

1 Timothy 2

Few passages in the Bible so stress the universality of the gospel – the gospel is for everyone!

Prayer is to be made for all people
God is the Savior who wants all to be saved
Jesus gave his life a ransom for all

“God’s will to save is as wide as his will to create.”

Remember other passages:

Through Christ, God was reconciling the world to himself
God so loved the world that he gave his only Son
Jesus said that if he was lifted up on the cross, he would draw all people to him.

If God wants all men & women to come to him, so must the Church.

The gospel includes both the

High & low both kings and emperors and slaves
both philosophers and ordinary folks
No class distinctions – monarch and commoner, rich and poor, employer and employee

Good & bad you don’t have to wait to be respectable to be allowed in
The Church exists not only to improve & instruct the good but also to welcome & save the sinner

As famous missionary CT Studd used to repeat:

“Some want to live within the sound of Church or Chapel bell, I want to run a rescue shop within a yard of hell.”

Read 2: 1-7 Praying for Everyone

v. 1 4 types of prayers:

Supplications	petitions, requests – for those in need, for things we cannot deal w ourselves
Prayers	all kinds of prayers – needs which only God can satisfy
Intercessions	X interceded for us; we intercede for others, petitions brought to a king
Thanksgivings	gratitude as a motivator, thanking God for things, we give back our thanks

v. 2 Pray for who?

For kings and those in authority over you – for those who can make your life better or worse.
Even in the days of persecution, it was an absolute duty to pray for the Emperor & kings
1 Peter 2: “Fear God, honor the Emperor” (Nero) = pray for him
And pray to live a life in all 1) godliness and 2) reverence

v. 4 the goal of prayer – for everyone to be saved, to know the truth – it’s what God wants.
“God urges us to repentance through his goodness, rather than coercing us with his power.”

V. 5-6a It is indented. Why? (It’s believed to have been a hymn or part of the church liturgy.)
One God, One Mediator (Christ) who gave himself for All humanity.
Thus, there are no competing gods out there – there is only one true God.

v.7 Paul claims 4 roles for himself: herald, apostle (a witness and an envoy), teacher

Read 2: 8-15 Teaching in the Congregation

v.8 The Early Church took up the Jewish way of praying: standing, w arms outstretched (like X on the cross)
without anger or argument (either without bitterness or without doubting)

v. 9 The Place of Women in the Church

It was written against a Jewish background.

No nation ever gave a bigger place to women in home & family than the Jews did, but officially, the position of a woman was very low.

In Jewish law, a woman was not a person but a thing

Entirely at the disposal of her father or of her husband

Forbidden to learn the law – “to instruct a woman in the law was to cast pearls before swine.”

Women had no part in the synagogue service – shut apart in a section where they could not be seen.

A man came to the synagogue to learn; a woman came to hear.

Scripture was always read by men

Absolutely forbidden for women to teach in a school

She had no obligation to attend the sacred feasts and festivals.

Women, slaves, and children were classed together. Men prayed in the Jewish morning prayer:

“Thank God for not making me a Gentile, a slave, or a woman.”

This was written against a Greek background:

The place of women in Greek religion was low

The Temple of Aphrodite in Corinth had 1000 temple prostitutes, as did the Temple of Diana in Ephesus.

A Greek woman never appeared on the street alone or at public assemblies.

Were known for elaborate dressing and braiding of their hair.

What we learn about women in the gospels:

Mary trains up Jesus in the home as a child

There are female disciples who follow the Lord

4 women who stand at the cross

Mary Magdalene who first sees the risen Lord

Remember what we learned about women from the book of Acts:

The home of Mary, the mother of John Mark, became a center of the church in Jerusalem (12:12)

Paul’s first convert in Europe was the businesswoman Lydia (16:14)

Priscilla and her husband Aquila taught the great Apollos the full truths of the gospel (18:2-3)

Phillip’s 4 daughters prophesied (21:9)

In Romans 16, Paul ends Romans his longest epistle by thanking people (over half of whom are women)

Phoebe (a deacon who probably carried the letter over 1,000 mi from Corinth to Rome)

Priscilla & Aquila again (she is usually mentioned first, they risked their lives for Paul)

Junia, is listed not as a deacon, but as an apostle.

To sum it up, Leaders in the Early Church were women.

Pillars of the Early Church were women.

Women were benefactors, decision-makers, & hard-workers.

Paul knew it, he recognized it, he praised women for all their contributions.

Women should be silent: cf 1 Corinthians 14: 34-35 conveys the idea that women should be silent because they have not been taught. They should ask their husbands (who have been taught), thus learning from him.

The logical argument from silence is: Then, once they have been taught, they may speak.