

Chapter 2

- Some believe this chapter is uninspired or merely cultural and has little or no application today.
- Some think Paul is talking about **the assembly only**, but this is open to much question and no real proof.
 - 1) “The assembly” sometimes is defined as the Sunday A.M. service only.
 - 2) Sunday and Wednesday night services, and other gatherings of men to worship are excluded in the definition of some.
- They base this [the assembly only] mostly on his instructions on the ancient controversy among the Jews about prayers in public for heathen rulers.
- This was frowned upon in public worship, but it was not acceptable other places; thus, this argument has little if any substance. (The Jews opposed praying for heathen rulers regardless of the place).
- They also base this on the assumption that “in every place” would exclude women from praying anywhere.
- This ignores the context that is speaking of both men and women worshiping together.
- This passage should be viewed in light of the overall context of the book - proper behavior in the life of the church. (1 Tim. 3:15).

1TI 3:15 but in case I am delayed, I write so that you may know **how one ought to conduct himself in the household [family] of God, which is the church of the living God**, the pillar and support of the truth.

- The context does not limit the worship of the church to the assembly, but it includes the general life of the church.

Pray For “All Men”

1TI 2:1 First of all, then, I urge that entreaties [requests, supplications] and prayers, petitions [intercessions for others] and thanksgivings, be made on behalf of all men [everyone],

- “I urge” (parakaleo) - I exhort, urge
- “**entreaties**” (deesis) - petitions, entreaties, requests
- “**prayers**” - (proseuche) - prayers
- “**supplication**” (enteuxis, en took sis) - supplication, intercession, prayer
- “**thanksgivings**” (eucharistia) - thanksgiving, gratitude
- “**men**” (anthropos) - generic word for “man”

1. **“First of all”** means it is of great importance, or first in the sequence of instructions. It probably has both meanings.
2. Christians are to pray for “all men” including all kinds of sinners and saints.
 - a. We are not to pray just for a select group or only those we like.
 - b. We are to pray even for enemies. (Matt. 5:43-48).
 - c. We are to pray for authorities (1 Tim. 2:1, 2).
 - 1) This is not futile, but reaches the great God of heaven.
 - 2) There is nothing greater we can do for the well being of Christians in our nation and the world than to pray to our heavenly Father.
 - 3) What seems hopeless to man is not even a challenge to the Almighty God.

1TI 2:2 for kings and all who are in authority, in order that we [Christians] may lead a tranquil [peaceful] and quiet life in all godliness and dignity [proper conduct].

- “dignity”- (semnotes)-seriousness, dignity, dignified seriousness (2 Tim. 2:2; 3:4).
- NRSV “dignity”- NIV “holiness.” McCord “proper conduct.”
- “tranquil” (eremos) - tranquil, quiet, peaceful
- “quiet” (esuchion)

1. Prayer for leaders effects the way we live, and it is vital that we pray for our leaders.
 - a. In a free society we can criticize our leaders, but criticism may make things worse.
 - b. Criticism and especially constant criticism can antagonize our leaders.
 - c. It is certain we should be praying that our leaders do the right thing, and that God will bless the good things that they do. Even the worse of leaders do some things right.
2. Paul believed it was of value to pray even for rulers like Nero and other pagan leaders.
3. It is vital that we cooperate in “good works” with our leaders - not always be antagonistic. (Tit. 3:1,2).
4. In a democracy we should also exercise our right to vote.
5. This is a freedom we should cherish and use, but too frequently is not used.

1TI 2:3 This [praying for all] is good [excellent] and acceptable [pleasing] in the sight of God our Savior,

- “acceptable” (apodekton) - acceptable, pleasing

1. It “is good and acceptable in the sight of God our Savior” to pray for authorities and all men. (1 Tim. 2:1,2).
2. Here God the Father is called “our Savior”. See 1 Tim. 1:1
3. The scriptures also present Jesus as “our Savior.” (Lk. 19:10; Matt. 1:21; Phil. 3:20; Eph. 5:23; 2 Tim. 1:10; 2 Pet. 1:1; Tit. 2:13).

God’s Wants All To Be Saved

1TI 2:4 who desires all men [everyone] to be saved and to come to the [saving] knowledge of the truth.

2:4 “men” (anthropos) - generic for “men” (men or women). **2:8 “men”** (aner) denotes a male.

1. God created every human in His likeness. (Gen. 1:26, 27; 9:6).
2. “God is not a respecter of persons.” (Acts 10:34,35; 1 Tim. 2:4; 2 Pet. 3:9).
 - a. See John 3:16; Heb. 2:9; 1 Tim. 2:6.
 - b. Matt. 28:19, 20; Mk. 16:15, 16; Lk. 24:47; Acts 1:8; Rom. 1:16.
3. Once again we see salvation is joined with knowing saving truth. (Jno. 6:45; 8:32; Jas. 1:18; Rom.1:16).
4. **This verse is strong testimony against Calvinism and the idea of predestination.**

“One God - One Mediator”

1TI 2:5 For there is one God [the Father], and one mediator also between God [the Father] and men, the man Christ Jesus,

1. The Bible is abundantly clear that “there is one God.” (Eph. 4:4-6).
 - a. God the Father is called God.
 - b. Jesus is called “God.” (Matt. 1:21; Jno. 1:1-3; 20:28; Heb. 1:8; Isa. 9:6, 7).
 - c. The Holy Spirit is called “God.” (Acts 5:3,4).

ACT 5:3 But Peter said, "Ananias, why has Satan filled your heart to **lie to the Holy Spirit**, and to keep back some of the price of the land?

ACT 5:4 "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? **You have not lied to men, but to God.**"

2. There is “one God” in the sense that there is one divine essence that is all-powerful, all-knowing all-seeing, love, purity, justice, but there are three persons who possess this one divine essence thus there is one God.

3. There is “one mediator” Jesus Christ.

- **“mediator”** (mesites) - mediator, an arbitrator, a-go-between, one who interposes to reconcile two adverse parties.
- Man had separated himself from God because of sin. (Isa. 59:1,2).
- Sin angers God (Eph. 2:3; Psa. 7:11), sin cannot have fellowship with God.

a. This “one mediator” stands between God and man and reconciles them. See Isa. 53:5,6.

1) Jesus was approved of God. (Matt. 17:5; Acts 2:22).

2) He alone was approved by God to be our mediator.

3) Jesus had the authority to be our mediator and to make reconciliation. (Matt. 17:5; Heb. 1:2).

4) He was not separated from God, but was sinless. (Jno. 8:46; 1 Pet. 2:22; Heb. 4:15; 1 Jno. 3:5).

5) He died that we might be forgiven and be at peace with God. (1 Pet. 2:21; Jno. 10:15; Eph. 2:13, 14; Heb. 9:22).

6) He will be our Mediator until the end of time. (1 Cor. 15:24-28).

b. This “one mediator” is both God and man. (Jno. 1:1-3, 14; 10:9).

1) “men” - (anthropos)

2) Humanity of Jesus (1 Tim. 3:16; 1 Jno. 4:2).

c. This “one mediator” (Jesus) understands Deity and humanity.

1) No one else had or has this complete understanding.

2) Jesus is Deity and fully understands the Godhead. (Col. 2:9; Jno. 10:9).

3) Jesus lives about 33 years in the flesh, and understands hunger, thirst, pain, temptation, death, fatigue, etc..

Notes:

1. Jesus is “the mediator” of “the new covenant.” (Heb. 12:24; 8:6; 9:15).
2. Moses was the mediator of the old covenant. (Deut. 5:4,5; Gal. 3:19).
3. A mediator implies a difference between two parties. (Gal. 3:20).
4. Jesus is not only our Mediator, but He is also our High Priest. (Heb. 2:17; 4:15).
5. Jesus, as our one Mediator, was despised and oppressed by most. (Isa. 53:3, 7).
6. God speaks to us by the “one mediator.” (Matt. 17:5; Heb. 1:2).

“Who Gave Himself As A Ransom For All”

1TI 2:6 who [Jesus] gave Himself as a ransom for [in behalf of] all [everyone], the testimony [witness, preaching of the gospel] borne at the proper time [appointed by God].

- “for all” (huper panton” - in behalf of all. See Mk. 10:45; Matt. 20:28.
- “ransom” (antilutron) is used only here in the New Testament. It means “ransom, what is given in exchange for another as the price of his redemption.”
- “in its own times” (kairois idious)
- “testimony” (marturion) - testimony, proof, witness
- Lit. “the testimony in its own times”
- See 1 Tim. 6:15; Gal. 4:4

1. Jesus did not die for some, but “gave Himself as a ransom for all.” See 1 Tim. 2:4; Heb. 2:9; Rom. 8:32.

2. He gave Himself “as a ransom” at the time appointed by God. (Gal. 4:4).

3. See **John 3:16; 3:36; Matt. 26:28.**

- Lit. “concerning many” - Matt. 26:28 (peri pollon)
 - a. The “many” in Matthew 26:28 refers to those willing to accept Christ as both Lord and Savior.
 - b. He had died for all those willing to believe in Him and obey Him. (Jno.3:16, 36; Heb. 5:9).
 - c. Christ died for all (Heb. 2:9), but those who reject Him will be lost. (Jno. 3:36; 6:47; 14:6).
 - d. Jesus taught that “many” will be saved, but not the majority

MAT 8:11 "And I say to you, that many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven;

MAT 7:13 "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.

MAT 7:14 "For the gate is small, and the way is narrow that leads to life, and few are those who find it.

1TI 2:7 And for this I was appointed a preacher [herald] and an apostle [special messenger](I am telling the truth, I am not lying) as a teacher of the Gentiles [nations] in [about] faith and truth.

- “preacher” (kerux, kay roox) - preacher, a herald, public messenger
- Paul was also “an apostle,” and all the apostles were preachers or messengers of God’s word.
- “a teacher of the Gentiles”
 - 1). “an apostle of the Gentiles” - Rom. 11:13.

2). “minister” - ROM 15:16 “to be a minister of Christ Jesus to the Gentiles”.

3) “the prisoner” - Eph. 3:1

EPH 3:1 For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--

- “and for this” or “and to this”
 - 1) Gr. “eis ho”
 - 2) NIV has “and for this purpose.”
- “in (about) faith and truth” - BBE has “in the true faith.”
- He is referring back to the gospel message he “was appointed” to preach.

1. Paul preached to both Jews and Gentiles.

2. He considered himself foremost as an apostles of the Gentiles, but he had great affection for the Jews.

ACT 26:16 'But arise, and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; 17 delivering you from the Jewish people and from the Gentiles, to whom I am sending you, 18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.'

3. Paul expressed his great affection for the Jews in the book of Romans.

ROM 9:3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

- a. What a great love Paul had for the Jews.
 - b. He was certainly not their enemy though some accused him of being an enemy of the Jews. (Gal. 4:16).
 - c. He would be willing to be “accursed” (go to hell) “for the sake” of his Jewish brothers and sisters. Gr. “anathema”
4. The fact is that no one can be saved or lost for us.
5. Each of us must give account for our own conduct. (Rom. 14:12; 2 Cor. 5:10).

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