

# **Fighting the Good Fight**

## *A Study in First Timothy*

### **LESSON TWO**

Prayerfully read through 1<sup>st</sup> Timothy, chapter two.

After reminding Timothy at the end of chapter one of the spiritual warfare we are engaged in, Paul begins this chapter with instructions for the church concerning how they are to pray. He begins **verse 1** saying “Therefore...” (because of this fierce spiritual battle) “I exhort, **first of all...**” Paul’s words, “first of all” are NOT about a specific **order** of how we are to pray, as some have interpreted this. This is not about a time-line or numerical check list, but about what is of first **importance**. Paul is saying that prayer is of the **highest importance** before anything else.

1. In **verse 1**, name the kinds of prayer Paul includes here.

We should not place too great a distinction on the “different types” of prayer Paul lists here. That wasn’t his intent. Simply put, “**supplications**” are our requests made to God. “**Prayers**” is the general term that includes all of our communication with God. “**Intercessions**” are the requests we make on behalf of others, and “**thanksgiving**” or “**giving of thanks**” is our gratitude for what God has done and for who He is.

2. From **verse 1**, who does Paul state these prayers should be made for?
3. In **verse 2** Paul gets very specific. Who, exactly, does he specify we are to pray for in the first part of this verse?
4. In the second half of this verse, Paul states one of the reasons we are to do this. What is it?

5. Look up **Jeremiah 29:7** and record this verse below.

6. Record the following verses that speak about how we are to live in this world.

**Romans 12:18 -**

**1 Thessalonians 4:11 & 12 -**

**Hebrews 12:14 -**

7. In **1 Timothy 2:3-4** Paul gives us the second, and most important reason we are to pray for all men, especially those in authority. From **verse 4** record what that reason is.

This is an encouragement to pray evangelistically for all men. The highest priority of prayer is our prayers for someone's salvation. This is especially true for our governing authorities. In the words of **David Guzik**, "**Prayer for those in authority should always have an evangelical purpose. Our real goal is that they would come under the authority of Jesus and make decisions allowing the gospel to have free course and be glorified.**"

8. In **1 Timothy 1:15** Paul told us of another "**faithful saying**....worthy of all acceptance" Look back and jot down what it was.

9. Here, in **1 Timothy 2:3** Paul states that God's desire for all men to be saved is both **good** and **worthy** of all acceptance. This is the second time Paul has used a phrase of this kind. The two phrases from **1 Timothy 1:15** and **2:4** go together. It was God's **purpose** to save sinners, and it is His **desire** to see all sinners saved. Looking again at the last half of **1 Timothy 2:4** what does Paul say must happen for one to come to salvation? Record again the last part of that verse.

Salvation cannot come without coming to the “knowledge of the truth” about **who Jesus is** and **what He has done** on our behalf. Without a basic knowledge of that understanding we don’t have what it is that we are called to trust in, which brings us into a saving faith. Yet, there are many who think they have come into faith in Christ without a true understanding of who Jesus is and what He’s done for us. They are trusting in a non-biblical Jesus of their own making. We see once again the importance of Timothy’s charge from Paul to teach sound doctrine, and the charge given to every pastor.

10. In **verses 5 & 6** Paul lays out for us the basics of what the “knowledge of the truth” is. Write down **verse 5 & 6a**.
  
11. Looking at **verse 7**, Paul is stating that the **knowledge of the truth**, stated in verses 5 and 6 is **the message** he was **appointed to preach** as an apostle to the Gentiles. Paul’s use of the words, “I am speaking the truth in Christ and not lying...” is a phrase he used a number of other times to emphasize his point. (for examples see Romans 9:1; 2 Corinthians 11:31 and Galatians 1:20). Paul was not lying about **the message** God had given him to preach, but he also was not lying about **who** he was appointed by God to **give that message to**. Looking at the last part of **verse 7** record who Paul says he was appointed to be a teacher to.
  
12. This emphasizes the truth of Paul’s statement in **verse 4**. Who, again, does verse 4 say that God desires to come to the knowledge of the truth?
  
13. Paul spent a great deal of time explaining to the church in Ephesus when he wrote his letter to the Ephesians that what was formerly looked at as “the Jews, God’s chosen people” and “the Gentiles,” which included everyone else, has now become **one people** in the household of God. Apparently, the church needed to be reminded again about this truth. Look up and record the following verses in Ephesians.

**Ephesians 2:11 & 12 -**

**Ephesians 2:13 -**

**Ephesians 2:14 & 15 -**

**Ephesians 2:16 –**

14. Record Paul's instructions to Timothy in **1 Timothy 2:8** below.

This verse is packed with some good theology. First, Paul says he desires for **the men to pray**. We need to keep within the **context** of Paul's purpose for this letter, which is to give Timothy instructions on how the church service is to be conducted. Here, Paul makes clear that the men are to lead the congregation in corporate prayer within the church service. The statement to **pray everywhere** is referring to **in every church**, not everywhere they go.

15. How does Paul say the men are to pray? What "posture" does he point out?

16. This was a very common "posture" of prayer in ancient times, signifying surrender to God, an acknowledgement of His majesty and an offering of oneself in His service. Look up and record the following verses.

**Psalm 28:2 -**

**Psalm 134:2 -**

**Psalm 141:2 -**

17. Looking back again at **1 Timothy 2:8**, what does Paul warn us about concerning our **attitude** when we come to pray?

18. The attitude of our heart can affect God's response to our prayers. David tells us in **Psalm 66:18** that if we regard iniquity in our hearts, the Lord will not hear us. Peter warns husbands in **1 Peter 3:7** that their attitude towards their wives may hinder their prayers. But again, keeping in the context of what Paul has been addressing in this letter, he is likely referring to any critical attitudes or conflicts that might exist between the Jewish believers and the Gentile believers within this church. Look up the words of Jesus in **Matthew 5:23 & 24** and record the verses below.
19. The other warning Paul gives in **1 Timothy 2:8** is a warning about **doubt**. **James 1:6 & 7** tells us that if we come to God with doubts and without faith, we should not expect to receive anything from the Lord. **Hebrews 11:6** states that when we come to God, we must come believing who He is, and that He is a rewarder of those who diligently seek Him. These are true exhortations on how we come to God in prayer. But looking again at the context of this letter to Timothy, Paul may be referring to any "**doubts**" about God's plan of salvation being for "**all**" men, both Jews and Gentiles. Looking back at **Ephesians chapter 2**, we read in **Ephesians 2:17** that He (Christ) came and preached **peace** to you who were afar off (the Gentiles) and to those who were near (the Jews). What does **Ephesians 2:18** say that this "peace" accomplished?
20. Look up and record **Ephesians 4:4-6** below, which is the attitude we should have towards one another in the household of faith.
21. As we come to **1 Timothy 2:9-15**, Paul turns his focus on women in the church. Keep in mind again that Paul is instructing Timothy on the order of the church service and how it is to be conducted. His first topic is on how a woman should dress. This topic was an issue back then and is no less an issue today. Record **verse 9** below.

22. He begins the verse saying, **“In like manner...”** which is referring back to **verse 8** and his instruction that men should pray **“everywhere”** meaning **in every church**. These next instructions were also to apply to **every church**. Let’s first establish that Paul’s instruction here was not a prohibition against a woman styling her hair or wearing jewelry. Paul is, however, speaking about **modesty** and **appropriate** dress. Modesty goes without saying (at least I hope it does). Appropriate dress takes it in a broader direction. The **Bible Knowledge Commentary** points out that some of these “styles” Paul mentions may have been the styles of the temple prostitutes and is a good reminder (now quoting from the commentary) that **“Christians must be careful about letting a pagan culture set their fashions.”** There is an **attitude** that is often associated with what we wear. Look up and read **Isaiah 3:16-24**. Explain **in your own words** after reading this passage what the **attitude** was of the daughters of Zion and God’s response to it.

23. Paul’s warning is also about placing more emphasis on our **outward appearance** than of **our conduct** being one of pleasing God. What does he say in **verse 10** that our focus should be on?

24. Look up what Peter says in **1 Peter 3:3-4** and record these verses below.

25. Looking at **1 Timothy 2:11 & 12** I know that some will feel their defenses go up and immediately want to reject these instructions of Paul as being merely cultural for his time period. However, Paul’s instructions are **very clear** and we need to have a **clear understanding** of what God’s Word is saying here. Write down the instructions of **verses 11 & 12** below.

26. First, let's just say that these verses have been often **mistranslated** and **misunderstood**. The word used here for "silence" is *hesuchia* and the same word used in **1 Timothy 2:2** is translated as "**peaceable**." It is not suggesting "total silence," however it is suggesting an attitude of respect and submissiveness to the men God has called to lead the congregation and to the teaching of God's Word within the service. We know by other Scriptures that it does not mean that a woman isn't allowed to talk at all in the church service. In **1 Corinthians 11:5** Paul talks about women **praying and prophesying** in church, and Paul's emphasis in the Corinthian church, as it is here, was on a woman's submission to the male leadership of the church. **David Guzik** states, "**The word for submission here literally means, 'To be under in rank.' It has to do with respecting an acknowledged order of authority. It certainly does not mean that men are more spiritual than women or that women are inferior to men.**" Look up the following Scriptures and record the name of the **prophetess** listed in each of them.

<u>Scripture</u>	<u>Name of prophetess</u>
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**Exodus 15:20 -**

**Judges 4:4 -**

**2 Kings 22:14 -**

**Nehemiah 6:14 -**

**Luke 2:36 -**

27. Look up and record **Romans 16:1 & 2**. (Note: David Guzik states the word "servant" used here is the same word translated as "deacon" in other places.)

28. Just as it is clear that women have vital roles within the church service, it is also clear in **1 Timothy 2:12** that women are not to have a role of teaching or having authority over men. Paul's statement here is **strong** and **unwavering**. Guzik states, "**Paul's focus here is the public worship of the church. God has established a clear chain of authority in both the home and in the church, and in those spheres, God has ordained that men are the "head" - that is, that they have the place of authority and responsibility.**" Looking at **1 Timothy 2:13 & 14** Paul takes us all the way back to Genesis to make his strong case. Record **verses 13 & 14** below.

29. Ouch! Right? But let's look at this more closely. The **first reason** Paul gives for the woman to be under the submission of male authority in the church is the **order of creation**. Adam was first formed, and if we look back at **Genesis 2:18** we see that woman was created to meet the need of the man to have a "helpmate" suitable, or comparable to him, not the other way around. Record the words of the following verses below.

**Genesis 2:20** –

**Genesis 2:22** -

**Genesis 2:23** -

**1 Corinthians 11:8 & 9** -

30. The **second reason** Paul addresses, found in **verse 14 of 1 Timothy 2**, is that the woman was deceived. Paul isn't putting the blame on the woman for sin entering into the world. Both Adam and Eve sinned, but there was a **difference** between each of their sin. Eve allowed the devil to "**trick**" her, causing her to fall into sin. Paul states clearly here that Adam wasn't "tricked" or "deceived." Adam **willfully rebelled** against God's command, knowing exactly what he was doing. Adam's sin was actually **greater** and God held **Adam responsible**. Record **Romans 5:12**, which confirms this.

31. Read **Genesis 3:17-19** and **summarize** the other details of Adam's consequences.

32. This, of course, did not alleviate the woman's guilt or its consequences. Although there are exceptions to this rule, most women operate on a more emotional plane than men do. In case you haven't yet noticed, men and women are wired differently. This is why it is often the case that women are more spiritually sensitive to the Spirit than men, but that can also be that they are more vulnerable, because of those emotions.

For the part that she played, look up **Genesis 3:16** and record the consequences of Eve's sin, passed down, just as Adam's was, to all womankind.

33. The **order of creation** was already established. This consequence added another dimension to that order. Now, the woman's **desire would be to her husband** and most scholars agree that this is speaking of her desire to **step into his role as head** and her struggle with the battle to overstep her bounds in the order that God had established. Guzik states, **"The idea is to contrast the woman's desire and the husband's rule over her. This speaks of an inherent challenge in embracing the husband's role as leader of the home and family."** As we look at **1 Timothy 2:15**, write out this final verse of our chapter below.

This is another, often **misunderstood** verse, but what this verse is really revealing is the **kindness** of God. **Nevertheless**....even though these consequences are a result of your sin....consequences that will be passed down to all of womankind, a plan for salvation is already in place. And that plan will be carried out by who? The **woman**, for she shall, through childbirth, bear the Messiah.

The last part of this verse is simply stating that all of womankind isn't saved because a woman would give birth to the Messiah, but like all of mankind, she is saved **through faith**, evidence by the fruits of the Spirit in her life, namely love, holiness and self-control.

**"This idea of authority and submission to authority are so important to God that they are part of His very being. The First Person of the Holy Trinity is called the *Father*; the Second Person of the Holy Trinity is called the *Son*. Inherent in those titles is a relationship of authority and submission to authority. The Father exercises authority over the Son, and the Son submits to the Father's authority - and this is in the *very nature and being* of God. Our failure to exercise Biblical authority, and our failure to submit to Biblical authority, isn't just wrong and sad - it sins against the very nature of God."**  
(David Guzik)

34. What was your greatest take-away from this lesson?

This study was written and prepared by Shawn Van Hook, 2023

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