

1 Timothy 2

Verse by Verse

First of All

Introduction

Prayer for
All People
2:1-7

To Men and
to Women
2:8-15

Conclusions



(St. Paul imprisoned, ends the letter to the Ephesians, and hands it over to Tychicus. Wood engraving, 1886, Gustave Dore (Wikimedia Commons))

Introduction

The Pastoral Epistles

- Sometimes **1 & 2 Timothy** and **Titus** are referred to together as the *Pastoral Epistles*.
- It is hard to say which letter was written first, but it is quite certain that **2 Timothy** was the last one Paul sent.
- It is also hard to fit the subject matter into the chronology of the **Book Acts**.
- For this reason most conservative Bible teachers place them after the timeframe of **Acts** and before Paul's death.
- The letters are full of instructions to Paul's younger delegates, telling them how to run things in their churches.

Previously in
1 Timothy

What's in
1 Timothy 2

Key Verse

Previously in 1 Timothy

- After a brief greeting, Paul got right down to business.
- False teachers had arisen in Ephesus and it was Timothy's job to keep things under control.
- Paul reminded us that he had been called as an apostle even though he had been a persecutor of the church.
- He encouraged Timothy to do his job confidently and hold onto the true doctrines of the faith.
- This was in contrast to the false teachers and their teachings which Timothy needed to oppose.

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What's in 1 Timothy 2?

- The chapter begins with encouragement to pray, especially "for kings and those in high positions."
- Paul ties this to God's desire for "all people to be saved."
- He then moves on to some specific instructions for men and women.
- For men, the need is to pray "without anger or quarreling."
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- And perhaps this is an area where women might need special encouragement.

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1 Timothy 2:5

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Prayer for All People 2:1-7

- **1:1 First of all** is best not understood as first in order, but as "of first importance."
(There is no "second" coming after this.)
- Paul seems to imply that prayer should be an important part of public worship.
- And so in line with that we are going to end today with a little more than the usual closing prayer.
- Paul also draws attention to who we should pray for and why.

Who do we
pray for?

Why do we
pray?

Paul's
Ministry

Who do we pray for?

- The first, most obvious answer to this question is "all people."
- Paul then give us some specifics.
 - For kings.
 - And all who are in high positions.
- Ancient practice was to pray *to* emperors - to offer them actual worship.
- The Jewish, and later Christian practice was to pray *for* the emperor.
- Paul would extend this to all who are in authority.



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Why do we pray?

- The simplest answer is "because it is good and pleasing in the sight of God our Savior."
- Paul takes it farther, tying it in with people being saved and "coming to the knowledge of the truth"
- "Knowledge of the truth" is more or less the same thing as being saved.
- Let's explore that just a bit.

What is
the Truth?

John 17:3

What Is the Truth?

Paul really says it right here with our Key Verse and what follows. This is one way of expressing the gospel message:

5 For there is one God, and there is one mediator between God and men, the man Christ Jesus, 6 who gave himself as a ransom for all, which is the testimony given at the proper time.

John 14:6

Mark 10:45

From John
Stott

The background of the slide is a black and white woodcut-style illustration of a person, likely Jesus, wearing a crown of thorns and bound in chains. A large, semi-transparent grey circle is centered over the image, partially obscuring the figure. In the top left corner, there is a light purple rectangular box containing the text 'John 14:6'.

John 14:6

Jesus anticipates what Paul says here in **John 14**,

Jesus said ..., "I am the way, and the truth, and the life. No one comes to the Father except through me."

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Mark 10:45

He also brings out the *payment* or *ransom* quality of his death in **Mark**.

For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

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John Stott (1921 - 2011)

Here, then, is the double uniqueness of Jesus Christ, which qualifies him to be the only mediator. First there is the uniqueness of his divine-human person, and secondly the uniqueness of his substitutionary, redeeming death. The one mediator is the man Christ Jesus, who gave himself as a ransom. We must keep these three nouns together, the man, the ransom and the mediator.

- John Stott , in *The Message of 1 Timothy and Titus: The Life of the Local Church*

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While praying in **John 17**, Jesus said,

And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

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Paul's Ministry

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From
Warren
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- **1 Timothy 2:7**

For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

- Paul was commissioned by God to pass on the message about Jesus Christ and his saving work to others.
- Specifically he was called to the Gentiles.



Warren Wiersbe
(1929 - 2019),
pastor and Bible
teacher.

Christ died for "all men," and God is willing for "all men to be saved." How does this Good News get out to a sinful world? God calls and ordains messengers who take the Gospel to lost sinners. Paul was such a messenger: he was a preacher (the herald of the King), an apostle (one sent with a special commission), and a teacher. The same God who ordains the end (the salvation of the lost) also ordains the means to the end: prayer and preaching of the Word.

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To Men and to Women 2:8-15

- Paul's instructions that are specific to men are very short. To women he will have more to say.
- Of course, men need to obey the whole Bible, but in contrast to women, this is what they need to know.

- **1 Timothy 2:8**

I desire then that in every place the men should pray, lifting holy hands without anger or quarreling.

- In general, men are probably less likely to pray or aspire to holiness and more likely to get angry with one another.

On
Women's
Dress

On
Women's
Roles

On Adam
and Eve



On Women's Dress

- Paul is in no way advocating that women intentionally look ugly or be perpetually out of style.
- He is pointing to an overall appearance that is not obviously meant to get attention.
- It is hard to attach exact rules to this, and they might vary over time and culture anyway.
- Further, he adds that good works enhance a woman's appearance.
- Plus, godly character will easily lead to godly choices when it comes to hairstyles or clothing.



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On Women's Roles

- Yes, this is controversial.
- There are three main schools of thought we can point to and we can label them as follows:
 1. The Liberal Protestant view
 2. The Evangelical *Egalitarian* view
 3. The Evangelical *Complementarian* view

Liberal
Protestant
View

Egalitarian
View

Complementarian
View

Liberal Protestant View

- Summary: The Bible (or Paul) is wrong or outdated. We should ignore these verses.
- There are a few reasons this view is attractive.
 - It assumes the text means what it says.
 - It admits that the church has understood it quite consistently throughout history.
 - It would allow us to bypass a controversial stance in contemporary western, not least American, culture.
- The one main weakness is the danger of saying the Bible is wrong or outdated. Do all cultures get to do this with the Bible or just us?

On Women's Roles

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Evangelical Egalitarian View

- Summary: The Bible is right, but has been chronically misunderstood throughout church history. Men and women are in fact equal and interchangeable in church life.
- This view is also attractive for a few reasons:
 - The people who hold it generally take the Bible at its word.
 - It points to some unnamed historical reason why Paul said this in this place, which allows us to place an asterisk here.
 - Again, it sounds better in our 21st century American ears.

Some weaknesses are:

1. It is hard to find agreement on what the *unnamed* historical reason is.
2. We have to admit that the church has understood this quite consistently over both time and place.
3. The cultural setting in which the "error" was discovered overwhelmingly likes the error.

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- Summary: The Bible is right, and outside of some extreme cases that have led to unfair treatment of women, it has generally been understood correctly across time and place.
- Strengths:
 - It takes the Bible at face value.
 - It is the vast-majority traditional view of the church across time and place.
- Weaknesses
 - We have to admit that some have misused verses like these, leading to unfair, even abusive treatment of women.
 - We have to admit that a lot of people just don't like it in our current setting.

What Exactly
Does This
View Say?

What Exactly Does This View Say?

From
Tony Evans

- Women should not be appointed to the primary teaching and governing position in the church.
- We might call this the pastor/elder/overseer position.
- And we need to consider all of the following:
 - Paul himself asks the older women to teach the younger women in **Titus 2**.
 - Women have traditionally taken a big role in teaching children in the church,
 - In **1 Corinthians 11**, Paul also assumes that women will be praying and prophesying in the public assembly at times.
 - In **Acts 18**, both Priscilla and Aquila taught Apollos, but this was more of an informal setting.
 - In the ancient Jewish world, women were not allowed to study Torah. Here Paul demands that women learn with men.

Understand that Paul is not calling for an absolute silence, nor is he forbidding women from using their gifts. Indeed, Paul allows women to speak in the church when it is under the proper covering of legitimate male authority (see 1 Cor 11:2-10). So what he's talking about here is the exercise of a role, an office. He's talking about teaching and having authority. An overseer / elder / pastor (these terms are interchangeable in the New Testament) is expected both to teach and to govern and lead the church (3:2, 5; 5:17; Titus 1:9; see 1 Thess 5:12; Heb 13:17). Women are restricted from serving in this role of final authority in the church, where teaching and exercising authority are combined (senior pastor, elder, bishop).



Tony Evans, Bible Teacher
and Commentator

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On Adam and Eve

- It is hard to deny that there does seem to be a complementary order in creation, beginning with Adam and Eve.
- Paul points to this order in **1 Corinthians 11**, where he also brings out the varying male and female roles in marriage and the church.
- **2:15** Some believe this verse points to Mary's bearing of Jesus as "the childbearing" which saves.
- A better view might see this as a *synechdoche* for the entire traditional female focus on home and family.
- (In Greek, the words for *man* and *woman* also served as the words for *husband* and *wife*.)



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From
Warren
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Key Verse

From Tony
Evans

A Final
Prayer



Warren Wiersbe
(1929 - 2019),
pastor and Bible
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Since there is only one God, there is need for only one Mediator; and that Mediator is Jesus Christ. No other person can qualify. Jesus Christ is both God and man, and, therefore, can be the "umpire" between God and man. In His perfect life and substitutionary death, He met the just demands of God's holy law. He was the "ransom for all." The word ransom means "a price paid to free a slave." His death was "on behalf of all." Though the death of Christ is efficient only for those who trust Him, it is sufficient for the sins of the whole world.

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[Paul] addresses the men first because they are to take the lead in calling heaven down to earth. Men are called to be leaders in their homes and in their churches. And there's no more important way to lead among the people of God than by praying for divine intervention.



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A Final
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A Final Prayer

Let's conclude with prayer for our leaders - those in authority or in high places, including:

- President: Joe Biden
- Vice President: Kamala Harris
- Senators: Todd Young and Mike Braun
- Representative: André Carson
- Governor: Eric Holcomb
- Mayor: Joe Hogsett

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