

## I TIMOTHY - CHAPTER 2

### SECTION III. PAUL'S CONCERN FOR PERSONAL WORSHIP. 2:1-15

#### I. THE REAL MEANING OF WORSHIP.

##### A. Worship is adoration of God.

1. We turn to John 4:23-24, to find the heart of true worship.

a. Worship, simply put, is adoration of God.

1. We must worship in the Spirit.

2. We must worship in truth.

b. We make a serious mistake when we:

1. Over emphasize one part of worship above all others.

2. Do not participate for the glory of God.

2. In Acts 2:42, we are given an outline of worship of the early Church.

a. The Apostles' Doctrine.

b. The breaking of bread.

c. The fellowship.

d. The prayers.

B. To worship in keeping with the essence of John 4, we want to be certain of the truth and we want to worship in the proper spirit...adoration of God.

#### II. THE REGARD WE HAVE FOR ALL MEN IS A VITAL PART OF OUR WORSHIP. VS. 1-7

A. Paul urges Timothy to a great prayer life. vs. 1

## I TIMOTHY - CHAPTER 2

1. Supplication--"primarily a wanting, a need, then an asking, intreaty," Vine's Expositor, page 200.
  2. Prayers-- "Prayer (talking to God)" is a general term.
  3. Intercession-- "Seeking the presence and hearing of God on behalf of others." Vine, p. 267.
  4. Thanksgiving--"Giving of thanks". Vine, p.121.
  5. These four terms are synonymous! Each presenting a different facet of prayer.
- B. The scope of prayer is universal, including all men.
1. This universal scope of prayer distinguished the Christians from the Jews and the Pagans.
    - a. The Jews looked down on all others. They could not conceive of praying for one who was not a Jew.
    - b. The Pagan religions were concerned only with those within their realm. They too cared not for others.
    - c. The Christians' concern, shown by their prayers for all men, was a great blessing for them as well as for the ones for whom they prayed.
  2. How universal is your prayer life?
- C. Paul directs Timothy to pray for the governmental leaders. vs. 2.
1. He urges prayer for the king.
    - a. The king was not a Christian, but the Christian is concerned for ALL men.

## I TIMOTHY - CHAPTER 2

- b. If God is allowed in the life of ANY ruler his reign will benefit rather than destroy!
2. He urges prayer for all who are in high places of responsibility!
    - a. This is not the only place in the New Testament where concern for leaders is taught.
    - b. "It is extraordinary to trace how all through its early days, those days of bitter persecution, the Church regarded it as an absolute duty to pray for the Emperor and his subordinate kings and governors. "Fear God", says Peter. "Honor the Emperor"(I Peter 2:17); and we must remember that that Emperor was none other than Nero, that monster of cruelty." I Timothy, Barclay, p. 59.
    - c. Note also: Romans 13:1-7
      1. God has appointed the ruler. vs. 1
      2. He is a minister of God. vs. 4
      3. Think not that Paul was speaking of a very righteous king, for Nero was on the throne when Paul wrote the book of Romans.
      4. Such prayer support would mark Christians as good citizens.
- D. Paul states tangible results for such prayers.
    1. "That we might lead a quiet and tranquil life."
    2. Live in all godliness.
    3. And sobriety.

## I TIMOTHY - CHAPTER 2

4. If we pray and God intervenes and gives a peaceful setting, rather than persecution, we have greater ease in proclaiming His Word.
  5. Such is the desire of God. vs. 3.
    - a. Pray for ALL men.
    - b. A life conducive to spreading the Gospel.
    - c. That all men would be saved and grow in godly living. vs. 4.
    - d. Prayer for leaders will help make this possible, is what Paul was telling Timothy.
    - e. He encouraged Timothy to support the present government with prayer. HE did not want Timothy to subvert it in any manner!
- E. Paul states the great truths that ignite our prayers.
1. There is one God-- He is concerned for the entire world. Pagan gods and the Jewish concept did not include the entire world.
    - a. Ephesians 4:1-6.
    - b. Romans 3:30; Romans 10:12.
    - c. I Corinthians 8:4.
  2. There is one Mediator (Go between)
    - a. "Mediator here denotes one who is appointed by God to make atonement for the sins of men by His death; and who, in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and empowered to convey all His blessings to them. In this sense

## I TIMOTHY - CHAPTER 2

there is but ONE MEDIATOR BETWEEN GOD AND MEN, and He is equally related to all." MacKnight on The Epistles, Vol. III-IV, pages 198-199. (I Timothy).

- b. The unity provided by one God and one Mediator provides an opportunity for the brotherhood of all men.
  - c. Hebrews 8:6; 9:15; 12:24
  - d. I John 2:1ff shows the work of the Mediator!!
3. This Mediator gave His life to take away the sins of ALL. vs. 6.
- a. The universality of the effectiveness of the cross is proclaimed again and again throughout the Scriptures.
  - b. John 3:16; Romans 10:13; II Peter 3:9.
4. It is now time to tell others of this great fact of redemption (compare Galatians 4:4).
5. Paul considers it a great privilege to be a proclaimer of such a magnificent message. vs. 7.
- a. He wants them to understand that he was chosen, not by men, but by the Living God Himself.
  - b. He is a proclaimer of the Gospel, speaker of Truth, an apostle and a teacher of Gentiles in faith and truth.
  - c. In this verse he certainly destroys the false teachers' position, as they attempt to attack him, while giving support to Timothy's ministry.

## I TIMOTHY - CHAPTER 2

### III. PERSONAL CONDUCT OF MEN AND WOMEN IN WORSHIP. VS. 8-15

#### A. Men were to pray to God everywhere. vs. 8

1. "By this precept, the apostle condemned the superstitious notion of both the Jews and Gentiles who fancied that prayers offered in temples were more acceptable to God than prayers offered anywhere else. This worshipping of God in all places was foretold as the peculiar glory of the Gospel dispensation." Mal. 1:11. MacKnight on the Epistles, Vol. III-IV, page 200 (I Timothy).
2. These are hands not cleansed with water, but free from every vile deed and thus are holy before God.
3. They were to pray without anger- "οργη - Originally any natural impulse or desire, or disposition, came to signify anger, as the strongest of all passions" Vine p.55.
4. They were to pray without doubting.
  - a. Paul has just encouraged prayer for government leaders. In this case the leading ruler would be Nero!!
  - b. It is not beyond the realm of reason to believe that some Christians were a little angry at Nero and doubted whether he was a righteous object of prayers!!
  - c. It would be very difficult to lift up "holy hands" in prayer when the heart is filled with hate.

#### B. Paul addresses some instructions to women. v.9

1. They, like the men, are to lead holy lives. Guideline against misuse of God-given liberty.

## I TIMOTHY - CHAPTER 2

2. Paul is not setting forth some :Legalistic guidelines that MUST be met in outward appearance only.
  3. He is drawing the attention to the correct point, that of the ATTITUDE, the quality of the woman within.
  4. God is not against rich clothes for women (see Proverbs 31:21-22), but He is against unseemly pride and vanity!
  5. Modesty is the KEY word!
    - a. "Shamefastness is that modesty which is 'fast' or rooted in the character." Vine, page 17.
    - b. Sobriety - "It is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to these from arising in such strength as would overbear the checks and barriers which αἰδωσ (shamefastness) opposed to it". Ibid, pages 44-45.
  6. The Christian woman, as described in verse 9a will have the modesty which will lead to the proper selection of clothing.
    - a. Paul is not trying to determine the exact wardrobe for women, but he is trying to suggest the proper attitude for worship that will aid in all decisions of life.
    - b. Paul was seeking to develop godly women as much as godly men.
- C. Paul gives a charge to both men and women in Vs. 11-15.
1. He gives two charges to the women 11-13.
    - a. The women are to be "silent learners".

## I TIMOTHY - CHAPTER 2

1. This is a reference to public worship. vs. 11. I Cor. 14:34-35, quite possibly are companion verses here!
- b. They are not to teach or to have dominion over men. vs. 12.
  1. We are to read in Titus 2:3-5 that Paul encourages women to teach OTHER WOMEN.
  2. The expression "have dominion" must be taken as "to lord it over men".
  3. A NOTE TO THE MEN: If a woman is in an unscriptural teaching position it is your fault, not hers. You must correct it!
2. Now Paul gives two principles to support this position. vs. 13-15.
  - a. Adam was created first, then Eve. v.13.
  - b. Eve sinned first. v. 14.
  - c. Only when one can change those two principles can one allow women to have dominion over men.
  - d. Paul gives hope to the women. v. 15
    1. This is a most difficult passage. There are two main possibilities. I quote from Robertson W.Picts, pages 570-571.
    2. They are to continue an exemplary life of demonstrating the Christian virtues as stated in vs. 9.
    3. They must continue in the Lord to receive the crown (This does damage to the "once saved, always saved" doctrine).



# I TIMOTHY - CHAPTER 2 & 3

## SUMMARY:

Paul is not just concerned with sound doctrine. He exhorts men and women to show adoration to God in public and private worship. Each Christian has the privilege and responsibility to worship God in the proper manner. This consists of becoming actively involved in the lives of those we know. National, regional and local leaders are to be on our prayer lists. Not only those men in high places, but ALL MEN are to be a part of our prayer life.

Paul speaks to men and women concerning the way each is to worship. He also indicates the responsibilities men have to the women. Face it, men, we are to be the spiritual leaders of our homes, churches, and communities. When we take that position our wives will accept our leadership most gladly. It is the Lord's will, begin today to become the leader God would have you be.

## SECTION IV. GOD'S LEADERS FOR HIS CHURCH. 3:1-16

### I. THE ELDERS. vs. 1-7

#### A. Two thoughts that introduce the qualifications of an elder:

It is correct, when a man desires the office of bishop he desires a good work. v. 1

1. The man must first DESIRE to do the work required of an elder.
  - a. Instead of the church searching for elders, the men should be searching for the eldership.
  - b. This indicates the growth which is expected in Christ is expected of each man.