

I Tim. 2:1-8

In Chapter 1 of I Tim. we noted the message of the local church. We saw a 3 - fold responsibility. First to preach and teach sound doctrine. Secondly to get the message of the gospel out and thirdly to defend the faith.

Now as we look at chapter two we see the roles and responsibilities of the members of the local church.

Just what are men and women to do as members of a local church? In many churches there are no differences in roles and responsibilities. Many churches have succumbed to the pressures exerted by the women's rights groups and they no longer follow the format laid down in the Word of God.

As believers we should note that the Word of God is the authority for what we believe and practice. Because of this fact the Bible is not to be interpreted on the basis of the changes in our culture. That means what was directed for the N.T. church in Paul's day is directed for the church of our day.

Paul then deals with the roles and responsibilities of men and women in the local church.

This calls for men to be praying.

V-1 The "therefore" on which Paul bases his exhortation is that believers are engaged in a spiritual warfare in which the devil using false teachers.

In Paul's exhortation the **priority** of public prayer indicates just how important prayer is in spiritual warfare and the ministry of a local church.

Someone has said "much prayer, much power; no prayer, no power."

It's a shame to see how small the number is for prayer meeting in average churches. The attendance of services show.... Sun AM, PM, Wed. PM. Paul mentions the **variety** of prayer:

Supplications - refers to specific requests for specific needs and involves strong earnest pleading for a particular need.

Prayers - refers to general requests or things we need to keep mentioning as a matter of practice. This may include things like our different ministries in general.

Intercessions - refers to our petitions to God on behalf of others. An example: Abraham on Lot's behalf.

Giving of Thanks - refers to our prayers in which we pour out our hearts in gratitude to God.

Paul exhorts that these various kinds of prayers be made for all men. For some it might be a prayer of gratitude; for another it might be a prayer of supplications for one's salvation. Yet another, for intercession concerning someone's physical needs.

V-2 Paul singles out certain ones who should be the objects of our prayers - for those in authority.

This has special significance when we note that this exhortation was given to Timothy when the godless emperor Nero was on the throne.

This points out a certain **principle** for us as believers - Even when we cannot respect men and women in authority we must respect their offices and pray for them.

With this in mind our **practice** should be to be subject to the powers that be and obey the laws unless they are contrary to the laws of God. When the law is contrary to God's Word the Christian should refuse to obey it and then quietly and submissively take whatever punishment it may involve.

Paul states one **reason** for praying for those in authority. It is for our own good as believers.

Since the early church was subject to opposition and persecution it was a wise thing to pray for those in authority.

In like manner it is for our own good when our government is stable and our country is preserved from civil war, turmoil, and anarchy.

The "**quiet**" refers to the circumstances around us and the "**peaceful**" refers to restful attitude within us which are the results of answered prayer for those in authority.

This will also enable believers to exhibit godliness and honesty or "gravity" in their lives or in other words to go about serving the Lord without being persecuted and badgered by civil authorities.

V - 3,4. Paul states a second reason for praying for those in authority as well as for all men - God's desire is for all men to be saved. This truth is reiterated in I Peter 3:9 ..."God is not willing that any should perish..."

Therefore it is good and acceptable to pray for all men because to do so is to promote the will of God.

Notice here in order for men to be saved they must come to the knowledge of the truth.

This means they must hear the gospel and receive Christ who is the only way to heaven (Acts 4:12; John 14:6).

Paul's prayer for the Jews in Rom. 10:1 is an example of what is this passage teaching.

V - 4,5. Paul goes on to state the truth regarding salvation and God's will is revealed in the Person of our Lord Jesus Christ.

Jesus Christ is the only mediator or go-between between God and man. He is both God and man and He is the only one through whom sinners can come to a holy God (Heb. 7:25).

Notice this leaves out the virgin Mary, or saints, or angels, as mediators between God and men.

V - 6. Paul states the truth of salvation is revealed in the work of our Lord Jesus Christ.

A ransom is a price paid to release or set another free.

This means the work of Christ on Calvary's cross was sufficient to save all men. This doesn't mean that all be saved but it does mean they could be.

Notice the reason all - men will not be saved is because they reject Christ. John 5:40 states...

We should also note it is not because they are not elected as hyper-Calvinism teaches.

To be testified in due time refers to the ministry and means by which sinners hear the gospel and get saved.

V - 7. Paul states for this testifying about Christ he was ordained to a three-fold ministry.

As a **preacher** - he was one to herald the gospel message.

As an **apostle** - he was sent as a church planter.

As a **teacher** - he was an expositor of God's Word and sent to the Gentiles.

V - 8. The subject of public prayer is now resumed.

Notice two word in the N.T. are translated "men". One means mankind and the other means men in contrast to women. this latter use is employed and directs that public prayer is to be led by men and not women.

"Everywhere" - indicates wherever a mixed group of Christians is gathered together for prayer - the men should lead.

Paul lists three qualifications for men to lead in public prayer:

"Lifting up holy hands" - is figurative of a holy life or blameless in God's sight. It refers to one without sin in his life.

"Without wrath" - means being on good terms with others. A person who is constantly having trouble with others cannot get through to God.

"Without doubting" - means we must pray in faith.