

THE BOOK OF 1 TIMOTHY

**Praying For The
Furtherance of the Gospel**
(1 Timothy 2:1-7)

Praying For The Furtherance of the Gospel



- Introduction / Greeting (1:1-7)
 - ▶ Jesus Christ OUR Hope (1:1,2)
 - ▶ The value & necessary commitment to the doctrine of Christ (1:3-7)
- The Lawful Use of the Law (1:5-11)
 - ▶ God's Law produces love, a good conscience, sincere faith, cause division & strife (5-7)
 - ▶ The Law is good, but it must be used correctly (8-11)
- Paul : A Pattern (1:12-17)
 - ▶ If Paul can be saved ANYONE can be saved!

1 Timothy 2:1–7 (NKJV)

¹ Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, ² for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 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.

1 Timothy 2:1–7 (NKJV)

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.

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- It appears that this section extends to chapter 3:15, which is talking about how a person is to behave in God's household, (i.e., the church).
- ▶ The reference to kings and rulers may refer to an old controversy among Jews about prayers in public worship for heathen rulers.
- ▶ What is written in 2:9-12 seems to fit a public circumstance better than a private devotion.
- ▶ Though the public assembly of worship is primarily in view, the principles have application elsewhere as well.

Praying For The Furtherance of the Gospel



1 Timothy 2:1
(NKJV)

¹ Therefore I exhort
first of all that
supplications,
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- **“Therefore”** : what follows is based upon the charge imposed in the preceding chapter, which involve exposing false teachers, and seeing to it that only sound doctrine is taught. (1:3,4,18)
- **“I exhort First of all”**: First, that is before anything else is done. “In the first place, above all, especially” (Arndt p. 726). “My first request (first in importance)” (Robertson p. 567).

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- **“Supplications”** : *deesis* (δέησις, 1162) it signifies prayer which springs from a sense of need (Phil. 1:4; 2 Tim. 1:3; Heb. 5:7; Jas. 5:16; 1 Pet. 3:12 ...)
- **“Prayers”** : *proseuche* (προσευχή, 4335) — The general term for prayer directed toward Deity (Matt. 21:22; Luke 6:12; Jas. 5:17; Eph. 6:18; Phil. 4:6; 1 Tim. 2:1; 5:5)
- **“Intercessions”** : The verb signifies to “fall in with a person; to draw near so as to converse familiarly” (Vincent p. 216) — In the context it refers to one pleading in the interest of others (1:1,2; Rom. 8:27,34; Heb. 7:25).

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- **“Giving of thanks”** : Paul continually exhorted Christians not only to be grateful for God’s grace, mercy, and all blessings that flow so abundantly from his hand, but to express our thanks for all such (cf. Eph. 5:4; Phil. 4:6; Col. 2:7; 3:15, 17; 4:2).
- **“Be made for all men”** : The tense here is present, (continual) “On behalf of all men” — a contrast between the Jewish attitude toward Gentiles & Gentile government officials.
 - ▶ All men are sinners & need salvation (Rom 3:23).
 - ▶ The gospel needs to be preached to all men (Mark 16:15; Mt 28:19)

Praying For The Furtherance of the Gospel



**1 Timothy 2:2
(NKJV)**

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

- **“For kings and all who are in authority”** : Rulers need the prayers of the children of God. *“The powers that be are ordained of God . . . for the punishment of evildoers, and for the praise of them that do well”* (Ro. 13:1-7; 1 Pt. 2:13, 14).
- **“That we may lead a quiet and peaceable life”** : We should pray the state provide protection from physical violence, persecution, or molestation.
 - ▶ **“Paul believed that prayer made a definite difference in national affairs and brought about conditions favorable to the furtherance of the Gospel”** (Hiebert p. 53).

Praying For The Furtherance of the Gospel



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- **“In all godliness”** : (eusebeia) is defined by Vine as follows: “from eu, well, and sebomai, to be devout, denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him.”
- **“In all ... reverence”** : i.e., Honesty (semnotēs; ASV, gravity), “denotes venerableness, dignity; it is a necessary characteristic of the life and conduct of Christians” (Vine).
- We should pray that government officials create policies that enable the Christian to serve both God and man (Ro. 13:1-7; 1 Pt. 2:13, 14).

Praying For The Furtherance of the Gospel



1 Timothy 2:3–4 (NKJV)

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.

- **“For this is good and acceptable in the sight of God our Savior”** : This statements stands in contrast to polytheism - there is ONE God, the Creator of all men and the ONLY one who can save men of all nations!
- **“Who desires all men to be saved”** : God desires that all men accept His salvation in Jesus Christ — God has not predestined specifically which individuals will be lost and saved (vs. 6; John 3:16; 2 Pet. 3:9; 1 Jn. 2:2).
- **“And to come to the knowledge of the truth”** : The truth (i.e., the gospel) is God’s power to save men, (Jn 8:32; Rom. 1:16; 1 Cor. 1:18ff).

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Romans 10:13–17 (NKJV)

¹³ For “*whoever calls* on the name of the Lord shall be saved.” ¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach unless they are sent? As it is written: “*How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!*” ¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?” ¹⁷ So then faith *comes* by hearing, and hearing by the word of God.



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- ▶ One must learn the truth prior to salvation (John 8:31-32), but this verse is speaking of a full, deep & precise knowledge. — *“While it is true that man must have certain knowledge of the truth to be saved, there remains yet much to be learned after he is saved”* (Hiebert p. 53).
- ▶ This passage speaks of both the initial truth necessary to salvation and the growth of knowledge (Col. 1:9,10; 2 Pet 1:5-10; 3:18)

Praying For The Furtherance of the Gospel



**1 Timothy 2:5–6
(NKJV)**

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
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- **“For there is one God”** : There is not one God for this nation, one for another, one God for slaves and one for free men, one God for rulers and another for subjects” (Reese p. 53)
- **“and one Mediator between God and men, the Man Christ Jesus”** : Literally a go-between.
 - ▶ If there is one mediator, then the services of this mediator are available to all men, both Jews and Gentiles (Acts 10:34; 1 Jn.
 - ▶ Jesus being the only mediator excludes all other suggested mediators: (angels, saints, the Virgin Mary; etc.) (Jn 14:6; Acts 4:12)

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mesites (μεσίτης, 33 | 6), lit., “a go-between” (from mesos, “middle,” and eimi, “to go”), is used in two ways in the NT, (a) “one who mediates” between two parties with a view to producing peace, as in 1 Tim. 2:5, though more than mere “mediatorship” is in view, for the salvation of men necessitated that the Mediator should Himself possess the nature and attributes of Him towards whom He acts, ...

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). *Vine’s Complete Expository Dictionary of Old and New Testament Words*. Nashville, TN: T. Nelson.

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... and should likewise participate in the nature of those for whom He acts (sin apart); only by being possessed both of deity and humanity could He comprehend the claims of the one and the needs of the other; further, the claims and the needs could be met only by One who, Himself being proved sinless, would offer Himself an expiatory sacrifice on behalf of men; (b) “one who acts as a guarantee” so as to secure something which otherwise would not be obtained. . . .

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■ “and one Mediator between God and men, the Man Christ Jesus” : Literally a go-between.

- ▶ Please note that Jesus is not a man who became God, but rather, Jesus is God who partook of flesh (John 1:1,14; Philippians 2:6ff).
- ▶ Jesus is the perfect mediator, for He is both God and man and is suited to mediate perfectly for both parties (Hebrews 2:18; 4:14-16). T
- ▶ The designation “man” contradicts the Gnostic teaching that the Jesus who died on the cross was not a man but merely a phantom.

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“who gave Himself a ransom for all,” :
Jesus died for all men, He voluntarily
gave Himself so that all could be
saved (2 Corinthians 5:15)



This term means a “ransom-price”.
Jesus said the same thing when He
was upon the earth (Matthew
20:28; Mark 10:45).



This ransom was not paid to the
devil, but rather sacrificed Himself
so sinners could be delivered.
Justice and holiness require
punishment for sin (Romans 6:23),
and Jesus was willing to suffer so we
could be redeemed from the
bondage of sin (Romans 5:6-9).

Praying For The Furtherance of the Gospel — (1 Timothy 2:1-7)



- The Christian is pray for all men, including kings and men in authority! WHY?
 - ▶ That we may have liberty to serve God and others!
 - ▶ God desires all men to be saved — therefore the gospel needs to be preached to all men.
 - ▶ Jesus is the object of the gospel message Who gave Himself for all men — therefore, the gospel needs to be preached to all men!

Praying For The Furtherance of the Gospel — (1 Timothy 2:1-7)



1 Timothy 2:7 (NKJV)
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 BOOK OF 1 TIMOTHY

Praying For The Furtherance of the Gospel (1 Timothy 2:1-7)

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Titus 3:1–7 (NKJV)

¹ Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, ² to speak evil of no one, to be peaceable, gentle, showing all humility to all men. ³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

Titus 3:1–7 (NKJV)

⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior, ⁷ that having been justified by His grace we should become heirs according to the hope of eternal life.