

Abounding Grace Christian Church

A Study of Paul's First Letter to Timothy – Part 5

I. Exposition of Chapter Two.

A. Verse 1 – “Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men.”

1. “...I exhort first of all...” – The word “exhort” means; “to ask for something earnestly and with propriety”¹
The phrase “...first of all...” is not referring to first in order or time, but is referring to “of first importance.”²
So, what Paul is about to say is most important to the Lord who inspires Paul to write.

2. “...supplications...” – “that which is asked with urgency based on presumed need”³

3. “...prayers...” – “to speak to or to make requests of God”⁴ This is a general term for prayer.

4. “...intercessions...” – “to speak to someone on behalf of someone else”⁵ Ralph Earle defines this word as; “to fall in with a person; to draw near so as to converse familiarly.”⁶ Warren Wiersbe writes:

“The basic meaning is ‘to draw near to a person and converse confidently with him.’ It suggests that we enjoy fellowship with God so that we have confidence in Him as we pray.”⁷

5. “...and giving of thanks...” – Thanksgiving should be a regular part of life for the believer and it is an expression of faith. “...with thanksgiving, let your requests be made known to God” – Philippians 4:6b.

“Not much weight should be placed on the presumed distinctions between requests, prayers, and intercession. The terms are more likely designed to build on one another for emphasis. It should be noted, however, that thanksgiving should have a prominent place in the church’s prayer life.”⁸

6. “...for all men.” – This is used generically and then specifics are given in the next verse.

B. Verse 2 – “For kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

1. “For kings and all who are in authority...” - Christians in that day were often accused of undermining the government because they claimed Jesus as Lord over Caesar. The Biblical way of supporting the government and being good citizens is by praying for them, and, in this case, not to the emperor but for him.

“The theological issue is not whether we agree with our government or whether our government is fair. Believers must pray for governmental officials because they are in Christ and should reflect His character and actions. Believers know from Rom. 13:1, 2 that all authority is given by God; therefore, as followers of Christ we respect it. This statement is all the more powerful when you realize Paul is asking believers to pray for the false teachers who are disrupting the fellowship and governmental leaders like Nero!”⁹

2. “...that we may lead a quiet and peaceable life...” – The words “quiet” and “peaceful” are close to meaning the same thing, but some scholars make an important distinction. For example, Dr. Thomas Constable writes: **“Primarily we should pray for governmental leaders (“kings”), and those in positions of lesser authority under them (‘all who are in authority’) so that we may lead tranquil (Gr. eremos, outwardly peaceful) and quiet (hesychios, inwardly peaceful) lives. We should not do so primarily for our personal ease and enjoyment but so that we can carry out our purpose in the world as Christians (cf. 6:1). Our purpose is to bring the message of reconciliation to all people and to glorify God in all of our relationships. Obviously the type of government under which people live influences their lives and affects their spiritual welfare (cf. Ezra 6:9-10; Jer. 29:7).”¹⁰**

3. “...in all godliness and reverence...” – The word “godliness” can be defined as; **‘to live as God would have us live’ or ‘to live as God has told us we should live.’¹¹** So, being godly is simply living a life that is consistent with the Word of God. The word “reverence” means; **“behavior which is befitting, implying a measure of dignity leading to respect”¹²**

¹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 407.

² Robert James Utey, *Paul's Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 24.

³ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 407.

⁴ Ibid., 408.

⁵ Ibid., 427.

⁶ Ralph Earle, *Word Meanings of the New Testament*, (Kansas City, MO: Beacon Hill Press, 1986)

⁷ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 215.

⁸ A. Duane Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 734.

⁹ Utey, *Paul's Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, 24.

¹⁰ Thomas L. Constable, *Notes on 1 Timothy* (<http://www.soniclight.com>: Sonic Light Publication, 2023),

¹¹ Louw and Nida, 531.

¹² Ibid., 746.

C. Verse 3 – **“For this is good and acceptable in the sight of God our Savior,”** – Paul is saying that praying for others, especially those in authority, is pleasing to God. The statement that God is **“...our Savior”** is the second of three times this phrase is found in this letter (cf. 1:1; 4:10). Regarding this, Dr. Bob Utley writes:

“This was one of the NT titles for YHWH which was used of Caesar. The Caesars of Paul’s day claimed to be ‘Lord,’ ‘Savior,’ even ‘divine.’ Christians reserved these titles uniquely for Jesus and because of this they were seen as traitors by the Roman government and society and were persecuted and died by the thousands in the first and second centuries.”¹³

D. Verse 4 – **“who desires all men to be saved and to come to the knowledge of the truth.”** – This reveals to us that the primary thing we pray for, for those in authority, and anyone else, is concerning their salvation. In order to pray in faith, we need to know that it is God’s will for everyone to be saved. In spite of what most Reformed theologians teach, the Scripture is clear that it is not the will of God that anyone to go to hell and, eventually, the Lake of Fire. (cf. II Peter 3:9; I John 2:2).

E. Verse 5 – **“For there is one God and one Mediator between God and men, the Man Christ Jesus,”** – Greek scholars Loew and Nida write the following concerning the word **“mediator”**;

“A person who acts as a mediator in bringing about reconciliation—..., one who reconciles. A mediator may be spoken of in a number of different ways, often idiomatically, for example, ‘one who stands in the middle,’ ‘one who speaks to both,’”¹⁴

1. There is only One Mediator, not any others. Jesus is the only One who has reconciled us to God. Jesus said Himself: **“I am the way, the truth, and the life. No one comes to the Father except through Me.”** – John 14:6. Donald Stamps writes:

“Our access to God is exclusively through Christ Jesus (Heb. 7:25). Only because of Jesus’ sacrificial death to pay the penalty for our offenses against God can we receive forgiveness. As both fully God (see Col. 1:15-19) and fully human, Jesus was able to bridge the gap that our sin created between God and people, restoring those who trust Him to a right relationship with God (cf. Col. 1:21-22)...We must not allow any other created being to take Christ’s place by praying to that person or relying on someone else to mediate our relationship with God.”¹⁵

F. Verse 6 – **“Who gave Himself a ransom for all, to be testified in due time,”**

1. The word **“ransom”** means; **“the means or instrument by which release or deliverance is made possible”¹⁶** God became a Man in the Person of Jesus Christ to bear the penalty for humanity’s sin so that those who receive Him would be released and delivered from the bondage of sin. (cf. I Corinthians 6:19-20; Ephesians 1:7; Romans 3:21-26; 6:1-23; I Peter 1:18-19). Drs. William Menzies and Stanley Horton write:

“The atonement provided by Christ carries with it also the idea of redemption. The death of Christ is represented as the payment of a ransom, a price supplied to set free another who is in bondage, or slavery. Matthew 20:28 and Mark 10:45 depict Christ as coming ‘to give his life as a ransom for many.’ (The ‘many’ includes all who believe.) The work of Christ is also spoken of as being a redemption (see Luke 1:68; 2:38; Heb. 9:12). To whom is this ransom paid? Surely not to Satan, although some ancient theologians so taught. We do not owe Satan anything. The ransom, the price, the debt, is to none other than God’s attribute of justice. It is God we have offended by our sin. But when we could not pay, God the Son paid the full price God’s character required.”¹⁷

2. **“...ransom for all...”** – This ransom wasn’t paid for just a select few, it was for all people. Dr. Utley writes:

“Thank God for the word ‘all’ used so often in vv. 1–7! It is extremely important that we realize that Jesus’ death covered the sins of the entire world (cf. John 1:29; 3:16, 17; 1 Tim. 4:10; Titus 2:11; Heb. 2:9; 2 Pet. 3:9; 1 John 2:2; 4:14). The only thing keeping anyone and everyone from being saved is not their sin, but their unbelief in the finished work of Jesus Christ (cf. John 1:12; Acts 17:30; 1 Tim. 4:10; 1 John 5:10–13)”¹⁸

3. **“...to be testified in due time”** – This is probably referring to the fact that Jesus came to pay the ransom right on time.

“Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.” – Galatians 4:3-7

¹³ Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, Volume 9, 9.

¹⁴ Low and Nida, 502.

¹⁵ *Fire Bible: English Standard Version*, Donald C. Stamps, Gen. Ed. (Springfield, MO: Life Publishers Int’l, 2011), 2096.

¹⁶ Low and Nida, 487.

¹⁷ William W. Menzies and Stanley M. Horton, *Bible Doctrines: A Pentecostal Perspective*, (Springfield, MO: Gospel Publishing House, 2012), 101.

¹⁸ Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, 29.