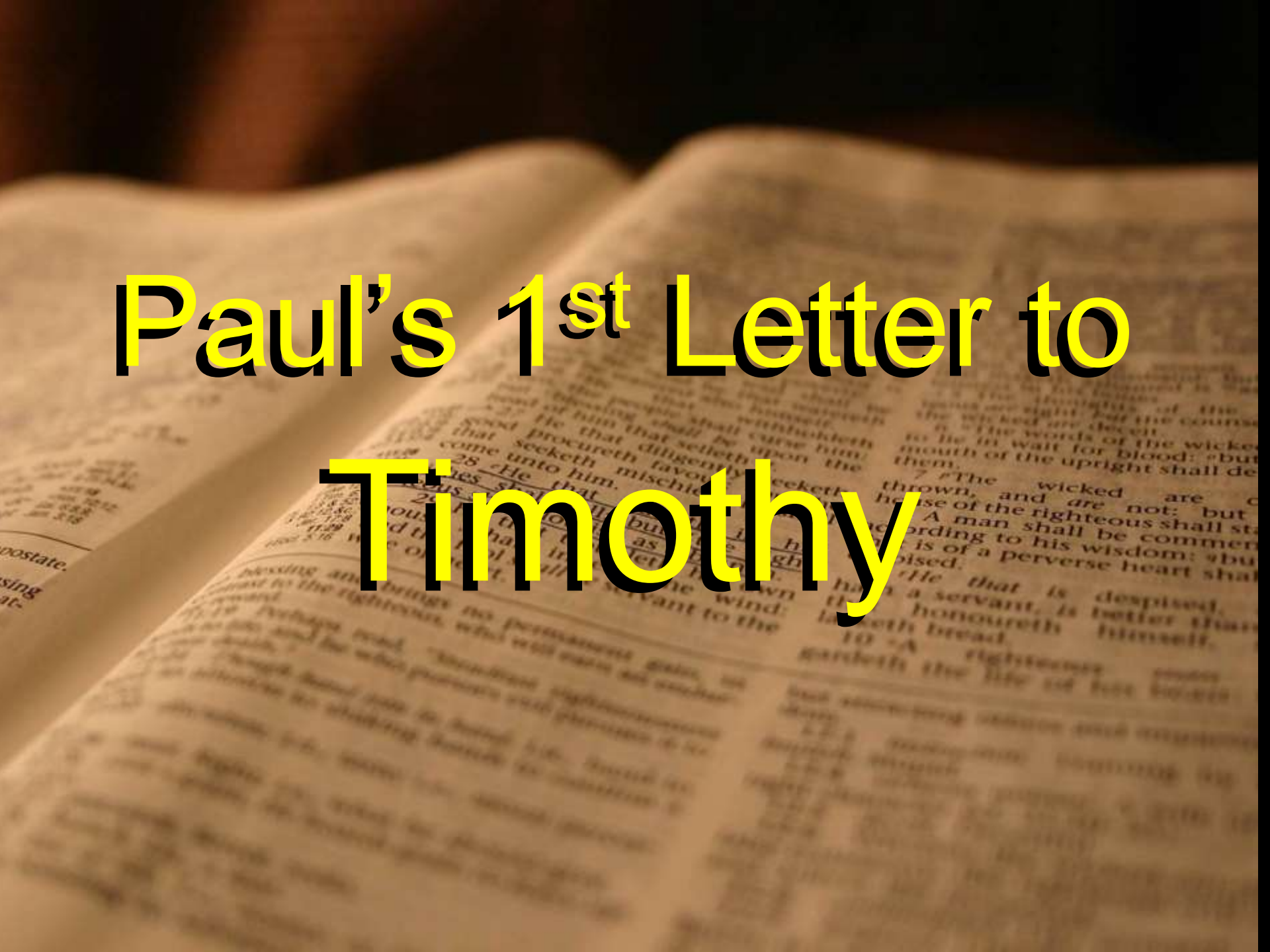


Paul's 1st Letter to Timothy



1st Timothy Ch 2

CHAPTER II.

This is the first chapter of the first epistle of Paul the apostle to Timothy. It contains instructions regarding prayer and the conduct of women in the church.

I EXHORT^s therefore, that, first of all, ¹supplications, prayers, intercessions, and giving of thanks, be made for ²all men;

³For ⁴kings, and for all that are in authority; that we may lead a

Order of the Church

I exhort therefore, that, first of all, supplications,
prayers, intercessions, *and* giving of thanks, be
made for all men;

1 Timothy 2:1

For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 2:2

For this *is* good and acceptable in the sight of God
our Saviour;

Who will have all men to be saved, and to come
unto the knowledge of the truth.

1 Timothy 2:3,4

- “Good” - the Greek word emphasizes something intrinsically good, not just its effects; “fair,” “beautiful” are synonyms.
- The Pharisees prayed to be praised by men
or other worshipers

Matthew 6:5

Luke 18:9-14

For this *is* good and acceptable in the sight of God
our Saviour;

Who will have all men to be saved, and to come
unto the knowledge of the truth.

1 Timothy 2:3,4

- God so the loved *the world* that He gave His
only son **John 3:16**
- God's desire is that "all men" come to the
knowledge of salvation through faith in
Jesus Christ. **John 12:32; 1 John 2:2; 4:14**

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

1 Timothy 2:5

- All prayer is based on the work of Jesus Christ as Saviour and Mediator.
- Since there is only one God, there is need for only one Mediator: Jesus Christ.
- *No other person can qualify.*
Not angels; not saints; not Mary.

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.

1 Timothy 2:5,6

- Ransom **Gr: *antilutron***,
“what is given in exchange for another as the price of his redemption,” thus, ransom. Christ paid the full price for our redemption.

The Gospel According to Barabbas

- Barabbas stood under the righteous condemnation of the law.
- Barabbas knew the One who was to take his cross and take his place was innocent.
- Barabbas knew that Jesus Christ was for him a true substitute.
- Barabbas knew that he had done nothing to merit going free while another took his place.
- Barabbas knew Christ's death was for him perfectly efficacious.

The Gospel According to Barabbas

- “Barabbas and Jesus changed places.
- The murderer’s bonds, curse, disgrace, and mortal agony were transferred to the righteous Jesus;
 - while the liberty , innocence, safety, and well-being of the immaculate Nazarene became the lot of the murderer.

The Gospel According to Barabbas

- Barabbas is installed in all the rights and privileges of Jesus Christ;
 - while the latter enters upon all the infamy and horror of the rebel's position.
- Both mutually inherit each other's situation and what they possess:
 - The delinquent's guilt and cross become the lot of the Just One,
 - and all the civil rights and immunities of the latter are the property of the delinquent.”

John W. Lawrence, *The Six Trials of Jesus*

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.

1 Timothy 2:7

- **Preacher:** **Gr:** *kerux*, a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties.
- In the NT: God's ambassador, and the herald or proclaimer of the divine word.

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.

1 Timothy 2:7

- **Apostle:** **Gr:** *apostolos*, a delegate, messenger, one sent forth with orders; specifically applied to the twelve apostles of Christ; in a broader sense applied to other eminent Christian teachers: of Barnabas, Timothy, and Silvanus.

I will therefore that men pray every where,
lifting up holy hands, without wrath and
doubting.

1 Timothy 2:8

- The important thing is the posture of the *heart*.
- “Holy hands” = holy life. Clean hands = blameless life **2 Sam 22:21; Ps 24:4**
- “Without wrath” = without anger.
- “Doubting” (“disputing”) = in faith.

But without faith *it is* impossible to please *him*.
for he that cometh to God must believe that he
is, and *that* he is a rewarder of them that
diligently seek him.

Hebrews 11:6

Many postures in the Bible:

- Standing with outstretched hands
1 Kings 8:22
- Kneeling
Dan 6:10
- Standing
Luke 18:11
- Sitting
2 Sam 7:18
- Bowing the head
Gen 24:26
- Lifting the eyes
John 17:1
- Falling on the ground
Gen 17:3

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; {broided: or, plaited}

But (which becometh women professing godliness) with good works.

1 Timothy 2:9,10

- **Glamour is external; godliness is internal**
- **“Beauty is only skin-deep; ugliness goes clear through!”**

Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

While they behold your chaste conversation *coupled* with fear.

1 Peter 3:1,2

Whose adorning let it not be that outward
adorning of plaiting the hair, and of wearing of
gold, or of putting on of apparel;

But *let it be* the hidden man of the heart, in that
which is not corruptible, *even the ornament* of
a meek and quiet spirit, which is in the sight of
God of great price.

1 Peter 3:3,4

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1 Peter 3:5,6

The feminists would have you view these views of Paul and Peter as simply outdated. However, they come from the Word of God

2 Tim 3:16-17

- “**Adorn**” = *kosmeo*, “to arrange; put in order.”
- “**Modest**” = *kosmios* well arranged. It is related to the Greek word *kosmos*, “to bring order out of chaos.”
 - It is the same word from which we get the English word, “cosmetics”
- “**Sobriety**” = *sophrosune*, “having a sound mind, self control, and good sense.”
- “**Braided hair**” = the term can generally mean “hair styles.”

Costly Garments

- Pliny the Elder, 1st century Roman historian, described a dress of Lollia Paulina, wife of the Emperor Caligula, which was worth several hundred thousand dollars by today's standards.
- Philo, 1st century Jewish philosopher, described a prostitute as wearing gold chains, bracelets; hair done up in elaborate and gaudy braids; eyes marked with pencil lines; eyebrows smothered in paint; and wearing expensive clothes lavishly embroidered.

Let the woman learn in silence with all
subjection.

1 Timothy 2:11

“Subjection” (“submission”) Eph 5:21-11
literally means “to rank under,” which
has to do with order and authority, not
with value or ability

Women in the Bible

- In the OT we see Deborah, Ruth, Queen Esther, and others.
 - (Although Deborah declined to lead the military campaign against the Canaanites, deferring to Barak.)
- Women had a low place in the Roman society, but the Gospel changed all that. Jesus first revealed His messiahship to a woman [John 4:25-26](#)
- Only a woman recognized His announcement of His forthcoming death [John 12:7](#); [Matt 16:21, 22](#)
- Women were at the cross
- They were the first herald the news of the resurrection

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Timothy 2:12

- Paul here interprets the meaning of v.11. He defines exactly what he means by women staying quiet in the worship services.

Women Teaching

- “Teach” = *didasko*, “to be a teacher;” the office of a teacher.
- By using the present infinitive rather than the aorist infinitive, Paul does not forbid women to teach under appropriate conditions and circumstances, but not to fulfill the office and role of pastor or teacher in the life of the church.

Women Teaching

- Women *are* permitted to teach:
 - Older women are to teach the younger
Tit 2:3-4
 - Timothy was taught by his mother and grandmother
2 Tim 1:5; 3:15
- There is nothing wrong with a woman instructing a man in private Acts 18:24-28
but a woman should not try to take the place of the man

For Adam was first formed, then Eve.

1 Timothy 2:13

- An argument from creation;
 - (Paul used this same argument in 1 Cor 11:1-10).
 - However, *priority* does not mean *superiority*.

And Adam was not deceived, but the woman being deceived was in the transgression.

1 Timothy 2:14

- An argument from the Fall:
 - Satan deceived the woman into sinning
2 Cor 11:3; Gen 3:1ff
 - Man sinned with his eyes wide open.

God's Order

- *The disorder we have in society today results from a violation of the God-given order.*
- Both men and women are gullible and easily deceived.
 - Abraham listened to his wife and got into trouble: **Gen 16**
 - Later, her counsel was what God told him to obey **Gen 21**

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1 Timothy 2:15

- “Saved” = **sozo**: “to rescue; preserve safe and unharmed; to heal; deliver from.”
 - It appears frequently in the NT without reference to spiritual salvation **Matt 8:25; 9:21-22; 10:22; 24:22; 27:40, 42, 49; 2 Tim 4:18**
- Her primary ministry is the home and the family
- Women are far from being second class citizens because they have the primary responsibility for rearing godly children.



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