



Sunday March 26, 2017
1 Timothy Series
Chapter 2 : Pray for All, Everywhere

We continue our study on 1 Timothy

Lets Read 1 Timothy chapter 2

1 Timothy 2:1

1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,

first of all

indicating the importance of prayer

supplications, prayers and intercessions all have to do with praying and are essentially different parts of our prayer. So we do not have to get too rigid on their differentiation. However, for purposes of our understanding -

supplications : a prayer, request or petition made for mercy, protection, (.e.g. as made by a suppliant, one begging or pleading).

prayers : a prayer, request or petition made for needs, wants, things that are lacking.

intercessions : to pray for someone else, for them on their behalf primarily for salvation

giving of thanks : giving thanks for them

be made for all men

'men' is Greek *anthropos* which is gender neutral therefore meaning *people* as you would see in some versions.

One way to practice this is to pray for people everywhere, whenever, where ever - when you are walking down the street, in your locality, in the mall, driving places in your car, etc. - as you see people let a prayer arise in your heart for them.

1 Timothy 2:2

2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

We are also instructed to pray (do supplications, prayers, intercessions and giving of thanks) for people in civil authority so that people can lead

(A) quiet and peaceful lives, and

(B) lives in godliness and reverence toward God

We are instructed to pray for this, because our prayers do matter.



Our prayers do affect both these aspects of (A) and (B).

Keep in mind that Nero Claudius Caesar ruled as emperor of Rome at this time. In AD 64, about 70% of Rome was burned down during Nero's time and many think Nero was responsible for burning it down so he could build a bigger palace for himself. Nero turned the blame on Christians and hence a severe persecution of Christians broke out in Rome in AD 64. Nero is often remembered for his amusing people by throwing Christians to animals, burning Christians as torches and for his life of extravagance and indulgence.

Nero was the Caesar to whom Paul appealed when he was unjustly accused by the Jews and falsely imprisoned in Caesarea (Acts 25:11). On his journey to Rome an angel had informed Paul that he would stand before Caesar (Acts 27:24). The apostle was taken to Rome and kept under house arrest for two years (Acts 28:30), before Nero finally heard his case. Initially, the apostle won his appeal, had a brief reprieve, during which time he had travelled to meet Timothy and Titus. He was later condemned by Nero. According to the historian Eusebius, Nero had Paul beheaded and had Peter crucified.

1 Timothy 2:3-4

**3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.**

It is good and pleasing in God's sight that we pray for all people, especially for those in civil authority so that we can live (A) quiet and peaceful lives, and (B) lives in godliness and reverence toward God. This praying is also going to lead into fulfilling God's desire - which is for everyone to be saved and come to the knowledge of the truth.

We see here in verse 4, the desire of God's heart - God desires for everyone to be saved and to come to know the truth. So all that we do - our praying, our working when it is directed towards fulfilling this desire, under God's guidance - we know it will be pleasing toward God.

1 Timothy 2:5-7

**5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
6 who gave Himself a ransom for all, to be testified in due time,
7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.**

The Bible is very clear about the uniqueness of Jesus Christ and the provision of salvation ONLY through Jesus Christ. He is the only One who gave Himself as a ransom for all.

ransom Greek *antilootron* meaning redemption price. The price paid for the redemption (liberation) of a captive (a slave, prisoner). He gave His life, one life, for the redemption of all lives. Every person therefore, can walk out into freedom since the price has been paid. The devil was holding us slaves. Jesus offered Himself as a price to the Father, so that now satan's legal claim over every individual has been annulled.



We are now here to pray this into effect and announce (preach) this news so that people will come to know this truth and embrace Jesus and be saved.

Paul was a preacher, apostle and teacher. We also know he walked as a prophet (wrote much of the prophetic New Testament scriptures) and in some ways served in a pastoral capacity in places where he planted churches. So this teaches us that an individual can flow in more than one ministry office (gift), as the Lord Jesus determines.

Paul's ministry was primarily to the Gentiles. God can call you to a specific people. This could be a small or large community, a geographic location, nation, race, etc.

1 Timothy 2:8-10

8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works.

In the light of all that has been said, Paul gets back to the main point: that men (Greek *aner* = male) pray everywhere.

Prayer must be coupled with surrender (lifting up hands), holiness (holy hands), without anger and without quarreling (or argument or doubting).

Women must also join in prayer and just as men must be holy, without anger and quarreling, women need to dress modestly and engage in good works, so that they demonstrates godliness.

We cannot use this passage of Scripture to mean that women must not wear jewelry. Scripture must be interpreted in the light of the rest of Scripture. Does the rest of Scripture strictly prohibit women from wearing gold, pearls, braiding their hair and costly clothing? The answer is 'No'. Consider an important example, that of Abraham's wife Sarah. Sarah is pointed to as an example to follow in 1 Peter 3:1-6. Yet we know that they wore ornaments and jewelry in those times (Genesis 24:22,53).

1 Timothy 2:11-15

11 Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

[NOTE: Please see additional information in APC's free publication, "The House of God" chapter 22]

It appears that this passage of Scripture completely prevents women from teaching.

We will have to interpret this in the light of



- A, Paul's own ministry practices,
- B, the context in which Paul's epistle to Timothy was written, and
- C, in the light of the rest of Scripture.

A, Paul's own ministry practices

Paul in his ministry did not keep women from being involved in ministry at all levels of responsibility.

In Romans 12 he shows that the one of the membership functional gifts is teaching, along with prophesy and leadership and these are distributed across believers without gender specificity.

The gifts of the Spirit (1 Corinthians 12) are given without gender specificity and Paul encourages that all (men and women) to prophesy and teach (1 Corinthians 14:26).

The ministry gifts (Ephesians 4:11) are given to people, both male and female.

Paul had Aquila and Priscilla (husband and wife) as part of his ministry team and recognized them so (Romans 16:3-4)

Paul recognized Phoebe a women leader/deacon (Romans 16:1-2)

Paul recognized Junia a woman leader, a fellow-prisoner, and also someone respected by the other apostles and *possibly* an apostle herself (Romans 16:7)

B, the context in which Paul's epistle to Timothy was written

Paul in his epistles addresses certain things that are specific to the church(es) he was writing to. For example he brings up the issue of head covering for women in 1 Corinthians 11, but clearly states that this sort of custom is not among other churches (1 Corinthians 11:16). Similarly, while encouraging every one (male and female) to participate in the exercise of the gifts of the Spirit, prophesy, teaching, tongues and interpretation (1 Corinthians 14:26), he provides specific instructions on when women, prophets, those giving a message in tongues must remain silent (1 Corinthians 14: 28,30,34)

Similarly, there is a local context in which Paul writes in 1 Timothy 2 for women to keep silent in the church. Keep in mind that Ephesus was a city that worshipped the goddess Diana and everything in that city formerly centered around this goddess.

In their book "*I Suffer Not a Woman*", Richard and Catherine Clark Kroeger explain that certain cultic worship practices involving female priestesses of Diana had invaded the first-century church. These priestesses promoted blasphemous ideas about sex and spirituality, and they sometimes performed rituals in which they pronounced curses on men and declared female superiority. What Paul was most likely saying to the Ephesians was this: "I do not allow a woman to teach these cultic heresies, nor do I allow them to usurp authority from men by performing pagan rituals." He was not saying, as some Christians have assumed, "I do not allow godly Christian women to teach the Bible." [J. Lee Grady, in "Ten Lies The Church Tells Women", Article: 20050204105114 in www.spiritltdwoman.com, by Strang Communications]

The issue here is submission and yielding to men when it comes to leadership and teaching, in the light of the cultural teaching on the superiority of women. Paul reminds them of man's headship in God's government stating that "Adam was formed first". This therefore is not a



prohibition from women being in ministry to serve God, but rather an active submission to men and a code for proper conduct in local church setting, in that cultural context.

C, in the light of the rest of Scripture

Throughout out Scripture, both in the Old and New Testaments we see women being anointed by the Holy Spirit and used by God. We have examples of Miriam, Deborah, Esther, Ruth, Anna the prophetess, Philip's daughters. The promise of the outpouring of the Spirit is for sons and daughters (Acts 2:17-18) and both will prophesy.

1 Timothy 2:14

14 And Adam was not deceived, but the woman being deceived, fell into transgression.

This verse does not imply that women are more easily deceived. The apostle Paul is simply stating what had happened in Genesis 3:1-7. The serpent spoke directly to Eve, lied to her, twisted what God had said, deceived her (2 Corinthians 11:3) and got her to take the first bite. The serpent did not have to speak to Adam. Eve passed the fruit on to Adam and he ate without questioning. Both disobeyed God, both sinned and both fell.

1 Timothy 2:15

15 Nevertheless she will be saved (*preserved*) in childbearing if they continue in faith, love, and holiness, with self-control.

The simple understanding is that the wife will be kept safe (*preserved*) during childbirth in the light of Genesis 3:16. 'Saved' is the Greek '*sozo*' all inclusive word for salvation.

So why does the apostle Paul talk about women and childbirth at this time. Again vs 15 has to be understood both in Biblical context as well as in local context. We know that the consequence of the Fall was that the woman will bear children with much pain (Genesis 3:16). On the other hand, the local context is also important. The goddess Diana (in Latin, Artemis in Greek) was a goddess of opposites. She was considered a guardian of young children and patron of women in childbirth. She was the protector of women in labor, but it was said that the arrows of Artemis brought them sudden death while giving birth. Artemis was a divinity of healing, but also brought and spread diseases such as leprosy, rabies and even gout. Hence the apostle Paul is addressing another aspect of local cultural influence of the worship of Diana, assuring believers that because of Jesus believing women will be preserved in childbirth.

Just like the men, women are to also continue in faith, love, holiness and self-control.

Key Takeaway:

God wants us to pray for all everywhere - for a quiet and peaceful life, so that we can live with godliness and reverence, and also see people saved and brought to the knowledge of the truth.

Please remind people:



Weekend School on Sat/Sun April 8-9 on "Prayer and Intercession". For all those who love to pray and want to grow in this area of prayer ministry. Register online apcwo.org/weekendschool

Website References:

Reference for historical information about Nero:

<https://www.christiancourier.com/articles/623-nero-caesar-and-the-christian-faith>

References on goddess Diana of Ephesus

http://www.ephesus.us/ephesus/mythology_of_artemis.htm

<http://www.biblestudytools.com/encyclopedias/isbe/diana-artemis.html>

<https://www.biblegateway.com/resources/all-women-bible/Diana-Ephesians>