

1 Timothy 2:1-15 "Order In The Church"

When it comes to God's leaders in the local church the bible hones in on the men. However even though we discover the interpretation belongs to men, there is definite application to all believers.

As it pertains to Ch 1 we've already discovered God's leaders are those who will *endure* difficulty, they are *equipped* by God & *enlisted* by God to minister (that is to serve) & when necessary they will *engage* in difficult *situations* or if necessary, *confrontation* in order to safeguard sound doctrine. God's leaders will preach the gospel & teach the Word of God in simplicity & w/integrity.

Paul tells Timothy in Vs 18 of Ch 1 that he *is* (& by proxy) we *are* to wage the good warfare... Now look at Ch 2

Vs 1-2

Paul is beginning to prioritize. He says that we're to safeguard sound doctrine, we're to wage the good warfare, therefore (or because of that) the single most important thing he would have us to do about it is *pray*. He says, "First of all", (meaning of primary importance).

The idea here being that when we come together corporately, when we meet like this publicly, there's to be some prayer goin on... It is of primary importance, we point it out from time to time but of all the things that the disciples witnessed Jesus do. They never said, "Lord, teach us to preach. Lord, teach us to teach. Lord, teach us to work miracles." They said, "Lord, teach us to *pray*." They realized, they recognized that the "secret" (if you will) to His ministry flowed forth from His time spent in prayer, cultivating intimacy w/the Father. It was like a model of what it meant to be a branch connected to the vine. Jesus told us that He was the vine & that we are the branches, that as we abide in Him we would bear much fruit but that apart from Him we could do nothing... However, in many respects He also modeled that for the disciples in His relationship to the Father. He said things like, "*Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.*"¹ He said, "*I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.*"²

¹ *The New King James Version*. (1982). (Jn 5:19). Nashville: Thomas Nelson.

² *The New King James Version*. (1982). (Jn 5:30). Nashville: Thomas Nelson.

He said, *"For I have come down from heaven, not to do My own will, but the will of Him who sent Me."*³ So that in essence what was being communicated is, "I abide in My Father, & My Father abides in Me, therefore My life brings forth much fruit." He was showing us what our lives could look like if we were to be perfectly submitted to God.

Here's the point; the disciples saw the priority of prayer in His life. They wanted to get in on that, they wanted to have that same sense of intimacy w/God. They said, "Teach us to pray." Jesus reminded us in Matt 21, *"It is written, 'My house shall be called a house of prayer,'"*⁴ There's lot's praise that goes on at church, but it's not to be called a house of praise, there's lots of preaching that goes on at church, but it's not to be called a house of preaching. It's to be associated *with*, known *as* a house of prayer.

"1st of all that supplications, prayers, intercessions & giving of thanks be made for all men." Let's be honest, it can be disheartening to announce a potluck & see people come out of the woodworks, but announce prayer & you're lucky if the ushers show up... (nothing against the ushers, they're just the example, you get the idea). Yet the importance of prayer is stressed again & again throughout the word of God.

One has said, "Much prayer, much power! No prayer, no power!" Here it's as if Paul is saying that the most important aspect of this (his exhortation) is that of the priority of prayer when we come together as the body of Christ.

Now we could take some time & isolate each of these aspects of prayer (supplications = personal requests, prayers = a very broad word referring to basically every form of communication w/God, intercessions = standing in the gap on behalf of someone else, lifting up another's needs before the Lord). However I think what Paul is communicating here is that any & all forms of prayer need to be happening in the public assembly of the body of Christ. We (you & me) need to be praying.

I would point out that the giving of thanks being listed here definitely serves to remind us that thanksgiving is a part of worship & prayer. Thanksgiving should be an integral aspect of our prayer lives shouldn't it? *If not we're only putting forth a self-serving agenda, we're not acknowledging God's goodness, His sovereignty, His provision, His wisdom, His love & grace. Write it down look it up later Psalm 103. Not a single petition, just praise, thanksgiving & acknowledging God's goodness & mercy.*

Ok... we get it, we're to be praying, that's fairly broad, let's narrow the scope.

³ *The New King James Version*. (1982). (Jn 6:38). Nashville: Thomas Nelson.

⁴ *The New King James Version*. (1982). (Mt 21:13). Nashville: Thomas Nelson.

What is it we're to be praying for? Well, we can certainly pray for God's vision, God's provision, the ministry, whatever needs there may be. However primarily the prayer needs to be for mankind; Paul says, "For all men."

We're to pray for one another, for all men everywhere, not just your friends, not just your family or your loved ones. How about your enemies? How about those who grate against you or have sought to wound you? They could certainly use your prayers. (Write it down, look it up, Matt 5:44) There is no one beyond the need of your prayers. You have never met someone but that they could not benefit from you praying for them.

There is no one so low that they don't need your prayers. There is no one so high that they're beyond the power of your prayers. **The President of the U.S. is just a man, and as a man he could use your prayers. You may not respect the man, but you respect his office & as such you pray for him. The scope of prayer is universal, for both "sinner" & "saint", (meaning saved or unsaved), we all need your prayers.**

"For kings & all who are in authority" ... Pray & give thanks for the government in authority over you. The ultimate aim of government isn't supposed to be to find new ways to tax you, but rather the point of government is to preserve the common good. **But even when a government is corrupt we realize that God is ultimately in control & will sovereignly work out His plan through those in places of world power & in that we give thanks.**

What's the aim of our prayers? Hey, we just want to be left alone to serve God, to worship God & get out the word of God. We're not asking for special favors, we just want to be left alone to lead quiet/peaceable lives in godliness & reverence.

Btw you might underline the desired outcome there (leading a quiet peaceable life etc) & circle the word "godliness". **Listen, that's your aim as a believer, you're aim isn't to lead a life of compromise, or corruption, it's not to see how much you can sin & still have salvation, to try & work out a deal w/God where He makes an allowance for your sin because your situation is different... You & me, we are to lead lives of "godliness", that is, it's to be in our heart to lead holy/Christ-like lives.**

Vs 3-4

Here's where we come to the heart of the matter as it pertains to our prayers for other people isn't it? "Who" do we pray for? Everyone we can. "What" do we pray for? That they would come to *know* the Lord & walk intimately w/the Lord... **Check it out, that guy, that gal that always harasses you, that seeks to make life miserable for you. That would all go away if they would simply come to know J.C. in a personal way.**

You want a government that's clean, free from corruption? If those in positions of power would simply surrender to J.C. things would be different in this country.

You see, it's good that we pray for "all" men (that is mankind), because God desires that "all" mankind to be saved & come to the knowledge of the truth. (That is, the saving knowledge of J.C. & the shedding of His blood upon the cross for the remission [forgiveness] of our sins). The word "knowledge" here speaks of an *experiential* knowledge. That is, not that they would come to learn about Jesus intellectually/academically, but rather that they would come to know Him experientially. That they would experience the saving grace of J.C.

You see, far from Jesus dying for the "elect" as some might imply; God desires *all* men, everywhere to be saved. Why then aren't they saved? Because though God *desires* their surrender to Christ, He does not *demand* their surrender to Christ... The bible is clear (John 3) that God so loved the *world*; that Christ's sacrificial death was for the "whole world" (1 John 2:2); that the heart behind His death (John 12:32) was to draw "all men" unto Himself. Peter proclaimed that God is not willing (wanting) that *any* should perish but that *all* should come to repentance (2 Pet 3:9)... Some people think God can't wait to smash the wicked; the truth is that His heart breaks for those who are perishing. **"As I live," says the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die,'"⁵** That's the heart of God; that all mankind, everywhere would be saved, & come to the knowledge of the truth... So that's how we pray, that, that person (friend, enemy, senator, President etc) would turn from their sins & trust in Jesus. That they would come to the knowledge of the truth... What truth?

Vs 5-7

Vs 1-4 is what we might consider how we talk to God about men, Vs 5-7 is what we might consider how we talk to men about God.

These are fundamental truths of the gospel, 1 God & one 1 Mediator, (1 bridge builder or go between) between God & men & that's the Man Christ Jesus. Jesus said that like this, **"I am the way, the truth, and the life. No one comes to the Father except through Me."**⁶

When you read the book of Job, one of his complaints is that he felt as though there was no one who could bring him & God together, no Mediator to bridge the gap (Job 9:33).

⁵ The New King James Version. (1982). [Eze 33:11]. Nashville: Thomas Nelson.

⁶ The New King James Version. (1982). [Jn 14:6]. Nashville: Thomas Nelson.

You see the Mediator has to be a Man because only man can represent man, but only God can represent God. So what does God do? He becomes a Man in the Person of J.C. & lays His hand in man's hand & His hand in God's hand & He brings us together. We make peace w/God through the blood of His cross (Col 1:20).

"He gave Himself a 'ransom' for all. That word ransom speaks of the purchase price of setting a slave free. The bible teaches we were slaves of sin, & there would be a price to be paid if we were to be made free, a "ransom". The wages of sin is death & w/out the shedding of blood there is no remission (Heb 9:22). However the guilty can't make clean the guilty. The sacrifice would have to be guiltless, sinless, spotless, Perfect. That presents a problem seeing as how all have sinned & fall short of the glory of God.

Hence the gospel, right? God becomes a Man, leads a sinless life & lays down His life for the sin of the world. The bible says, *"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."*⁷ Jesus is the Lamb of God who takes away the sin of the world. As Peter said, *"...you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."*⁸

This is the message that we take to mankind; 1 God, 1 Mediator between God & men, the Man Christ Jesus.

Vs 8

Remember that the overarching context of this letter is how we're to conduct ourselves in the house of God (3:15). So when Paul speaks of men praying publicly everywhere he's speaking w/in the context of everywhere we meet for church. In other words, men in every church should be praying. It's not saying that ladies can't pray, or shouldn't pray, we know from 1 Cor 11:5 that women pray/prophesy & serve in the local assembly.

The exhortation is for men to be men, that we're to be leaders in our family; not only at home but in your church family. God has ordained that men are to take the lead, so when it comes to people praying it's not that women *shouldn't*, it's that men *should*. Too many times men will take an apathetic roll in the church, preferring to be lazy & let others do the work. Women are typically more than willing to do the work; it speaks *highly* of the women & *shamefully* of the men.

⁷ The New King James Version. (1982). [2 Co 5:21]. Nashville: Thomas Nelson.

⁸ The New King James Version. (1982). [1 Pe 1:18-19]. Nashville: Thomas Nelson.

Paul says, “Hey men, be men, set the standard, lead in the fellowship.” “Pray, lifting up holy hands, w/out wrath & doubting.” The lifting of hands in prayer was a common posture of prayer in Paul’s day.

The truth is that God is way more concerned w/the posture of your heart, than He is the posture of your body. That’s why he goes on to say, “W/out wrath & doubting.” The idea being that we’re not to have aught against one another & try to represent our church family before the throne of God. Again, Matt 5, be reconciled to your brother, then bring your gift to God. Broken relationships can affect the effectiveness of our prayer; our prayers can be hindered through angst & aught against one another (1 Pet 3:7).

So as we pray we want to pray in faith, coming to God w/clean hands, & a pure heart. In short, effective praying demands that I be in a right relationship w/God (holy hands) & w/my fellow believers (w/out wrath).

Vs 9-10

Ok ladies... I’m just gonna drop it like it’s hot & drive it like I stole it so hang on, ok? When it comes to women in the body of Christ it’s all about moderation, discretion, seeking propriety, or that which is proper/appropriate for women professing godliness. When Paul starts talking dress code here he begins to reference the attire of prostitutes in Ephesus & making sure that the women of God aren’t blurring the line regarding to whom they belong (namely Christ).

He’s not saying don’t dress nice, or wear things that send a signal that we’re weird & out of touch w/reality. He’s saying don’t follow the trendsetters of the world. When you come to church is your agenda to be attractive to men, or attractive to God? You can wear make up, you can wear nice clothes, but you’re not professing “worldliness” but “godliness”. Therefore don’t let gaudiness replace godliness, it’s character, not clothes, holiness, not hair that make the woman. If you’re wearing things that reveal more than they conceal the odds of you enticing a man to stumble or enter into sin because of lust are pretty high.

Your goal isn’t to be provocative as a woman of God. It’s to exude Christ. Don’t let a pagan culture set the standard of your fashion. Jewelry is fine, nice clothes are great, just be conscious of the fact that internal beauty is your priority, godliness. Not external worldly standards; you’re to be adorned w/good works, a gentle & quiet spirit which is very precious in the sight of God... Again he’s not saying to take measures to appear unattractive, simply that you’re to reject the world’s yardstick for measuring beauty & adopt the heavenly standard. (& To those of you who are in the apparel patrol, show grace ☺)

Vs 11-12

Well, this is awkward ☺. Couple of things I want to point out here. The word is submission, not subjugation. There's a difference in being submissive & being suppressed. Jesus submitted to the Father, to His earthly parents, we're all to be submissive to one another. However, God has ordained roles & order in the church & this is the way He's ordained it.

Warren Wiersbe said this, "Anyone who has served in the armed forces knows that 'rank' has to do with order and authority, not with value or ability. . . . Just as an army would be in confusion if there were no levels of authority, so society would be in chaos without submission."

Now the word, "silence" is an unfortunate translation because it lends itself to not allowing a woman to speak in church. That's not what Paul was saying, how else could they pray, prophesy, teach other women & children, all the other things we see ladies being apart of in scripture? This same word was used in Vs 2 & translated "peaceable". The idea is to learn w/out contention rather than total silence, in other words the environment of a church service is to be conducive to learning, not distraction.

Some have said that because men & women sat in separate sections in that day that it was meant to keep the ladies from asking their husbands questions during the service. Whether or not that's true I don't know. Ultimately the exhortation is to keep the peace.

Now, Vs 12 has rattled some cages over the years & caused some to perceive Paul as a chauvinist as though he had some sort of need to keep ladies suppressed. People forget that prior to Christ, women had no rights, they were little more than property (in many respects). The gospel elevated women, it was Paul who wrote, *"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."*⁹ So I remind you it's not about inferior, superior, it's about God's order for authority & accountability & it only applies to the church & the home.

God has no problem w/women CEO's, managers, a woman president, whatever. This is His model for the church. He's basically saying that women aren't to pastor the church. As it pertains to doctrine & interpretation of scripture, the men are to lead the way in that.

I might also point out that not every woman is under every man's authority in the church. The context here is directly related to the church leadership, nothing more.

⁹ *The New King James Version*. (1982). [Ga 3:28]. Nashville: Thomas Nelson.

One commentator (Guzik) said this, “This idea of authority and submission to authority are so important to God that they are part of His very being. The First Person of the Holy Trinity is called the Father; the Second Person of the Holy Trinity is called the Son. Inherent in those titles is a relationship of authority and submission to authority. The Father exercises authority over the Son, and the Son submits to the Father’s authority - and this is in the very nature and being of God. Our failure to exercise Biblical authority, and our failure to submit to Biblical authority, isn’t just wrong and sad - it sins against the very nature of God. 1 Samuel 15:23 speaks to this same principle: For rebellion is as the sin of witchcraft.” **The Father & Son are completely equal, just serve different roles as it pertains to order & authority... so to in the church.**

Ok... why do we say this isn’t cultural? Because the premise is scriptural... notice.

Vs 13-14

The 1st reason for male authority in the church is found even in the order of creation. Adam (man) was formed first & was given original authority over the earth. Adam received his authority from God (Gen 2:16-17) before Eve was ever even created.

So the 1st reason has to do w/creation, the 2nd w/corruption, “Adam was not deceived, but the woman being deceived fell into transgression.”

Now check it out, even though Eve fell 1st the bible never blames the fall on Eve, but sin entered through 1 *man* (Adam). Adam is responsible because Adam was the one in authority & he chose to transgress. Adam had an authority that Eve didn’t have therefore he bore a responsibility that Eve did not. It’s not to say she wasn’t responsible for her actions, but his willful disobedience carried a greater significance because of his authority & responsibility. Even so men are to be in authority *over* the local church, therefore accountable & responsible *for* the local church.

Vs 15

I’m just going to say that there is much discrepancy over this verse & it all revolves around the word “saved”.

Does it mean she’ll find her ultimate fulfillment not in trying to usurp a man’s authority in the church but in fulfilling her role of breathing Christ into her family & her children as a godly role model in her home?

The Greek grammar more accurately rendered would read, “She will be saved through *the* child bearing.”

& Some believe that points to the fact that woman may've sinned 1st, but woman brought the Savior into the world as well. So we shouldn't blame woman for the fall but be thankful that through woman the Messiah came into the world.

Probably the best thing to focus on is *continuing in faith, love & holiness, w/self-control*. These are the qualities that God wants to be evident in women & in us all.

At the end of the day we all just want God's order in the church that Christ might be glorified in our lives... Amen? Amen.

Prayer Points:

God that's our desire; we want to be submitted to You & to Your word that You might be glorified in our lives & in this place. We pray that You would lead us in the understanding of Your Word, the application of Your Word & that the fruit of Your Word would be evident in our lives. God we pray for our country, we pray for our leaders, that eyes would be open, that hearts would be changed & that You might revive our nation once again. Give us boldness in our declaration of the gospel.

1 God, 1 Mediator between God & man, the Man Christ Jesus. Jesus is the One who Gave Himself for You & Jesus alone is sufficient to save you. He alone can give you peace w/God through the blood of His cross. Come to Jesus, it's God's heart that You would be saved, He desires your surrender, He won't demand your surrender, that's up to you... So what's it going to be?