayer.

1:1 The exhortation to pray.

- 1) The particular exhortation is in preparation for the preaching the gospel to save the lost.
 - a) The word exhort “para kaleo” means to come alongside, to call, to implore, beseech, or beg.
 - b) This is the conclusion of Paul, “therefore” in view of doctrinal error and these two leaders who made shipwreck of the faith.
 - c) The phrase “first of all” “proton” means first in order of importance,

time and place, marking the priority of believers to prayer for the lost.

* We get our word “proton” is the positive charged nucleus of the atom.

- 2) The various types of prayers.
 - a) Supplications “deesis” means petitions for definite needs, to man or God.
 - b) Prayers “proseuche” means prayer in general for daily needs. Matt. 6:9
 - c) Intercessions “enteuxis” has the idea of falling in with a person to submit a petition because of familiarity.
 - 1) Two times is found in the New Testament. 1Tim. 4:5
 - 2) The emphasis is on the familiarity and not so much on the intercession and can be for or against a person, verb form. Acts 25:24; Rom. 11:2
 - 3) The word is used for the Holy Spirit and Christ. Rom. 8:27,34, Heb. 7:25
 - d) Giving of thanks “eucharistia”, is the expression of gratitude and appreciation.
 - * Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. Phil. 4:6

- e) For all men, both believers and non-believers.

1:2 The particular men to pray for.

- 1) For kings and all those in authority.
 - a) The higher powers. Rom.13:1-7; 1Pet. 2:17
 - b) Principalities and powers. Tit. 3:1-3
- 2) The reason is to lead a quiet and peaceable life.
 - a) The reference to quiet is to outward disturbances, be they political or local by praying that God direct and guide their decisions. 2Cor. 10:4
 - b) Peaceable refers to inner turmoil to enjoy life, certainly not free of persecution. 2Tim. 1:8; 3:12
- 3) The manner of the believer's life.
 - a) In all godliness, a conduct of life that reflects the life of Christ to the world.
 - b) Honesty, meaning inward attitude.
 - c) Good conscience, one that is in accord with the word.

2:3-4 The perspective of God regarding prayer for the lost

2:3 God is behind prayer for the lost.

- 1) It is good and acceptable to God.
 - a) Good in character.

- b) Acceptable, meaning agreeable or receive with satisfaction. 1Tim. 5:4
* Found two times in the New Testament.

- 2) It is in the sight of God our Savior.
 - a) It pleases Him.
 - b) It is in line with Who He is, Savior, He is in the business of saving men and women. 1Tim. 1:1; 4:10; Tit. 1:3; 2:10; 3:4

2:4 God wants to save lost man.

- 1) God desires that all men be saved.
 - a) Jesus died for all. Ezk. 33:11; Jn. 3:16
 - b) Jesus gave every person a free-will and not all will chose to be saved.
- 2) God desires that all men come to the knowledge of the truth.
 - a) The word knowledge "epignosis" means full knowledge, saving knowledge by Holy Spirit of the truth of the gospel. 1Tim. 3:15; 4:3; 2Tim. 2:15; 3:7-8; Tit. 1:1
 - b) This comes only by the conviction of the Holy Spirit. Jn. 14-16
- 3) Perhaps some of the false teachers were teaching that only the elite could be saved?
 - a) Salvation has appeared to all men. Tit. 2:11

- b) God is not willing that any perish.
2Pet. 3:9

2:5-7 The mediator and messenger.

2:5 The only person.

- 1) There is only one God, not many. Eph. 4:4-6; Deut. 6:4; Is. 43:10; 44:6,
- 2) There is only one mediator between God and man, not many. Jn. 14:6, Acts 4:14
* Job declared no daysman or umpire between me and God. Job 9:33
- 3) The man Christ Jesus said, "Ask me nothing but my Father in my name". Jn. 16:23
* His qualifications.
 - a) He is man.
 - 1)) He became flesh. Jn. 1:14
 - 2)) He was all points tempted like us. Heb. 4:15
 - 3)) He is a compassionate High Priest on the ignorant. Heb. 5:2
 - 4)) He did what the first Adam failed to do, He was the last Adam. ICor. 15:45
 - b) He is God.
 - 1)) He pre-existed. Jn. 1:1
 - 2)) He divested Himself of His glory. Phil. 2:5
 - 3)) He ascended back up on high. 1Tim. 3:16

2:6 The efficiency of the work of this God-Man and set time.

- a) He gave himself a ransom "antlutron" for all from the foundations of the world. Eph. 1:4; 1Tim. 4:9-10
- b) He literally became the victim in our stead. 2Cor. 5:21
- 3) To be testified in due time.
 - a) When the fullness of time had come. Gal. 4:4
 - b) He came to give Himself a ransom for all.
 - 1)) The word ransom means the substitute in my place.
 - 2)) The Scriptures are in abundance. Is. 53; Jn. 1:29; Gal. 3:13 curse; 1Jn. 2:2; 4:19; Tit. 2:14
 - 3)) Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. Matt. 20:28
 - 4)) God who in other times and different ways... Heb. 1:1-2

2:7 Paul's call was to preach this message of good news.

- 1) He was appointed a preacher.
 - a) He chosen by Jesus to be a herald "kerusso". Acts 9
 - b) He has mentioned it already. 1Tim. 1:12-14

- 2) He was appointed an apostle.
 - a) One sent out as God representative.
 - b) We as ambassadors...we pray you in Christ's stead, be reconciled to God. 2Cor. 5:20
 - c) As the watchman. Ezk. 18:33
 - d) Woe is unto me, if I preach not the gospel. 1Cor. 9:16
 - e) The love of Christ constrains us. 2Cor. 5:14
- 3) A teacher of the Gentiles. Gal. 1:15; 2Tim. 1:11
 - * In faith and truth, the gospel and it's authenticity not a lie.

2:8-10 Paul's concluding command for prayer.

- 2:8** The priority of prayer for the lost lays on the men of the church.
- 1) I will that men pray everywhere.
 - a) Men as opposed to women. 1Cor. 11:3
God's order
 - b) The word pray is for daily need. vs.1
 - c) The command is for everywhere, wherever the church gathers.
 - 1)) Paul is saying in that the men everywhere and at all times are to lead in public prayer as their responsibility, not that women

- cannot pray but after God's created order. 1Cor. 11:3
- 2)) He has asserted the priority of prayer in public worship, how much more in private. vs.1 (positive charge)
 - 3)) Remember Paul's purpose for writing this letter is that Timothy might know how to order the church. 1Tim. 3:15
 - 4)) The context is the order and conduct for public worship, this will help us understand and clear up some of the wrong and extreme teachings regarding women.
- 2) The conditions of prayer.
- a) Lifting up holy hands.
 - 1)) If I regard iniquity in my heart, God will not hear me. Ps. 66:18
 - 2)) Nadab and Abihu, sons of Aaron were consumed by the fire of God, for being intoxicated. Lev. 10
 - 3)) Achan took of the accursed thing, hindered victory. Josh. 7
 - * This was and is a common way of praying, signifying a surrender and dependency, "I will lift up my hands in thy name." Ps. 63:4b
 - a)) Solomon standing and kneeling with his hands stretched out. 2Chron. 6:12-13; IKings 8:22

- b)) Israel fought Amalek, a type of the flesh. Ex. 17:8-13
- c)) Moses on hill and Aaron and Hur lifted his hands up and prevailed as long as they were lifted up.
- d)) Prayer can avert judgment, Abraham interceded for Lot and Moses for Israel. Gen. 19; Ex. 32
* Prayer is a position of the heart!
- b) Without wrath, refers to being in wrong relations. Matt. 5:21-26
* Perhaps in lack of forgiveness.
Matt. 6:15
- c) Without doubting has the idea of argumentative or disputing.
* Ask in faith, not wavering or double minded. Ja. 1:6-8

2:9 The manner women complement the effectiveness of the men's intercession.

- 1) In like manner women are to pray in public worship.
 - a) Women could pray and prophesy. 1Cor. 11: 5
 - b) How are they to pray? As men, holy, without wrath and doubting
- 2) Adorning "kosmos" to bring to themselves into order in modest "aydos" apparel, that which is decent and in good

taste, so as not to call attention to themselves but humble.

- 3) With propriety modesty with the sense of unworthiness before a superior. Is. 6
* Translated reverence in Hebrews. Heb. 12:28
- 4) With moderation, referring to soundness of mind, self-control, that it not be an emotional fervor but rather discretion.
- 5) How not to come.
 - a) Not with braided or plaited hair in an intertwining with the hair to flaunt and call attention to oneself. 1Pet. 3:3; Is. 3:16-24
 - b) Not gold, pearls, costly clothing. 1Tim. 5:11-14

2:10 The example being manifested.

- 1) But – contrast.
- 2) That which is proper of women professing conveying and proclaiming godliness.
 - a) Godliness. 1Tim. 2:2, 10; 3:16; 4:7-8; 6:3, 5-6, 11; 2Tim. 3:5; Tit. 1:1
 - b) Good works. Eph. 2:10
* 1Tim. 5:9-14; 6:11, 18; Tit. 2:3-8

2:11-15 **The limits to a woman's authority in the church.**

2:11-12 The particular command to women.

2:11 How a woman is to learn God's word.

- 1) As to doctrine women are to learn in silence or quietness.
- 2) And with all submission.
 - a) Submission, the root means to rank under, it is a military term.
 - 1)) Submit to husbands. Eph. 5:22;
Col. 3:18
 - b) Keep in mind the women of the day in their religious practices, such as Corinth and Ephesus.

2:12 What a woman is not to do in the church.

- 1) She is not to teach as a teacher of the word or Pastor-teacher over men.
 - * Wuest quotes Dana and Mantey Greek scholars as referring to the order of pastor.
 - a) A woman can teach women, children, etc. Tit. 2:4-7
 - b) Phoebe, Dorcus, Lydia, Priscilla, Ruth, Esther, Debra, etc.
- 2) She is not to have authority over the man in the public worship.
 - * The word means to domineer, master or lord over

2:13-14 The particular reasons for the command to women.

2:13 The order of God's creation.

- 1) Adam was first formed or molded, then Eve. Gen. 2:7, 19; 1Cor. 11:8-9, 11-12

2:14 The failure of Eve.

- 1) Adam was not deceived or beguiled. Gen. 3:13; 2Cor. 11:3
- 2) The women being deceived was in transgression, referring to her complete and thorough deception.
 - * Have you ever thought that women are never called daughters of Eve, but of Sarah? 1Pet. 3:4-6

2:15 The atoning of the failure of both Adam and Eve.

- * There have been many interpretations
- 1) That no labor pains will be experienced in childbirth but not all experience.
 - 2) That salvation comes by child bearing which is unscriptural.
 - 3) That she would not die in child bearing, yet some godly women did and have.
 - 4) Though Eve transgressed, salvation would come through the woman, the birth of Jesus Christ. Gen. 3:15
 - a) But more than that, I think Paul is showing God's order for the woman in creation, she would bear children and

order the home, not the church. 1Tim.
5:14-15

- b)** Never inferring inferiority, but a helpmeet that provides completeness to man.
- c)** Living out a life of faith and holiness and self-control, they both of husband and wife!