

First Timothy 2:1-8

- The topic of this letter is commanding and empowering Timothy to stop the false teachers in the Ephesian church. Apparently, the false teachers were failing in these areas:
 - “different doctrine” (1:3)
 - “myths and endless genealogies” (1:4)
 - “speculation” (1:4) instead of the clear, absolute teaching of the faith, the Word of God
 - “vain discussion”
 - Misteaching the Law (“teachers of the law, without understanding” words or things (1:7)
 - “lawless” (1:9)
 - “rejecting” “a good conscience” (1:19)
 - “shipwreck faith” (1:19)
 - “blaspheme” (1:20)
- This chapter begins by identifying the “first” (*proton*) place, activity and doctrine to correct:
 - Gatherings of Christians (“church”)
 - Prayer
 - God and his will
 - Salvation for “all”

OUTLINE of 2:1-7:

1. Paul’s First Correction – **Prayer** (2:1-2):
First of **all**, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for **all** people, for kings and **all** who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in **every way**.
2. Pray according to **God’s Will** (2:3-4):
This is good, and it is pleasing in the sight of God our Savior, who desires **all** people to be saved and to come to the knowledge of the truth.
3. **Theological Support** from OT for Paul Knowing God’s Will (2:5-6):
For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for **all**, which is the testimony given at the proper time.
4. **Agrees with Paul’s Mission** to Gentiles - this kind of prayer, God’s will, OT Theology (2:7):
For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

THEME is God’s Salvation Plan is for “ALL”:

Prayer for **ALL** people

Prayer for **ALL** in secular leadership

God desires **ALL** people to be saved and come to knowledge of the truth

The human Christ Jesus gave himself as a **ransom for ALL**

Believers need to lead a life in **ALL** godliness and dignity

These verses logically connect God’s plan of salvation for All men to God’s revealed will found in the Old Testament which promised a man to pay the ransom for ALL men. This is exactly what Paul’s appointed mission is: a teacher of ALL the Gentiles of this faith and truth.

Somehow the false teaching of the “different doctrines” (1:3), the “myths and endless genealogies” (1:4), the “speculation” (1:4) and “vain discussion” had led to a misapplication of the Law (1:7) leading the Ephesian church into “lawless” lifestyles (1:9), “rejection” of “a good conscience” (1:19), “blaspheme” (1:20) and the “shipwrecking of faith” (1:19)

Now, first of all, the Ephesian community did not understand and were not praying in line with:

1. God’s revealed will concerning secular Gentile leadership in the world
2. God’s revealed desire to save all Gentiles through the promised Man, Jesus Christ, who was a ransom for all Gentiles
3. Contrary to the false teachers, Paul’s mission and teaching were exactly aligned with God’s desire and this prayer.

First Timothy 2:1 – **First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people,**

3870 [e]	3767 [e]	4412 [e]	3956 [e]	4160 [e]	1162 [e]	4335 [e]	1783 [e]
Parakalō	oun	prōton	pantōn	poieisthai	deēseis	proseuchas	enteuxeis
1 Παρακαλῶ	οὖν ,	πρῶτον	πάντων	, ποιεῖσθαι	δεήσεις ,	προσευχάς ,	ἐντεύξεις ,
I exhort	therefore	first	of all	to be made	entreaties	prayers	intercessions
V-PIA-1S	Conj	Adv-S	Adj-GNP	V-PNMP	N-AFP	N-AFP	N-AFP

2169 [e]	5228 [e]	3956 [e]	444 [e]
eucharistias	hyper	pantōn	anthrōpōn
εὐχαριστίας ,	ὑπὲρ	πάντων	ἀνθρώπων ,
[and] thanksgivings	on behalf of	all	men
N-AFP	Prep	Adj-GMP	N-GMP

1. “I urge” – parakalo – “to exhort”, “to encourage” and is translated as “I beg”, I entreat”, I encourage”. Combination of *para-* “from close-beside” and *kaleo* meaning “to call”. Together the two words *para-kaleo* mean “from close beside – I call”
 - a. same as in 1:3, “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine.”
 - b. Romans 12:1 – “I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.” (NIV)
 - c. 1 Corinthians 1:10 – “I urge you, brothers and sisters, by the name of our Lord Jesus Christ, that you all agree.”
 - d. 2 Corinthians 10:1 – “Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent!”
2. “First” – *proton* – this is the “first” topic that Paul will address concerning the many corrections Timothy and the Ephesian church have to make due to the infiltration of false teaching.

3. The four terms capture the completeness of the prayer or intercession. The list is given to indicate every dimension of prayer and the many activities in prayer.
 - a. “entreaties”, “supplications”, “petitions”, “requests” – *deésis* – “a need”, “entreaty” from deo meaning “to be in want”, “to be in lack”
 - b. “prayer” – *proseuché* – “prayer” – a generic term for giving a petition or a request to God
 - c. “intercessions” – *enteuxis* – “a petition”, “a supplication”. This is the only place in this word is used. It is a technical term which is used to say “approaching the king”. It was used to refer to a formal petition to people of higher rank.
 - d. “thanksgivings” – *eucharistia* – /yoo-khar-is-tee'-ah/- “thankfulness”, “giving of thanks”. Used to refer to expressing thanks to God for what he has done in the past, and also, of thanksgiving for the anticipation of what he will do in response to your prayer.

2:2 – for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.

5228 [e]	935 [e]	2532 [e]	3956 [e]	3588 [e]	1722 [e]	5247 [e]	1510 [e]	2443 [e]	2263 [e]	2532 [e]
hyper	basileōn	kai	pantōn	tōn	en	hyperochē	ontōn	hina	ēremon	kai
2 ὑπὲρ	βασιλέων	καὶ	πάντων	τῶν	ἐν	ὑπεροχῇ	όντων	, ἵνα	ἥρεμον	καὶ
for	kings	and	all	those	in	authority	being	so that	a tranquil	and
Prep	N-GMP	Conj	Adj-GMP	Art-GMP	Prep	N-DFS	V-PPA-GMP	Conj	Adj-AMS	Conj

2272 [e]	979 [e]	1236 [e]	1722 [e]	3956 [e]	2150 [e]	2532 [e]	4587 [e]
hēsychion	bion	diagōmen	en	pasē	eusebeia	kai	semnotēti
ἡσύχιον	βίον	διάγωμεν	, ἐν	πάσῃ	εὐσεβείᾳ	καὶ	σεμνότητι .
quiet	life	we may lead	in	all	godliness	and	dignity
Adj-AMS	N-AMS	V-PSA-1P	Prep	Adj-DFS	N-DFS	Conj	N-DFS

1. Two groups to pray for:
 - a. “everyone” – *panton anthron* – “all men”
 - i. This may be directed at correcting an elitist position held by the heretics.
 - ii. Apparently the false teaching had isolated some people or group from the arena of God’s salvation or hidden from God’s care.
 - b. “kings and all who are in high positions” – *basileon kai panton ton en hyperoche ontōn* –
 - i. “kings” – *basileon* – “a king” and used to refer to ruler, and specifically here refers to the emperor or Caesar (which at this time was Nero) and those who held the position of Roman emperor.
 - ii. “all” – *panton* – “all”, “every”, “the whole”
 - iii. “authority” – *hyperoche* – “eminence” referring to any superior, preeminence, including those who held a civic or governmental position in the Roman Empire or the local government.
2. The reason for prayer for these is that we may lead a life describe in four ways listed in two parts:
 - a. “may lead a peaceful and quiet life” – describes the climate and circumstance the king and authorities create for the culture the church is in.

- i. “peaceful” – *eremos* – means “quiet”, “tranquil” with the idea of being undisturbed and free from outward disturbance. This is a tranquil life not hassled by the turmoil of a lawless society.
 - ii. “quiet life” – *hesuchios* – meaning “tranquil”. Used to say “quiet”, “peaceful”, “still”.
- b. Live lives “godly and dignified in every way” – describes the observable character and nature the believer’s lifestyle appears to God and to man living in this culture at this time:
- i. “all godly” – *eusebeia* – “piety” towards God and “godliness”.
 - 1. This is the inner response to circumstances that manifests in a man’s behaviors that can be seen by God and man.
 - 2. This is the visible production of the knowledge of God inside that is observable in the life that emerges from that soul.
 - 3. This word and similar language was known to the Ephesian culture to describe a person’s reverence and respect to persons and things such as ancestors, relatives, rulers and the legal code.
 - a. In the secular culture it was a man’s respect for the natural orders of life.
 - b. In Ephesus this “godliness” would also be rooted in the worship of Artemis
 - 4. In the OT this “godliness” (*eusebeia*) would be used to define Israel’s correct response to the Law of Moses and the Abrahamic Covenant.
 - 5. So, Paul is using a familiar term for the Ephesians, but the “godliness” of the believer should be rooted in the knowledge of God, Jesus Christ and the Scriptures.
 - 6. The word *eusebeia* (“godliness”) was contoured in 1 Timothy, 2 Timothy and Titus by Paul when he used the antonym *asebeia* (ungodliness) which describes the false teachers and the heretics.
 - a. 1 Timothy 1:9
 - b. 2 Timothy 2:16
 - c. Titus 2:12
 - d. 2 Peter 2:6
 - 7. Paul is calling on the believers to rise above:
 - a. The Artemis worshipping culture in their true “godliness”
 - b. The false “godliness” of the false teachers as is seen in:
 - i. 1 Timothy 6:5 – “...constant friction among people who are depraved in mind and deprived of the truth, imagining that **godliness is a means of gain**. But **godliness with contentment is great gain.**”
 - ii. 2 Timothy 3:5 – “...having the **appearance of godliness**, but denying its power. Avoid such people.”
 - ii. “dignified” – *semnotes* – “seriousness” and is used to say “dignity”, “honor”, “gravity”
 - 1. This is the outward and visible dignity or reverence.
 - 2. Includes speech and conduct

2:3 – **This is good, and it is pleasing in the sight of God our Savior,**

3778 [e]	2570 [e]	2532 [e]	587 [e]	1799 [e]	3588 [e]	4990 [e]	1473 [e]	2316 [e]
touto	kalon	kai	apodekton	enōpion	tou	Sōtēros	hēmōn	Theou
3	τοῦτο	καλὸν	καὶ	ἀπόδεκτον	ἐνώπιον	τοῦ	Σωτῆρος	ἡμῶν , Θεοῦ ,
This	[is] good	and	acceptable	before	the	Savior	of us	God
DPro-NNS	Adj-NNS	Conj	Adj-NNS	Prep	Art-GMS	N-GMS	PPro-G1P	N-GMS

1. Scriptural support for this kind of prayer is now placed on Old Testament concepts.
2. Paul was not making his teaching up, since a large portion of his theology was rooted in texts that were already considered to be Scripture, the Old Testament.
3. It is likely the false teachers were mishandling the Old Testament Scripture and theology just like they were the Law.
4. **“This is good and acceptable in the sight of God our Savior”** in the Greek is the same Greek that is found in the LXX (the Greek translation of the Hebrew Scriptures translated around 250 BC and this translation was used by Paul and Luke and, at times, by Jesus.
 - a. Greek of 1 Timothy 2:3 -
τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Σωτῆρος ἡμῶν Θεοῦ
“This is good, and it is pleasing in the sight of God our Savior”
 - b. LXX Greek of Deuteronomy 6:18 –
τὸ καλὸν ἐναντίον Κυρίου τοῦ θεοῦ ὑμῶν
“what is right and good in the sight of the Lord your God”
 - c. LXX Greek of Deuteronomy 12:25 –
τὸ καλὸν καὶ τὸ ἄρεστον ἐναντίον Κυρίου τοῦ θεοῦ σου
“the good and the pleasant before the Lord your God.”
 - d. LXX Greek of Deuteronomy 12:28 –
τὸ καλὸν καὶ τὸ ἄρεστον ἐναντίον Κυρίου τοῦ θεοῦ σου
“the good and the pleasant before the Lord your God.”
 - e. LXX Greek of Deuteronomy 21:9 –
τὸ καλὸν καὶ τὸ ἄρεστον ἐναντι Κυρίου τοῦ θεοῦ σου.
“the good and the good before the Lord your God.”
5. **“Good”** – καλὸν – *kalon* – “good” meaning “goodness” or “rightness” of behavior
6. **“Pleasing”** or “Acceptable” – ἀπόδεκτος – “acceptable” – is the term used in the word group used to describe the sacrifices in the Levitical offerings as “acceptable” to God
 - a. Here, in 1 Timothy 2:1-3 this “prayer” is what has replaced sacrifice in this New Covenant. This type of “prayer” is “good and acceptable” to God now just as the proper Levitical sacrifices were “good and acceptable” to God under the Old Covenant.
 - b. This is another correction of the false doctrines taught by the false teachers.
 - c. This is the same phrases and words used in these verses for other activities:
 - i. Romans 15:16 – “The grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be **acceptable** (euprosdektos), sanctified by the Holy Spirit. In Christ Jesus.”

- ii. Philippians 4:18 – “I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice **acceptable** (*dektos*) and **pleasing** (*euarestos*) to God.”
- iii. 1 Peter 2:5 – “You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices **acceptable** (*euprosdektos*) to God through Jesus Christ.”

7. “In the sight of God our Savior”

- a. The sight of God is inspecting the offering of our prayer
- b. It is acceptable because it is in line with God’s, who is the Savior, will which is stated next as “desires ALL people to be saved and to come to the knowledge of the truth.”
- c. False teachers were being exclusive. Possibly following the Jewish custom of rejecting those outside in the Gentile world. Thus, rejecting Paul’s entire ministry and purpose.

2:4 – **who desires all people to be saved and to come to the knowledge of the truth.**

3739 [e]	3956 [e]	444 [e]	2309 [e]	4982 [e]	2532 [e]	1519 [e]	1922 [e]	225 [e]	2064 [e]
hos	pantas	anthrōpous	thelei	sōthēnai	kai	eis	epignōsin	alētheias	elthein
4 ὅς	πάντα	ἀνθρώπους	θέλει	σωθῆναι	, καὶ	εἰς	ἐπίγνωσιν	ἀληθείας	ἔλθειν .
who	all	men	desires	to be saved	and	to	[the] knowledge	of [the] truth	to come
RelPro-NMS	Adj-AMP	N-AMP	V-PIA-3S	V-ANP	Conj	Prep	N-AFS	N-GFS	V-ANA

1. “all people” –

- a. Of course, God’s desire is the salvation of each individual person, but the context here (before and after) is “all peoples”, namely all the Gentile nations. Salvation is not only for a particular elite group. Some sort of elite or selective salvation must be part of the false teachers’ false doctrines.
- b. Scripture support for “all men” referring to the Gentiles:

Romans 3:29-30 – “Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will justify the circumcised by faith and the uncircumcised through faith.”

Romans 11:12, 25 – “Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!... Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.”

Genesis 12:3 – “I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

Psalms 22:27 – “All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you.

Isaiah 42:4 – “He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.”

Isaiah 49:6 – “I will make you as a light for the nations, that my salvation may reach to the end of the earth.”

Isaiah 56:3-8 – “Let not the foreigner who has joined himself to the Lord say, “The Lord will surely separate me from his people”; and let not the eunuch say, “Behold, I am a dry tree.” For thus says the Lord: “To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. “And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.” The Lord God, who gathers the outcasts of Israel, declares, “I will gather yet others to him besides those already gathered.”

Isaiah 60:1-4 – “Arise, shine, for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip.”

Jeremiah 16:19-21 – “To you shall the nations come from the ends of the earth and say: “Our fathers have inherited nothing but lies, worthless things in which there is no profit. Can man make for himself gods? Such are not gods!” “Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the Lord.”

Zechariah 2:11 – “Many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you.”

Malachi 1:11 – “For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.”

Romans 15:9-12 quote from

- Psalm 18:49 – “For this I will praise you, O Lord, among the nations, and sing to your name”
 - Deuteronomy 32:43 –
 - Psalm 117:1 – “Praise the Lord, all nations! Extol him, all peoples!”
 - Isaiah 11:10 – “In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.”
2. Two-fold desire:
- a. Salvation for all people
 - i. “saved” is from *sozo* meaning “to save” and refers to being “delivered, rescued, preserved, healed.”
 - ii. In this case “saved” from sin and the effects of sin: death, chaos, destruction.
 - iii. Kings were to be the one who “saved”, or to be the “savior” or *soter*.
 - iv. In Ephesus in the book called “Ephesiaca” the climax proclaims that salvation has come from Artemis who is called “savior” (*soter*) in Ephesiaca 1.6.2 and 5.13.4.
 - b. All people come to a knowledge of the truth

- i. “Truth” is used to contrast with the error of the false teachers
 - ii. The polemic argument is that true teaching (the Truth) includes God’s desire for salvation of “all people”. False doctrine will limit the option for salvation to a particular group.
3. “Desire” – *thelo* – “to will”, “to wish” based on preference or desire. This is “a strong hope”.

2:5 – For there is one God, and there is one mediator between God and men, the man Christ Jesus,

1520 [e]	1063 [e]	2316 [e]	1520 [e]	2532 [e]	3316 [e]	2316 [e]	2532 [e]	444 [e]	444 [e]	5547 [e]	2424 [e]
Heis	gar	Theos	heis	kai	mesitēs	Theou	kai	anthrōpōn	anthrōpos	Christos	Iēsous
5	Εἰς	γὰρ	Θεός ,	εἷς	καὶ	μεσίτης	Θεοῦ	καὶ	ἀνθρώπων ,	ἄνθρωπος	Χριστὸς Ἰησοῦς ,
	One	for	God [there is]	one	then	mediator	between God	and	men	[the] man	Christ Jesus
	Adj-NMS	Conj	N-NMS	Adj-NMS	Conj	N-NMS	N-GMS	Conj	N-GMP	N-NMS	N-NMS

1. In these two verses (2:5-6) Paul establishes “the Truth” in the theology of OT Scripture.
 - a. The heretics were also neglecting or discounting the Old Testament Scripture.
 - b. Paul connects the Gospel with “the Truth” and God’s will supported with OT verses.

Then, he will tie his ministry into this same: God’s desire, the Truth, OT, Gospel in 2:7.
2. “For” – gar – connects the following verses as support for the previous verse and statement.
3. The concept of the universal offer of salvation is mentioned in the next verse 2:6: “ransom for all”
4. This verse begins with the source of that salvation comes from “one” single person: God. This makes the source of this salvation narrow.
 - a. There is no room for speculation
 - b. There is no need for myths or the interpretation of endless genealogies
 - c. This message is going to be very singular and the targeted audience is being defined.
5. “One God”
 - a. Connects to the Shema in Deuteronomy 6:4 -
““Hear, O Israel: The Lord our God, the Lord is one.”
 - b. The God of salvation for “all people” is the God of Israel
 - c. Since God is One and is Creator and is the source of salvation, there can be no other means of salvation for his creation (including all men) but the One God.
 - d. Point: Since there is One God, One salvation, and One creation, then all creation has access to that salvation from their God the Creator
6. “One mediator”
 - a. Here the logic turns to the fulfillment of OT promises and prophecy concerning the means of that salvation
 - b. “ONE” ...again...one God, one Creation, one Salvation must come through one Mediator
 - c. “mediator” – *mesites* – “an arbitrator”, “a mediator” refers to the intermediary, the go-between, the agent of something good. This is the man in the middle.
 - d. This One mediator is a mediator of a New Covenant -
“Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.” – Hebrews 12:24
 - e. Now there is ONLY ONE MEANS TO THIS ONE SALVATION FROM THE ONE CREATOR GOD → ***anthropos Christos Iesous*** = **“the human Christ Jesus”**

2:6 – who gave himself as a ransom for all, which is the testimony given at the proper time.

3588 [e]	1325 [e]	1438 [e]	487 [e]	5228 [e]	3956 [e]	3588 [e]	3142 [e]	2540 [e]	2398 [e]
ho	dous	heauton	antilytron	hyper	pantōn	to	martyrion	kairois	idiois
6 ὁ	δοὺς	ἑαυτὸν	ἀντίλυτρον	ὑπὲρ	πάντων	, τὸ	μαρτύριον	καιροῖς	ἰδίοις ,
the [One]	having given	Himself	[as] a ransom	for	all	the	testimony	in proper times	their own
Art-NMS	V-APA-NMS	RefPro-AM3S	N-ANS	Prep	Adj-GMP	Art-NNS	N-NNS	N-DMP	Adj-DMP

1. This one mediator → *Anthropos Christos iesous* = “the human Christ Jesus” is “a ransom for all”
2. This one salvation through the one mediator for ALL comes through the “testimony” of this one salvation from the one God of Israel.
 - a. The proclamation of this salvation is the means of accessibility
3. This mediator is “the human Jesus Christ” which is spoken of in the OT Scriptures:
 - a. Numbers 24:7, 17 –
 - b. Isaiah 19:20 –
4. In the two previous verses in Numbers and Isaiah, not only is the man of deliverance mentioned, but also:
 - a. The text of the scripture reports a vision (Numbers 24:4 and Isaiah 19:1)
 - b. Egypt and the Exodus deliverance along with the Assyrians are involved in the account
 - c. Israel has a role in God’s relationship with the nations
 - i. Balaam’s third oracle Israel is under the leadership of “the man” who is conquering the nations.
 - ii. Isaiah oracle continues until Egypt worships God after God healed Israel after smiting them and brought them to the knowledge of God (Isaiah 19:19-22)
 - d. “The man” is the center piece of both Numbers and Isaiah
 - i. The seed o Israel ruling the nations in Numbers 24;17
 - ii. God promises Egypt that “he will send them a man who will save them; he will judge and save them” in Isaiah 19:20
5. “proper time”
 - a. Acts 17:30-31 – Paul tells the philosophers at the Areopagus in Athens in 50 AD, *“The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”*

2:7 – For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

1519 [e]	3739 [e]	5087 [e]	1473 [e]	2783 [e]	2532 [e]	652 [e]		225 [e]	3004 [e]	3756 [e]
eis	ho	etethēn	egō	kēryx	kai	apostolos		alētheian	legō	ou
7 εἰς	ὃ	ἐτέθην	ἐγὼ	κῆρυξ	καὶ	ἀπόστολος	—	ἀλήθειαν	λέγω	οὐ
in regard to	which	was appointed	I	a herald	and	an apostle		[the] truth	I am speaking	not
Prep	RelPro-ANS	V-AIP-1S	PPro-N1S	N-NMS	Conj	N-NMS		N-AFS	V-PIA-1S	Adv

5574 [e]	1320 [e]	1484 [e]	1722 [e]	4102 [e]	2532 [e]	225 [e]
pseudomai	didaskalos	ethnōn	en	pistei	kai	alētheia
ψεύδομαι	— διδάσκαλος	ἐθνῶν	, ἐν	πίστει	καὶ	ἀληθείᾳ .
I do lie	a teacher	of [the] Gentiles	in	faith	and	truth
V-PIMP-1S	N-NMS	N-GNP	Prep	N-DFS	Conj	N-DFS

1. Paul's emphasis is on the fact that he is "a teacher of the Gentiles"
2. Paul lists three offices he was appointed to for "all men", the Gentiles:
 - a. "preacher" or "herald" – kerux – "a medium of public communication". They made proclamations before the days of newspapers. They made public announcements.
 - i. There were also "sacred heralds" – *hierokeryx* – linked to the imperial cult or Artemis (Artemis Ephesia) which led the formal rites and recited the prayers.
 - b. "apostle" –
 - c. "teacher" –
 - i. It is assumed the false teachers were challenging Paul's position as:
 1. A teacher of the actual truth
 2. A teacher to the Gentiles
 - ii. The teacher would support the claim of the herald, but also build the faith with explanation of the Truth.
 1. Thus, "in faith and truth."
3. An emphatic statement made from both perspectives:
 - a. "I am telling the truth" –
 - b. "I am not lying" –
 - c. These are verifying statements Paul makes before he drops the big bomb that identifies his ministry, and, also, contradicts exclusiveness of the false teachers:
→ Paul is a teacher of the Gentiles!
 - d. These claims to not be lying occur elsewhere:
 - i. Paul claims to be a minister of the Gospel, called to Gentiles and passion for Jews:
Romans 9:1-3 – "I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.
 - ii. 2 Corinthians 12:6
 - iii. 2 Corinthians 11:31
 - iv. Galatians 1:20

2:8 – I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

1014 [e]	3767 [e]	4336 [e]	3588 [e]	435 [e]	1722 [e]	3956 [e]	5117 [e]	1869 [e]	3741 [e]
Boulomai	oun	proseuchesthai	tous	andras	en	panti	topō	epairontas	hosious
8 Βούλομαι	οὖν	προσεύχεσθαι	τοὺς	ἄνδρας	ἐν	παντὶ	τόπῳ	, ἐπαίροντας	ὁσίους
I desire	therefore	to pray	the	men	in	every	place	lifting up	holy
V-PIMP-1S	Conj	V-PNMP	Art-AMP	N-AMP	Prep	Adj-DMS	N-DMS	V-PPA-AMP	Adj-AFP

5495 [e]	5565 [e]	3709 [e]	2532 [e]	1261 [e]
cheiras	chōris	orgēs	kai	dialogismou
χεῖρας	, χωρὶς	ὀργῆς	καὶ	διαλογισμοῦ .
hands	apart from	anger	and	dissension
N-AFP	Prep	N-GFS	Conj	N-GMS

1. “desire” – *boulomai* – means “to will” and is used to say, “I will”, “I intend”, “I wish”. This indicates the planned intentions of Paul.
 - a. *Boulomai* expresses a want or a desire
 - b. Paul uses *boulomai* again in 1 Timothy 5:14 , “Therefore, ***I want*** younger widows to marry, to bear children, to manage a household, to give the adversary no opportunity for reproach.”
 - c. Different than “God wants” or “desires” in 2:4 which is *thelo* meaning of “to purpose, generally based upon a preference and desire”
 - i. *Thelo* expresses a strong hope.
2. “**every**” used in the phrase “every place the men should pray” is the word *pas* used for all the translations of “all” in 2:1-4 mentioned above.
3. “**Place**” is *topos* meaning “place, p[osition, region”
 - a. English word “topography” is built on this Greek root word “*topos*”
 - b. This could refer to every place on earth, but in context of Ephesus it most likely means Paul’s “will” or “intention” is that men pray in every house church meeting in Ephesus.
4. “Lifting up holy hands”
 - a. “holy” is *hosious* meaning “holy”, “pious” and indicating “pleasing to God”
 - i. These “holy” hands would be hands that are:
 1. Leading a daily life pleasing to God
 2. Men with good intentions that have gathered with other believers
 - b. “Lifting up” hands is used as a physical indication of imparting a blessing.
 - i. It is the body language of a priest
 - ii. Luke 24:50 – “Jesus did this before his ascension in front of the disciples: “he led them out as far as Bethany, and lifting up his hands he blessed them.”
 - iii. Psalm 134:2 – “Lift up your hands to the holy place and bless the Lord!”
5. “Without anger or dispute”
 - a. The option is either:
 - i. Prayer among men while “Lifting up holy hands in blessing” - blessing
 - ii. Prayer among men while “Lifting hands in anger and dispute” - violence
 - b. “anger” is *orges* – “anger”, “wrath”
 - c. “guarreling” is *dialogismos* – “dispute”, “argument”.
 - i. Used to identify the “disputes” or “arguments” that occur in a judicial court setting
 - ii. *Dialgismos* is also used in: Philippians 2:14 - “Do all things without grumbling (*gongysmon*) or disputing (*dialogismon*).”

- iii. This refers to men who have gathered together to argue or dispute
- d. This “anger and dispute” likely refers to the behavior of the gatherings of believers in the midst of the false teachers who are promoting their false views:
 - i. 1 Timothy 6:3-5 – *“If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.”*
 - ii. 2 Timothy 2:14-18 – *“Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.”*
 - iii. 2 Timothy 3:5-7 – *“Having the appearance of godliness, but denying its power. Avoid such people. For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth.”*

1 Timothy 2:1-8

2:1 - Correct prayer based on Corrected Doctrine

2:2 - Intended Outcome and Purpose of Prayer

2:3 - Based on OT Priestly Ministry

2:4 - God's Purpose revealed in OT Promises

2:5 - OT Promises Fulfilled in Jesus

2:6 - Gospel Event

2:7 - Apostolic Ministry

2:8 - Focus on Truth and Pray in Faith (Power)
not in false speculation in anger and quarreling

1. Hymenaeus

- a. 2 Timothy 2:18 – about five years later (67 AD) Hymenaeus is still an issue:
“Avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are **Hymenaeus** and Philetus, who have swerved from the truth, **saying that the resurrection has already happened**. They are upsetting the faith of some. But God's firm foundation stands, bearing this seal: “The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from iniquity.”

2. Alexander

- a. Four times the name Alexander comes up in the NT where he is involved with Paul:
- i. Acts 19:33-34 (2x) at the riot caused by the tradesmen (trade guilds, artisans, silversmiths, etc.) working in the Agora who crossed Arcadia Street to enter the Theater in protest against Paul:
“ Some of the crowd prompted **Alexander**, whom the Jews had put forward. And **Alexander**, motioning with his hand, wanted to make a defense to the crowd. But when they recognized that he was a Jew, for about two hours they all cried out with one voice, ‘Great is Artemis of the Ephesians!’ ”
 - ii. 2 Timothy 4:14 – about five years later (67 AD) Alexander is still a threat and Paul is waiting for the Lord to “repay him according to his deeds.”
“When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. **Alexander the coppersmith** did me great harm; the Lord will repay him according to his deeds. Beware of him yourself, for he strongly opposed our message. At my first defense no one came to stand by me, but all deserted me. May it not be charged against them!