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Introduction. Chapter 1 introduced us to Paul's *general* purpose for writing this letter to Timothy: Stay there in Ephesus and protect that flock by protecting the doctrine, because "no other doctrine" (fables, genealogies, law) had infiltrated to the harm of the unity and love among the brethren. Now Chapter 2 begins to reveal the *specific* purpose for the letter, which is to properly order the activities and governance of the church. A properly ordered church will prevent some of the problems presented in Chapter One from happening; and it will also prepare a church to effectively deal with the problems that do arise. All of this is crucial because the church, before accomplishing its Christ-ordained task of evangelizing and raising disciples, must be characterized by a healthy, loving fellowship. That is to say, a church needs to *be* what it ought to be if it is going to effectively *do* what it ought to do. A church cannot just rest on its fellowship and the companionship among the people; there is work for everyone to do. Proper organization facilitates that work. Paul tells Timothy that he is writing this letter so that the people of the church will know how to conduct themselves as a body (3:15), because Paul wants this church to be fruitful, as it certainly was years before when Paul was working in it.

The first activity Paul addresses is arguably the most important: prayer. Here, Paul tells Timothy what prayer is, who he is to pray for, and why. Then he teaches about propriety of spirit when doing it with specific relevant instructions for men and for women. The church is in the business of preaching the Gospel and training disciples, and that doesn't happen effectively without prayers from the people. We don't hide in prayer to the neglecting of what we have to do; but we are foolish to think our labor will accomplish what God desires if we do not seek Him.

1. Verses 1-4 - Instruction for prayer, part one: what it *is*, what it is *for*.

- v.1a - **Therefore...** this connects the command of Chapter 1 with this instruction. The preceding charge was to "wage the good warfare" (1:18). Spiritual warfare includes, **first of all**, praying (compare this to the instruction given to the same church in Ephesians 6:10-20, esp. v.18).

- v.1b - Four examples of "types" or "modes" of prayer are presented with the expectation that all are done. **supplications** is a term that refers to entreaties or making requests out of need; **prayers** is a general term to describe meeting with and communicating with God; **intercessions** means to intervene, to go before and petition a king; and **giving of thanks** refers to expressing gratitude to God.

- vv.1c-2 - We are commanded to pray **for all men**, and specifically, rulers. Pray for those who rule, for *how they rule can affect how we live*. God desires good conduct from Christians no matter what; we should never be "persecuted" for poor conduct; any persecution we experience should be for righteousness' sake.

- vv.3-4 - Both our *praying* and the testimony of our living are part of the battle for souls. The idea here is that **God... desires** for people to be **saved**, and we should be praying for that and living accordingly.

2. Verses 5-7 - Instruction for prayer, part two: *why* it is so important.

- vv.5-6 - The stakes are very high indeed. There is only one way for salvation. There is only **one God**, and only **one Mediator between that God and men, the Man Christ Jesus**; it is He whom we serve, He whom we preach, He whom we pray for men to receive. He is the only hope of salvation. We must

pray for men's eyes to be opened, for their hearts to be softened, for conviction of sin and repentance and faith. **He gave Himself a ransom for all...** Christ's death is certainly enough to save anyone and everyone. Obviously though, Jesus Himself said only a few find the way to life (Matthew 7:14). We must pray for all men.

- v.7 - Paul defends his own ministry (and thereby Timothy's); he suffered greatly for being a Jew preaching to **Gentiles**, suffering persecution from both. Perhaps that is why he was in prison while writing this, and so he assures Timothy here of the validity of his call and work.

3. Verses 8-10 - Instruction for prayer, part three: *how* it is done.

- v.8a - **therefore...** Because of the great weight given to prayer in the preceding passage, now Paul makes specific commands to men and to women concerning its practice. Prayer was to be orderly and from the right spirit, reflected in these instructions.

- v.8b - **pray everywhere...** Prayer is a universal activity. **...holy hands, without wrath and doubting** Men must keep themselves pure for effective praying, all worldly anger must be put aside, and he must believe with full confidence.

- vv.9-10 - **in like manner also...** Just as the men are to pray with the right spirit, so are the **women**. Whereas Paul perceived that men had common struggles with purity, anger and doubt, he perceived that women commonly struggle with vanity. Note that all of these things - lack of purity, wrath, doubt, vanity - *are outward expressions of what is in our hearts*. God looks upon *the heart*. Modesty, **propriety, moderation** of appearance and a life full of **good works**; it is from this heart that the woman prays to God.