

1 Timothy 2

I didn't do this last week but who is Timothy. Acts 16:1-2 says, "*Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. 2 The believers at Lystra and Iconium spoke well of him.*"

Read verses 1 – 2

1. Paul starts off with pointing out that true worship starts with prayer. He goes on to list four different types of prayer. Often we use these words interchangeably but they are not exactly the same.
 - a. Petitions (NIV) or Supplications (NKJV) or Entreaties – Asking or even begging for something in earnest – a felt need.
 - b. Prayers – Talking to God as a form of worship – reverence.
 - c. Intercession – Drawing near to God and speaking on someone's behalf.
 - d. Thanksgiving – Praising God for answering prayer or meeting a need.
2. At the end of verse 1, Paul tells us who we should be praying for. He says "ALL people". There isn't a person alive today that doesn't need prayer. Often we do not know what the person sitting beside us in the pew is going through.
3. Paul continues in verse 2 by adding people we do not think about praying for. He says pray for our leaders (kings and those in authority). Often we forget about these people. When I think about the president, congress and judges, I think of how they can make our lives even more difficult than we could imagine. I don't think of praying for them.
4. Paul points out that praying for leaders can help us live "*a tranquil and quiet life in all godliness and dignity.*" I don't know about you but that sounds pretty good to me. I think that we should add the people that bring us the news on this list. When I watch the news, I think that they are sensationalizing it just to get a reaction out of us or they give us fake news for the same reason. We should pray that they report the news accurately and without bias.

Read verses 3 – 7

5. In verses 3 and 4, Paul says that our communication with God through prayer on other people's behalf is good and it leads to salvation through Jesus. 2 Peter 3:16 tells that God wants all people to come to the saving grace of Jesus, so it is good.

“God’s desire for all men to be saved is conditioned by His desire to have a genuine response from human beings. He won’t fulfill His desire to save all men at the expense of making men robots that worship Him from simply being programmed to do so.”
(Guzik)

6. In verse 5, Paul says that there is one God and one mediator, Jesus who intercedes on the behalf of mankind. In Romans 8:34, Paul says that Jesus “*is at the right hand of God and is also interceding for us.*” If we know Jesus and we pray for others then Jesus is speaking on behalf of the person that we are praying for. How much better could it be for that person.
7. In verse 6, Paul says that Jesus is our mediator or intercessor but He freely gave up His life so that all people could have salvation. Not only did He die for us but He was resurrected so that we too can be resurrected. *1 Corinthians 15: “20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive.”*
8. Verse 6b says that Jesus life, death and resurrection all happened at the appropriate time which was set by God. In Galatians 4:5, Paul says it this way, “*4 But when the set time had fully come, God sent his Son, born of a woman, born under the law, 5 to redeem those under the law, that we might receive adoption to sonship.*” Just as things happen in our lives according to God’s schedule, things happened to Jesus according to God’s schedule.
9. In verse 7, Paul testifies to the fact that everything that he has taught is true. He was chosen by Jesus to be a missionary to the Gentiles and that the Gospel

message that he has taught since meeting Jesus on the road to Damascus is the true Gospel.

Read verse 8

10. Two things stand out in verse 8. First, Paul says, “*I want the men everywhere to pray*”. Prayer is critical in the life of a Christian for both men and women. Paul may specify men in this verse but there are numerous biblical examples of women praying. Hannah prayed for a son and she gave birth to Samuel the prophet (1 Samuel 1). Esther prayed for the protection of her people. Mary’s (Jesus’ mother) prayer is recorded in Luke 1:46-55. Other women prayed and they are recorded in the Bible, Deborah, Sarah, Elizabeth, and many others, demonstrating that prayer was a significant practice for women throughout the Bible. In 1 Thessalonians 5, Paul says, “*16 Rejoice always, 17 pray without ceasing, 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you.*”
11. The second thing that stands out in verse 8 is the way that we should go to God in prayer. We are to come humbly to a holy God. Holman New Testament Commentary says, “As followers of Jesus Christ, we are encouraged to “approach the throne of grace with confidence” (Heb. 4:16) and to come with the affection and security of a child, by the Spirit crying, “Abba, Father” (Rom. 8:15). Even so, we must remember that in prayer we are approaching God himself. Along with reassurance comes warning: we must be in proper relationship with our holy God.”
12. The term “Abba, Father” is similar to “Daddy”, both denote that personal relationship. Hosea 6:6 says, “*For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.*” The Israelites did not understand that God wanted a personal relationship with them. He wanted love and obedience and not some ritual like sacrificing. With the sacrificing of animals, God wanted them to do it out of love and obedience and not as one of the steps to salvation.
13. Paul says to go to God in prayer “*without anger or disputing*”. Praying an “angry” prayer would be wishing for bad things to happen to someone. This type of prayer should never be prayed. It speaks to the heart of the person praying it.

14. The second way that you should not pray is with disputing or also doubt. The Greek word used here is “*dialogismos*”. “*Dialogismos*” means “a deliberating, questioning about what is true”. So it can mean doubting or disputing. Doubting makes the most sense to me. Pastor Brian has said, “Pray like you know that God will answer your prayer.”

Read verse 9 - 10

15. This section is labeled “**Women Instructed**” in the NASB Bible. When we studied Paul’s letters to the Corinthian church, he said that “*God is not a God of disorder but of peace—as in all the congregations of the Lord’s people*” (1 Cor.14:33) Paul is viewed as a male chauvinist but you have to consider the time. At this time in history in this region, women are little more than slaves. Marriage was a transaction between the father of the bride and the groom.
16. Paul begins this section with the appropriate way for a woman to dress. The Seventh Day Adventist church still abides by what Paul is saying here. They say a woman should not dress in a way that draws attention away from God. They ban jewelry and makeup at church. Consider the women of the Pentecostal churches of God, they wear long dresses. From “LearnReligions.com, “The basic reason for modesty of dress is to subdue the lust of the flesh, the lust of the eye, and the pride of life,” the UPCI document continues. “The exposed body tends to arouse improper thoughts in both wearer and onlooker.” I am not saying you should switch to any of these churches but they have captured what Paul is saying here in 1 Timothy 2.
17. I could go on and on with churches that focus on these verses. Guzik simplifies these verses, “Women should emphasize *spiritual* preparation and beauty more than *physical* preparation and beauty.” Paul is saying if you are dressing up then what is the purpose of it? You should be impressing God with how you are living your life and not impressing those around you with what you are wearing.

Read verse 11 - 15

18. In verse 11, Paul says, “*Women should learn quietly and submissively.*” Consider that in the first century, women were expected to take care of the household and

have and raise children. In the U.S., women were not allowed to vote until 1919. Before this, they were expected to “*learn quietly and submissively*”. My dad was raised this way. He took care of everything except the household but when he was home, there was no doubt that he was the head of the household.

“Full submission has to do with the overall decorum of women. It has nothing to do with their ability to think or the importance of one person over another. Rather, God has an order for leadership and a preference for character which, in the case of women, includes the qualities of peacefulness, gentleness, and the willingness to surrender questions of spiritual authority to the male. Women were free to question, contemplate, and formulate ideas, but the characteristics of peace and submission were to prevail.”
(*Holman New Testament Commentary*)

19. Verse 12 is used by many to justify not calling women pastors or having women as elders or in our case deacons. Paul was not saying that women are inferior to men. Paul is doing what he did for the Corinthian church, he is trying to get them organized in their worship.
20. Remember God is not a God of disorder. He is using the Word of God to get them organized. He says that the reason men should be the spiritual leaders of the church is because God created Adam first. “The same hierarchy of authority is extended to the home in Eph. 5:22–33; Col. 3:18–19; and 1 Pet. 3:1–7, with clear commands and responsibilities extended to the husband. (Holman New Testament Commentary)
21. Reverend Jim Allison, a former interim pastor in our church, used to say, “He was the head of his household but Wilda, his wife, was the neck that turned the head. This may be true but Paul is saying, “Wives, do not try to show your leadership in a public setting in the church, be submissive.” In Paul’s mind, it was ok for a husband and wife to discuss to their heart’s content at home but in the church the man should speak for the family.
22. In verse 14, Paul gives full credit to Eve for the deception in the Garden of Eden. He says point blank, “*it was not Adam who was deceived, but the woman being deceived, fell into transgression.*” Ouch! If Adam would have behaved as the

head of his household or Garden as Paul is saying in these verses, then sin would not have entered mankind. He followed Eve's lead.

"Both Adam and Eve sinned in the Garden of Eden, and Eve clearly sinned first. Yet, the Bible never blames Eve for the fall of the human race, but always blames Adam (*through one man sin entered the world*, Romans 5:12). Adam is responsible because of there was a difference of authority. Adam had an authority Eve did not have; therefore he also had a *responsibility* Eve did not have. Adam failed in his responsibility in a far more significant way than Eve did." (Guzik)

23. Remember back in Genesis 3:4-5, "*You will not certainly die,*" *the serpent said to the woman.*⁵ "*For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.*" Adam just went along with it. It doesn't say that he was in a different part of the garden and was tricked. He knew what he was doing and he should have stopped it. Then he did the human thing and blamed her.
24. Verse 15 says, "*But women will be saved through childbearing, assuming they continue to live in faith, love, holiness, and modesty.*" (NLT) This verse is confusing to many theologians. Merely having children does not bring salvation. Some say that Paul "Has mostly in mind that child-bearing, not public teaching, is the peculiar function of woman, with a glory and dignity all its own." (Robertson) "The idea is that one should let the men teach in church and let the women have the babies." (Guzik) All I am going to say is, consider Paul's audience and the time in history