

Second Baptist Church of Doylestown

1 Timothy Chapter 2

5/6/15

Bible Study Notes

Instructions on Worship - Verses 1-7

¹I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—²for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³This is good, and pleases God our Savior, ⁴who wants all people to be saved and to come to a knowledge of the truth. ⁵For there is one God and one mediator between God and mankind, the man Christ Jesus, ⁶who gave himself as a ransom for all people. This has now been witnessed to at the proper time. ⁷And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and faithful teacher of the Gentiles.

2:1-4 Although God is all-powerful and all-knowing, he has chosen to let us help him change the world through our prayers. How this works is a mystery to us because of our limited understanding, but it is a reality. Paul based his instruction about prayer for all people on his conviction that God's invitation for salvation extends equally to all people. The phrase all people captures the nature of the gospel. The world that God loves includes every person (John 3:16). He loves us as individuals whom he knows intimately (Psalm 139:13-18). Paul urges us to pray for everyone. Our earnest prayers will have powerful results (James 5:16).

2:2 We should pray for those in authority around the world so that their societies will be conducive to the spread of the gospel. Paul's command to pray for kings is remarkable considering that Nero, a notoriously cruel ruler, was emperor at this time (A.D. 54-68). When Paul wrote this letter, persecution was a growing threat to believers. Later, when Nero needed a scapegoat for the great fire that destroyed much of Rome in A.D. 64, he blamed the Roman Christians so as to take the focus off himself. Then persecution erupted throughout the Roman Empire. Not only were Christians denied certain privileges in society, some were even publicly butchered, burned, or fed to animals.

2:4 Both Peter and Paul said that God wants everyone to be saved (see 2 Peter 3:9). This does not mean that all will be saved, because the Bible makes it clear that many reject Christ (Matthew 25:31-46; John 12:44-50; Hebrews 10:26-29). The gospel message has a universal scope; it is not directed only to people of one race, one sex,

or one national background. God loves the whole world and sent his Son to save sinners. No one is outside God's mercy or beyond the reach of his offer of salvation.

2:5-6 Though some people think there are many ways to God, in practice, each person must choose a single way. We can stand on one side of a gorge and discuss the possibility of many bridges across the abyss, but if we are determined to cross, we will have to commit to one bridge. Those who insist that there are many bridges to God usually fit one of the following categories: (1) They have not personally committed to any "bridge." They are surprised that their belief in multiple ways does not exempt them from having to choose one. (2) Their belief in "many ways to God" hides their true belief that finding God doesn't really matter at all. (3) They are convinced that arguing for "many ways to God" will insure that they won't be wrong. If there is only one way, their generalized belief will presumably have included it. (4) They have decided that believing in "many ways to God" requires less work than going to the trouble of actually considering the claims of various religious systems.

The facts remain: We human beings are separated from God by sin and we need a Savior—a way across the abyss of sin and back to God. Only one person in the universe is our Mediator and can stand between us and God and bring us together again—Jesus, who is both God and man. Jesus' sacrifice brought new life to all people. Have you let him bridge the gap between you and God?

2:7 Paul describes himself as a herald and apostle. He was given the special privilege of announcing the gospel to the Gentiles. He gives his credentials as an apostle in 1 Corinthians 15:7-11.

Verses 8-15

⁸ Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹ I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God. ¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

2:8 Besides displeasing God, anger and disputing make prayer difficult. That is why Jesus said that we should interrupt our prayers, if necessary, to make peace with others (Matthew 5:23-24). God wants us to obey him immediately and thoroughly. Our goal should be to have a right relationship with God and also with others.

2:9-10 It is not unscriptural for a woman to want to be attractive. Today, however, to what degree should women take this advice about fixing their hair or wearing gold, pearls, or expensive clothes? Paul was not prohibiting these things; he was simply saying that women should not be drawing attention to themselves through these things. Modesty and decency are the key words. All women would do well to remember that beauty begins on the inside. A gentle, modest, loving character gives a light to the face that cannot be duplicated by even the best cosmetics. A carefully groomed and well-decorated exterior is artificial and cold unless inner beauty is present. The general rule for both women and men emphasizes that both behavior and dress must express submission to and respect for Jesus Christ.

2:9-15 To understand these verses, we must understand the situation in which Paul and Timothy worked. In first-century Jewish culture, women were not allowed to study. When Paul said that women should "learn in quietness and full submission," he was offering them an amazing new opportunity to learn God's Word. That they were to listen and learn quietly and submissively referred to an attitude of quietness and composure (not total silence). In addition, Paul himself acknowledges that women publicly prayed and prophesied (1 Corinthians 11:5). Apparently, however, the women in the Ephesian church were abusing their newly acquired Christian freedom. Because these women were new converts, they did not yet have the necessary experience, knowledge, or Christian maturity to teach those who already had extensive scriptural education.

2:12 Some interpret this passage to mean that women should never teach in the assembled church; however, commentators point out that Paul did not forbid women from ever teaching. Paul's commended co-worker, Priscilla, taught Apollos, the great preacher (Acts 18:24-26). Paul frequently mentioned other women who held positions of responsibility in the church. Phoebe worked in the church (Romans 16:1). Mary, Tryphena, Tryphosa, and Persis were the Lord's workers (Romans 16:6, 12), as were Euodia and Syntyche (Philippians 4:2). Paul was very likely prohibiting the Ephesian women, not all women, from teaching.

Paul did not want the Ephesian women to teach because they didn't yet have enough knowledge or experience. The Ephesian church had a particular problem with false teachers. Evidently the women were especially susceptible to the false teachings (2 Timothy 3:1-9) because they did not yet have enough biblical knowledge to discern the truth. In addition, some of the women were apparently flaunting their newfound Christian freedom by wearing inappropriate clothing (2:9). Paul was telling Timothy not to put anyone (in this case, women) into a position of leadership who was not yet mature in the faith (see 3:6; 5:22). The same principle applies to churches today.

2:13-14 In previous letters Paul had discussed male/female roles in marriage (Ephesians 5:21-33; Colossians 3:18-19). Here he talks about male/female roles within the church. Some scholars see these verses about Adam and Eve as an illustration of what was happening in the Ephesian church. Just as Eve had been deceived in the Garden of Eden, so the women in the church were being deceived by false teachers. And just as Adam was the first human created by God, so the men in the church in Ephesus should be the first to speak and teach, because they had more training. This view, then, stresses that Paul's teaching here is not universal but applies to churches with similar problems. Other scholars, however, contend that the roles Paul points out are God's design for his created order—God established these roles to maintain harmony in both the family and the church.

2:14 Paul is not excusing Adam for his part in the Fall (Genesis 3:6-7, 17-19). On the contrary, in his letter to the Romans Paul places the primary blame for humanity's sinful nature on Adam (Romans 5:12-21).

2:15 The phrase "saved through childbearing" can be understood several ways: (1) Man sinned, so men were condemned to painful labor. Woman sinned, so women were condemned to pain in childbearing. Both men and women, however, can be saved through trusting Christ and obeying him. (2) Women who fulfill their God-given roles are demonstrating true commitment and obedience to Christ. One of the most important roles for a wife and mother is to care for her family. (3) The childbearing mentioned here refers to the birth of Jesus Christ. Women (and men) are saved spiritually because of the most important birth, that of Christ himself. (4) From the lessons learned through the trials of childbearing, women can develop qualities that teach them about love, trust, submission, and service.