

## Paul's Epistles to Individuals

### Lesson 4 – 1 Timothy 2:1-7

#### I. Petitions of Behalf of Others (vs. 1)

Paul urges Timothy to make “*entreaties and prayers, petitions and thanksgivings*” (v.1) for all men. As a part of the responsibilities associated with being a Christian, one is charged with the duty of concern for others.

##### A. *Priestly Duties*

Under the Christian dispensation, the people of God have “priestly” duties, of which this is one. As New Testament Priests, Christians are to “*offer up spiritual sacrifices acceptable to God through Jesus Christ*” (1 Pet. 2:5, 9). The spiritual priesthood is now Jesus as High Priest (Heb. 9), with each Christian performing the priestly services of worship (Eph. 4:11-12) in part by keeping a chaste life (Rom. 12:1). It should be noted that modern “priesthoods” as seen in denominations are not a product of Biblical truth but instead were initiated as a religious hierarchy by Ignatius of Antioch in about 100 AD. He proposed a church structure modeled after the city government in Rome, which gave rise to the religious organizational structures seen through history.

##### B. *Entreaties, Prayers, Petitions and Thanksgivings*

1. Entreaties – According to the Greek, the word here indicated a “wanting need”. Sometimes translated “supplication”, it indicates a sincere, energetic effort. The root word is “deomai”, to beg. Urgency and resolve characterize this effort much the same as Jesus exemplified in the garden (Matt. 26:36-46) or the widow in Luke 2:36-38.
2. Prayers – Purposeful efforts with specific goals. For people in leadership, for others that they might learn of God’s Word (vs. 3-4), without fanfare (Matt. 6:6).
3. Petitions – For others and on their behalf. This is a selfless effort along the lines as discussed regarding priestly duties.
4. Thanksgivings – The Greek “eucharistia”, indicating a grateful heart and language as when Paul was thankful to Felix for the general peace enjoyed under his rule (Acts 24:3). This is “for all men”, not just the ones with whom we universally agree. As with Felix, giving credit where it is due. (1 Cor. 10:30, Col. 3:16)

#### II. The Purpose and Result (v. 2-4)

These things are done to forward God’s desires. Christians are to be a praying people for numerous purposes but here there is one specific identified and a subsequent result that is desirable by God.

##### A. *A Quiet and Tranquil Life*

Felix, who had some knowledge of Christ (Acts 24:22) but was seemingly indecisive or cowardly, left Paul imprisoned and passed the problem off to Festus (Acts 24:24-27). But because his governance had still provided some peace to the people, Tertullus was thankful (Acts 24:3) and Paul acknowledged his authority (Acts 24:10). A peaceful environment is conducive to the spread of the gospel and is a worthy goal. People who are in positions of civil authority may or may not prioritize Godly principles in their decision making but even if they don’t, we still pray for their success in creating a peaceful environment so the spread of the gospel may occur.

*B. God Desires all Men to be Saved*

The result of these efforts is to facilitate the teaching of all men. God desires that “*all men be saved and come to a knowledge of the truth*” (v. 4). This can occur only by the teaching and examples of His people. Not only must we be ready to teach (**2 Tim 4:1-2** – “*I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction*”) but also to live as examples for others (**Eph 2:10** – “*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them*”) and our lights should shine to them as such (**Matt. 5:16**). We teach in Word and Deed (**Col. 3:17, Gal 5:22-26**). The ability to best accomplish this is at the root of the requirement to pray.

**III. A Reminder of Christ as the Basis of Truth and Faith (vs. 5-6)**

The reason and basis for all of this is Christ. Here is it beneficial to remember the root of the concern for Paul. Teachers who propose false doctrine and de-emphasize Christ as the basis for our faith and hope of our salvation do damage and mislead people. There is only one God (v. 5) and therefore only one mediator between God and man, Christ.

*A. One God*

Division has cropped up as a problem for God’s people throughout history. Malachi convicts Judah of the wrongness of their treachery by reminding them they were all created by the One God (**Mal. 2:10**). The divisions of the Corinthians were discredited by Paul’s reminder to them that there is but One God (**1 Cor. 8:5-6**). The Ephesians, who had also dealt with the problem of Judaizing teachers, were directed to walk in a manner worthy of their calling by reminding them of there being “*one Lord, one faith, one baptism, one God and Father of all*” (**Eph. 4:5-6**). As in these cases, this statement to Timothy is a call to unity.

*B. One Mediator*

Jesus is identified by Paul to Timothy and Titus as being our Hope and Lord (**1 Tim. 1:1**), Savior (**2 Tim. 1:10**), and God (**Titus 2:13**). Here he is called “the man” (v. 5), thus illustrating his Deity and His manhood. The term “mediator” is used here and in Hebrews to describe Jesus. In Hebrews, He is described as the mediator of a “new” and “better covenant” (**Heb. 8:6, 9:15, 12:24**). The term is also used regarding the Old Law referring to Moses in **Galatians 3:19**. A mediator is one who approaches and advocates for another to a third party. Jesus is uniquely qualified, different from Moses in that he is both God and man, understanding both perspectives perfectly. He is a sacrifice who “gave himself” at a time which was proper and appropriate by God’s design (v. 6) for the benefit of “all”, both Jew and Gentile. This wordage proves again the purposeful determination of God in the coming of Christ rather than some random timeline dependent on the actions or resistance of men (“*But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, 5 in order that He might redeem those who were under the Law, that we might receive the adoption as sons.*” – **Gal 4:4-5**).

**IV. Paul’s Authority (v. 7)**

Paul again states his role and authority for the presentation of these facts. This is a follow-up to his statements made earlier (**1:12**), here specifically calling himself a preacher and an apostle of Christ.