

Wednesday Evening Bible Study

November 6, 2024

Series - The Life and Writings of the Apostle Paul

The Pastoral Epistles

The First Letter to Timothy

Text – 1 Timothy 2

1 Timothy 2 – “Fostering Duties within the Church”

Introduction

There are two main areas discussed in chapter two – the need for prayer (vs. 1 – 8), especially prayer for the lost and for leaders who can be used of the Lord to make our lives easier as we preach the gospel to the lost.

The second part of the chapter (vs. 9 – 15) discusses women within the context of the church.

I. Prayer (2:1 – 8)

Verse 1 – “exhort” (Παρακαλῶ from παρακαλέω – *parakaleō*) – to plead with someone. Paul was pleading that people would pray. He gives four words (or phrases) here that are all connected with prayer:

1. supplications (δεήσεις from δέησις – *deēsis* – has the idea of asking God to intervene in some way),
2. prayers (προσευχάς from προσευχή – *proseuchē* – prayer addressed to God)
3. intercessions (έντεύξεις from έντευξις – *enteuxis* – interceding on someone’s behalf), and
4. giving of thanks (εύχαριστίας from εύχαριστία – *eucharistia* – being thankful).

The first three are very similar in their meaning.

Verse 2 - 3 - We are to especially pray for authorities. We will have a new president and vice-president soon. We need to pray for them (See Romans 13:1 – 7 for more Scriptures regarding our responsibility to our authorities).

Verses 4 - 6 – This is the message that will save people if they receive it. But they will not hear the message, if the government silences that message.

Notice in verse five, we see the hypostatic union. Christ is the Godman who bridged the gap between God and man. He is the mediator (μεσίτης – *mesitēs*) between God and man, meaning He is the one that intervenes. He is a go-between and a reconciler, and He can do that because He is the God who became a man. And as a man, he experienced everything

that a man can experience, save sin. He walked in our shoes (or sandals). He knows what we are going through:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15)

And then, according to verse six, that Godman gave Himself to die, as a ransom (ἀντίλυτρον – *antilytron*), which is defined as “what is given in exchange for another as the price of his redemption.”¹ Wiersbe said a ransom is “a price paid to free a slave.”² “The concept was used outside the New Testament to describe the setting free of captives taken in war or the liberation of slaves from their owners.”³

A similar but more common New Testament word for “ransom” is “redemption.”

"Being justified freely by his grace through the redemption that is in Christ Jesus:"
(Romans 3:24)

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" (Ephesians 1:7)

"In whom we have redemption through his blood, even the forgiveness of sins:"
(Colossians 1:14)

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Hebrews 9:15)

The phrase in verse six, “to be testified in due time,” means that Jesus substitutionary death – the price paid – was the culmination of God’s plan for the salvation of mankind. The New American Commentary states: “the phrase “in its proper time” suggests that in the development of the divine plan of salvation the time for demonstrating God’s mercy to all humankind has now come. The work of Jesus inaugurated the gospel era. Unstated but implied is the fact that believers are to proclaim the words of this “testimony” to all the world.”⁴

Verse 7 – “verity” (ἀλήθεια – *alētheia*) – meaning truth. Paul is a preacher of the gospel. He is asking people to pray for him so that the gospel will go forth freely:

¹ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 50.

² Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 216.

³ Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 91.

⁴ *Ibid*, 92.

"1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 And that we may be delivered from unreasonable and wicked men: for all men have not faith." (2 Thessalonians 3:1-2)

Verse 8 – This is interesting. The verse says that “men” (ἄνδρας from ἀνὴρ – *anēr* – meaning males) are to pray and lift up holy hands. The word specifically refers to males. In the next section, Paul will address the women’s role in the assembly, which was to be silent. The context here is within the church. It is not saying that women cannot pray, but it is teaching that they should take a submissive role, particularly when their husbands were present.

Thoughts about interceding in prayer for lost souls:

1. God wants all people to be saved. (vs. 1 – 4)

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9)

2. Our prayers should reflect what God wants

“first of all” – Notice what we should be praying for first of all

3. We need to pray for all lost men.

Wholesale – like Paul prayed for Israel

Retail – specific people

4. We need to pray for a burden

Ask God to give you a burden for lost souls.

Jesus had a burden:

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matthew 9:36)

Paul had a burden:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."
(Romans 10:1)

5. We need to pray for boldness

When Peter and John were threatened by the religious leaders of Israel, they said:

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word," (Acts 4:29)

6. We need to pray for “free course”

In our text, Paul asked Timothy to pray for rulers – why? So that Christians will be able to do what they do – preach the gospel.

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7. We need to pray for laborers

*"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."
(Luke 10:2)*

As a lost man, I had a few people who witnessed to me. I had a few people who prayed for me; but there was only one who I knew never quit praying for me to be saved. She never gave up on me - Irene Frick

She never stopped bugging me, either. She was determined to see me saved.

8. Women in the Church (9 – 15)