

Highlights & notes for 1 Timothy 2 -- The Church Body Together; The Christian in the Lord's House

1. Introduction/Objectives of this week's study (TPB, p.33; SG p.74)

a. Theme verse: "This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth." (1 Timothy 2:3-4)

b. Objectives: By the power of the Holy Spirit working through God's Word,...

1) We'll understand the importance of our church services and the blessing of attending church for worship unto our Lord, for receiving His gifts through the means of grace, and the importance of corporate prayer together.

2) We'll recognize the preaching of God's Word and prayer as central to Christian worship.

3) We'll understand the beauty of the roles God has for us as men and women in public worship, as brothers and sisters together in Christ.

c. "To '*fight the good fight of faith*' [which we studied in 1 Timothy 1] requires more than opposing and excluding false teachers. Timothy's faith-battle, the pastor's, the church's is not only defensive. ...Paul also encourages Timothy as a faithful pastor to instruct and guide the congregation[s] in Ephesus in their worship, faith, and life. He gives instructions regarding prayer, including a special word to the men and women of the congregations." (TPB, p.33). Paul's words are God's Word, as Christ's chosen apostle, writing with the authority of Christ Jesus and as His spokesman, having carefully considered these matters and knowing the will of God, as revealed to him through the Spirit. (TPB, p.39)

2. 1 Timothy 2:1-3, 8 - Praying together; the importance of congregational prayer

a. While we should always pray in our personal lives, here in 1 Timothy 2, Paul is especially concerned that we are *diligent in prayer together*, in our congregational worship life. (TPB, p.34)

* **v. 1** - "*first of all*" -- "Corporate prayer and worship were not only first among the practical issues raised by Paul in his Epistle, but they are also of first (primary) importance..." (TLSB, 2:1)

b. Four synonyms for prayer (each with a different nuance) (TPSB, 2:1; TPB, p.34):

1) *supplications* (ESV), *petitions* (EHV), *requests* (NIV) - approaching God with our needs, for specific benefits.

2) *prayers* - a general term, denoting a wide array of petitions; has the element of devotion and reverence as Christians approach the Lord.

3) *intercession[s]* - appeals for others made to God our Father with boldness and childlike trust, "as dear children ask their dear father." (Luther's explanation to the Address of the Lord's Prayer, Luther's Small Catechism)

4) *thanksgiving[s]* - expressions of gratitude for grace and mercy received.

c. Note in **vv. 1-2**, Paul doesn't tell us what to pray for, but **for whom** we should pray:

1) *For all people* (ESV, EHV), *For everyone* (NIV) - How important it is that we pray for ALL people (not just for things or for what we want).

2) *For ALL those in authority, kings, and those in governments* - Paul in particular mentions the need to pray for these. And he doesn't exclude the notorious emperor Nero. This includes the heathen and oppressive rulers. **Why** are we to pray for these?:

* **Romans 13:1** - "The authorities that exist have been established by God."

* **1 Tim. 2:2** - They need our prayers, especially those who may seek the church's harm (TPB, p.35)

"The blessing we enjoy when rulers carry out their divinely assigned duties is 'that we may live peaceful and quiet lives in all godliness and holiness.' ...What a blessing when the church can assemble, worship, and proclaim the saving Gospel, unhindered by odious restrictions, war, and terrorism! A study of history and a look at today's rulers throughout the world show that these blessings cannot be taken for

granted. Let the church, when assembled for worship, heed Paul's encouragement to pray for those in authority. Let Christian people remember their rulers in private prayer and devotion. God's Word through Jeremiah to the exiled Israelites in Babylon was this: 'Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.' (Jeremiah 29:7)" (TPB, pp.35-36)

* **1 Tim. 2:3** - It is pleasing to God.

* **2 Peter 3:9** - We know that the Lord does not want "anyone to perish, but everyone to come to repentance."

d. [SG #19 pp.19 & 75], **Jesus' instructions (and promises)** regarding prayer:

1) **John 16:23** - "Whatever you ask the Father in my name, He will give you." (EHV)

2) **Matthew 7:7-8** - "Keep asking, and it will be given to you. Keep seeking, and you will find. Keep knocking, and it will be opened for you. For everyone who asks receives, and everyone who seeks finds, and to the one who knocks, it will be opened." (EHV)

3) **Matthew 8:2-3** - "And behold, a leper came to him, saying, 'Lord, if you are willing, you can make me clean.' And Jesus stretched out his hand and touched him, saying, 'I will; be clean.'" (EHV, ESV)

4) **Matthew 21:22** - "Whatever you ask for in prayer, as you believe, you will receive." (EHV)

e. **Verse 8 - How** are we to pray (in the context here of public worship) according to verse 8?

1) **Men should lead in prayer.** "The word translated 'men' in this verse is not the generic word for mankind. It refers to the male members of the church, even as in verse 9 Paul follows with a word to the women." (TPB, p.39)

2) **Posture in prayer** - The *hands extended to God* in prayer "captures both the outer and inner attitudes that should accompany prayer. It is an ancient prayer posture that *shows the need and expectancy* of the one who prays." (TLSB, 2:8). (Also see #5 below, "*With faith*")

3) **With holy hands** - "The hands extended to God in prayer, or folded as is our custom, are to be *holy hands*." (**Psalm 24:3-4**: "Who may stand in His holy place?...He

who has clean hands and a pure heart.") "But who can claim to have clean hands and a pure heart? Only those who come to the Lord in repentance can, confessing their sins and trusting in the Lord for cleansing... Only through Christ can any Christian lift up holy hands in prayer. What is true of all Christians should, however, be true all the more of the men [pastors] as they lead their fellow Christians in prayer." (TPB, pp.39-40)

4) [SG #20, pp.19 & 75], *Without anger or disputing* - "It's not a matter of our outward posturing when we pray, but a matter of our heart before God. "Without anger" (v. 8) implies we have right feelings toward our neighbor. An angry person cannot pray. This violates the 5th petition in which we forgive others." (SG #20, p.75)

* Matthew 5:23-24 - "If you are offering your gift at the altar and remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift."

* Matthew 6:12 - "Forgive us our sins, as we forgive those who sin us."

* Matthew 6:15 - "If you do not forgive people their sins, your Father will not forgive your sins."

5) [SG, #21, pp.19 & 75], *With faith* - Faith is necessary for prayer to be sincere and trusting of our God. He hears our prayers lifted up in faith through Christ Jesus. Doubt and unbelief, however, "prevents God from answering our prayers because [unbelief] holds His word of promise to be untrue and unreliable. Such prayers are not spiritual but carnal and therefore those that God does not hear." (SG, p.75)

* James 1:5-7 - "If any one of you lacks wisdom, let him ask God, who gives it to all without reservation and without finding fault, and it will be given to him. But let him ask in faith, without doubting, because the one who doubts is like a wave of the sea, blown and tossed by the wind. In fact, that person should not expect that he will receive anything from the Lord." (EHV)

* James 5:15-16 - "The prayer offered in faith will save the sick person... pray for one another... The prayers of a *righteous* person is able to do much because it is effective." [*righteous in faith*, same as one who prays in faith (TLSB)]

* Mark 9:23-24 - "'If you can?' said Jesus. 'Everything is possible for one who believes.' Immediately the boy's father exclaimed, 'I do believe; help me overcome my unbelief!'" (NIV)

3. **1 Timothy 2:4-7 - Taking the message to heart, prompting us to pray for all, and to share it with all**

a. **v. 4**, The compelling reason to pray for all people (TPB, p.36):

1) "God our Savior desires *all* to be saved." (v.4a)

2 Peter 3:9, "The Lord does not want 'anyone to perish, but that *everyone* come to repentance."

2) The Lord's will is for "*all* people to come to the knowledge of the Truth." (v.4b)
We pray this in the Lord's Prayer when we pray (TPB, p.36):

i) Hallowed be Your Name

"Lord, may Your Word be taught among us and by us in its full truth and purity." (from Luther's explanation to the First Petition, Luther's Small Catechism)

ii) Your Kingdom come

"Lord, grant success to Your Word of Truth so that Your Kingdom (i.e., rule of grace) may come to us and to the people throughout the world." (see Luther's explanation to the Second Petition)

iii) Your will be done on earth as in Heaven

"Lord, defeat every evil will of the devil so that Your gracious will may prevail in the hearts and lives of many." (see Luther's explanation to the Third Petition)

3) [SG #22, pp.20 & 75] - The importance of the Gospel being preached in all our church services, even as we pray for "all people to come to the knowledge of Truth."

* Romans 10:17 - "...So faith comes from hearing, and hearing through the Word of Christ."

* Through the preaching of the Gospel, the Grace of God "is both offered and conferred upon people." (SG #22, p. 75)

* No one ever came to saving faith through teachings contrary to the truth in God's Word. (The importance of being aware and warned of false teachings.) "The church must know God's saving Gospel in all its truth and proclaim it faithfully into all the world." (TPB, p.36)

b. [SG #23, pp.20 & 75] - **vv. 5-6**, How we can be sure that Jesus has saved us:

1) Salvation is received through faith alone, given to us by means of the Gospel, which reveals Christ Jesus as the only mediator between God and mankind. (SG #23, p.75)

2) Because sin separates us from God, Christ alone could make peace for us with God, God Himself giving us His Son who willingly laid down His life for the sins of the whole world. (TPB pp.36-37; TLSB 2:6; SG p.75)

i) Matthew 20:28 - "The Son of Man came not to be served, but to serve, and to give His life as a *ransom* for many." (*ransom*, the price paid to free captives)

ii) 1 Timothy 2:6 - He "gave Himself as a ransom for all."

* "We must not fail to see the full significance of the words '*for all men.*' Christ gave Himself as ransom not only for a chosen few. The '*all*' includes every man, woman, or child who lives, has lived, or ever will live on this earth. The all does not indicate just a faceless sea of humanity. It includes every person you know... ..That puts urgency and meaning into our prayers '*for everyone.*' " (TPB, pp.36-37)

* This is certain! "We may be assured of salvation since Christ's mediation promises us unconditional and eternal acceptance by God." (SG #23 p.75)

c. [SG #24, pp.20 & 75] - Our deep concern about the salvation of our neighbor, reflecting the Lord's desire for all:

1) "It is God's will that the Gospel be preached to all people. Since God wants all people to be saved, we should also have the same desire and seek its realization by means of our prayers and missionary efforts." (SG #24, p.75)

2) v. 7 - Paul was "appointed a herald (EHV, NIV) [preacher (ESV)] and an apostle."

i) "The good news concerning the self-giving, ransom-paying Savior is a message that must be proclaimed and taught. Paul had been appointed to carry out this task. In the first century, a preacher (or herald) was often used to make important public announcements. As a spokesman for kings and other authorities, the herald's most important duty was to accurately announce the message that had been entrusted to him." (TLSB 2:7)

ii) "a teacher of the Gentiles" (v.7b) -

* We have already studied how Paul was very conscious of this special assignment in Galatians, and in Acts Luke recorded how Paul faithfully carried out this missionary responsibility especially to the Gentile world. God desires to save "all people," and we realize that the vast majority are, in fact, Gentiles. How thankful we are that Paul was sent to preach primarily to the Gentiles. (TPB, p.38; TLSB 2:7)

iii) Romans 10:15 - "How can they preach unless they are sent?"

* "The church that prays 'for everyone' will also train and send out Pauls and Timothys according to the Lord's will. Its members will respond, 'Here am I, dear Lord, send me.'" (TPB, p.38)

4. 1 Timothy 2:9-15 - More instruction on worship, particularly about women: Adornment and Roles

a. vv. 9-10, Adornment at church

1) "Outward adornment should reflect the inner purity of those who profess faith in Christ. These directives hold true at all times, but especially as the congregation gathers for public worship." (TLSB 2:9)

2) What truly makes us *beautiful* to God and others in Christ, is evidence of a heart in which Christ dwells by faith. (TPB p.40)

i) Speaking particularly of women, Paul's words also apply for all those at church in general. "There is a temptation to pay more attention to one's outward appearance than to the real purpose of public worship." (SG, p.20)

ii) "Braided" hair that attracts undue attention, expensive jewelry and clothing often can reveal a heart centered on self and wealth. (TPB, pp.40-41)

*Note: "Elaborate hair style and ornate jewelry in the first century were expressions of vanity and sexual promiscuity. ...Paul is not condemning braided hair, jewelry, or fine clothing per se, but rather the excess and immorality conveyed by these items." (TLSB 2:9)

3) The primary "adornment" for every Christian (women, men, youth) is "good works" as a fruit of faith. (TLSB 2:10; SG p.20)

* See 1 Peter 3:3-5

* "Also, today *Christian* women will seek to appear truly beautiful in a way that far surpasses mere external beauty as they live lives of faith, love, and service that reveal their true inner self." (TPB, p.41)

b. vv.11-15, Roles of men and women in worship service [SG #25 & #26, p.21 & p.76]

1) Recall in verse 8 Paul spoke briefly on the role of men in worship services. It is important to realize that God ordained roles of men and women at Creation. (TLSB 2:13). Here in these verses Paul asserts the principle that a woman is not "to have authority over man." This principle originated from God at Creation. God created each, man and woman, for a specific role, that of "head" and "helper". (TPB, p.42)

i) Adam was created first and given specific service (Gen. 2:7,15). Eve was then created (Gen. 2:21-22) as a worthy, compatible mate, a "helper" for Adam. (TLSB 2:13). "Helper" (Gen. 2:18) - in Hebrew, is found elsewhere in Scripture (Ps. 70:5) and has the sense of "assistant" or even "ally" and is applied to God there (Ps. 70:5); the same Hebrew word is used by God in Gen 2:18 in referring to creating Eve. It implies no inferiority, but it does reinforce the significance of the order of creation and the roles ordained by God. Accordingly, Adam was the more responsible party, (Gen. 3; Rom. 5). (TLSB 1 Tim. 2:13; TLSB Gen. 2:18)

ii) "This does not mean men are more important than women (Eph. 5:22-33) but that God established different callings for them. The relationship between husbands and wives (1 Cor. 11:3; Eph. 5:23-24), set in place before the fall into sin, remains unchanged today. Thus the commands and prohibitions concerning men and women in this passage are not simply reflections of first-century Jewish culture or Paul's personal opinions. Paul roots the practices of the Church in God's created order." (TLSB 2:13)

iii) Some have seized on this passage (Gen. 2:18) and these other Scripture passages to accuse the Bible of being hostile to women. However, the Bible (God's Word) is the only piece of religious literature from the ancient near East that gives a *full* account of the creation of woman; the Bible has more significant women figures presented in a positive light than any other body of religious literature from the ancient world. (TLSB Gen. 2:18)

2) "Genesis 3 illustrates what happens when the respective roles of men and women, established by God at Creation, are ignored... Adam did not exercise his God-ordained headship. Eve did not exercise her God-ordained role as helper and ally. The results were deadly." (TLSB 2:14)

i) v.14, "transgressor" (EHV, ESV) - literally, "one who steps over the boundary" (TLSB 2:14)

ii) While Eve initiated the sin (the transgression), God held Adam, whom He created first as the head, responsible for the fall. See Romans 5:12-14. (TPB, p.43)

iii) Ever since the fall, in which the first sin involved the abuse and the neglect of the roles God had given them in His perfect creation, the man-woman relationship of head-helper has been severely misunderstood; and, thus, the beauty of this gift has been (and is) missed. And the fall affected how we view and feel about these roles. "This relationship now was subject to abuse by man as the head and to resentment by the woman as helper." (TPB, p.44)

3) "The world, steeped in humanistic, evolutionistic philosophy, tempts also the *Christian* woman to question the head and helper relationship that goes back to Creation. She is told (wrongly) that it is something demeaning to women and prejudicial. Increasingly, Christian, including Lutheran, churches are "reinterpreting" what God says so that it agrees with prevailing views about equality and rights." (TPB, p.45).

** (Personal note: In doing so, I believe we have not only lost the rich beauty of what God ordained for us, but we ourselves create more chaos, work, and stress for ourselves as women and for the men we care about in our lives.)

4) Thanks be to God through Christ Jesus who has shown us "how it's done." Not only that, but He has shown us such mercy and grace and "has done it for us." He has become the Husband (Bridegroom) of His beloved Church (the Bride/wife), Ransomed and Redeemed!

i) Ephesians 5:22-33

ii) "Her submission is not something demeaning any more than is the Church's submission to Christ, her Head. Husbands...on their part will avoid making it demeaning, by loving and caring for their wives as Christ does the Church." (TPB, p.46)

iii) Note: Some of you may remember a study we did many years ago by John F. Brug: "Man and Woman in God's World" (NPH, 1985). These brief notes in today's study are a bit of a summary/overview of what we learned then.

5) **v.15** - The most difficult verse in the Pastoral Epistles, which has received a number of interpretations (Notes from TPB, pp.44-45)...

i) This verse does NOT teach that through bearing children we gain salvation for ourselves (nor a more favored standing with God).

ii) This verse DOES indicate that for women (as is also the case for men), salvation IS received by faith, continuing in faith that embraces the Lord Jesus, who gave Himself as a ransom for all. Such faith, from the Holy Spirit, produces living fruit ("love and holiness with propriety" ["self-control", EHV, ESV; and EHV adds "sanctification"]).

iii) Some see this as "a reference to the birth of a particular child, the Lord Jesus. This expresses a basic, important truth and would render a valid meaning. We may still ask, however, whether this is the meaning Paul had in mind." (TPB, p.44)

iv) In context (that is, Paul's writing of the woman's role in the church and in our lives in His creation, a role which we stepped out of in the fall), this verse of promise reinforces that, in Christ, we are certain Salvation is ours, living in the role God has assigned to us, including our unique and special role God gives upon womanhood. We find genuine fulfillment as we live according to God's role for us in the Church and according to His plan for us in His grace.

c. [SG #27, pp.21 & 76], Christianity (above all religions, and because it's based on the only true and Living God and Savior) truly elevates womanhood! We are not in the least curtailed as far as our spiritual life is concerned...See Galatians 3:26-28. In Christ we are made one in Him, ...we are one with all others in Christ as His beloved Bride, the Church. He has restored woman to her position of honor as man's companion and help & ally. What a blessed position and role we've been given in all of His Creation.

References:

TPB = "The People's Bible (Commentary): 1,2 Timothy, Titus" 2nd edition, by Armin W. Schuetze. Northwestern Publishing House, Milwaukee, WI. 2000 (2nd ed.). (Originally published 1988)

TLSB = The Lutheran Study Bible, English Standard Version, General editor Rev. Edward A. Engelbrecht. Concordia Publishing House, St. Louis, MO. Published 2009.

CSB = Concordia Self-Study Bible, New International Version, General editor Robert G. Hoerber.
Concordia Publishing House, St. Louis MO. 1986.

SG = Study Guide used in our Women's Bible Study (by participants in-person and via Zoom):
"1 and 2 Timothy, Titus: Keeping the Faith" by A.C. Mueller. Concordia Publishing House, St. Louis, MO. 2006. (This is part of the Bible study series "God's Word for Today")

"Luther's Catechism: The Small Catechism of Dr. Martin Luther" (Anniversary Edition).
Northwestern Publishing House, Milwaukee, WI. 2017.

"Man and Woman in God's World," a Bible Study by John F. Brug. Northwestern Publishing House, Milwaukee, WI. 1985. (This is a study we did in our women's Bible study several years ago [maybe 20+ years ago].)

Bible translations used:

EHV = Evangelical Heritage Version

ESV = English Standard Version

NIV = New International Version