

## 1<sup>st</sup> Timothy Ch 2

“Order In The Church”

We read in 1<sup>st</sup> Corinthians 14:40, “*Let all things be done decently and in order.*” Though it’s true that we need to remain open and yielded, being able to flex with the Holy Spirit, we need to understand that the freedom that we have to flex is limited to the parameters of the word of God. Anything that the Holy Spirit will lead us to do won’t violate the preordained parameters of the written word of God. We’ve already come into the reality that there were some things going awry in the church there in Ephesus that Paul left Timothy to set in order, there were some people promoting false doctrine, giving the Law prominence over grace not understanding that Jesus Christ is the end of the Law for all who believe. That my righteousness isn’t found by either works that I do, or things that I *don’t* do, but it’s found in what Christ has done *for me* and I’m robed in His righteousness upon being found in Him. and So as to where ch 1 gives a prominent place to doctrine, ch 2 we’ll find deals with devotion or dedication, the way that we’re to conduct ourselves in the church. and So having dealt with doctrine, Paul now begins to lay out the “order” that’s to be “in the church.”

Again if you take notes these are the words that I believe sort of outline, or highlight the main points of ch 2. (and I couldn’t decide which direction to go, I like it when I’m being taught if people use either words that rhyme, or words that all start with the same letter, because that seems to help jog my memory.) and So when I remember I like to do that for others when I teach as well, if I were to use the rhyming sort of style I would say, *exhortation, declaration, proclamation, moderation, and organization*. But I chose to go with the other format so if you want to take these down they are, #1 “Priority” (Vs 1-4), #2 “Propitiation” (Vs 5-6), #3 “Proclamation” (Vs7), #4 Protocol (Vs 8), #5 “Propriety” (Vs9-11), and finally #6 “Proper Order” (Vs 12-15).

These are the words that (I believe) will serve to help us better understand this ch. Now we see right off the bat where Vs 1 begins with the word “Therefore” and as you know anytime you see that word it ties you right back in with what was just previously mentioned. and Paul has encouraged Timothy to wage the good warfare, and that in order to do that there are 2 key ingredients that we need (as believers) to possess and they are #1 Faith, and #2 a Good conscience. Because when you reject these things, the counsel of God’s Word, and the conviction of the Holy Spirit upon your conscience you only render yourself shipwrecked, which is to say non-effective and in fact disqualified for God’s service. (Vs 20, read). So Paul instructs Timothy, tells him to be on his guard, and to be careful to maintain the conviction of the Word of God, and the guidance of a good conscience and then demonstrates to him what can happen if you don’t. But that’s never God’s desire, it’s never Paul’s desire, Paul didn’t take pleasure in having to deal with these 2 guys in a manner of swift and decisive discipline, he would rather that they would’ve just walked with the Lord. But now that they’ve gone out, the hope is that they’ll repent, and so he says here in vs 1 of ch 2,

Vs1-2

So what is the #1 Priority of the church of God? The exhortation of the Holy Spirit via Paul the apostle is that 1<sup>st</sup> of all, supplications, prayers, intercessions, and giving of thanks be made for all men, that is mankind. Now these are 4 nuances of the same thing, these 4 words just enrich our understanding of the depth of the single exhortation to pray. The #1 priority of the church is prayer.

When we read here, “First of all” he’s not speaking of a sequential order, he’s speaking of an order of priority, the most important thing you can do, is pray. We read where the Lord said in Isa 56:7, “*For My house shall be called a house of prayer for all nations.*” He didn’t say, “My house shall be called a house of bible study”, He didn’t say, “My house shall be called a house of worship” and though both of those things are important, in fact essential to our Christian existence, they’re not the main priority. That place is to be given to prayer, and yet in the vast majority of churches today (at least in America) the least attended service in practically any given church is the prayer services and that’s if they have one at all. We’re really no exception, we offer a minimum of 3 opportunities a week for prayer here at the church, and by far they are the least attended functions of this body. Now that’s not to condemn anyone, that’s just a fact. But why is that? I believe that boils down to a lack of faith in we as a people today, can you imagine what would happen if we really believed God would tend to our prayers, and respond to our prayers. You say, “Jeff, that’s not really it, but I have a busy schedule, and I just can’t make it.” I guarantee that if God came to any of you men and said, “If you show up Monday night at Calvary Chapel to pray, whatever you ask, I will give” this place would be a packed house, and you’d suddenly have an opening in your schedule. But instead we come and we pray and we don’t seem to see a lot 5 minutes after we’re done and so we grow weary and we just don’t come, we don’t believe God’s really responding to us, or at least in the manner that we would like Him to. We gave Santa Clause our wish list and those gifts didn’t magically appear under the tree so forget it. What a tragic indictment against the church, we love the worship, we dig getting into the Word, but how often we fail to pray, yet what’s the primary thing God’s Word exhorts us to do? 1<sup>st</sup> of all, pray, Jesus said, “*Seek first the kingdom of God and His righteousness.*” Matt 6:33 We’re to be men and women of prayer.

In these 2 vs Paul answers 3 questions, who we pray for, how we pray for them, and what the desired end is, in vs 4 he gets into why we’re praying for them, and at it’s root is evangelism.

But who are we to pray for? Vs 1 tells us, all men. There is not one single individual on the fact of this planet that goes beyond the scope of the need for prayer, you show me a man who doesn’t need prayer, and I’ll show you a man who’s no longer living.

Well then, how are we to pray for them? with supplications, which means a specific and earnest request, supplications deals in the arena of specific needs, be it in your life or the life of someone else. The bible tells us not to worry about anything, but rather to pray about everything, let your request be made known to God, and once you've entrusted it to the Lord, then there's no more need to worry. Phil 4:6 "*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.*" So supplications, or prayer requests being made known to God, also we see here prayers.

Now, this is just a general term regarding our approach to God at anytime and in anyway, but it does specifically deal with worship, prayer is to be worshipful, it is an aspect of our worship, not just giving God our wish list. We're to worship God through our prayers. Next we see intercessions, which means to stand in the gap on the behalf of another, all of you here that know Jesus Christ are the direct result of somebody else's intercessory prayer. Someone took the time to get on their knees and lift you up before God, and plead with God on your behalf for the salvation of your soul. The exhortation here is to do likewise for others, now that you've benefited from the prayers of other people, allow other people to benefit from your prayers. Literally this word "intercessions" as found here in this vs means "a falling in with", or "a meeting with".

Which is to say when you pray for others not only are you meeting with God on their behalf, but you're *falling in* with them before God in pleading for them in some way, be it salvation, or a need they may have or whatever, you're in essence getting down with them on their level and bearing their burden with them and for them before God. Finally "The giving of thanks" should always permeate our prayers, thanking God for who He is, what He's done, His grace, His mercy, His word, His love, the breathe of life and on and on we could go, His patience, His goodness, and His blessing upon your life. Give thanks for these people you're praying for, and for the privilege of lifting them up to God, to be the instrument through which God might move to begin a work in their life. and When you read 2<sup>nd</sup> Timothy ch 3 vs 2, you realize there that practical holiness and thanksgiving are tied directly together, we need to be a people of thanksgiving.

In Vs 2 Paul narrows the scope a bit, to bring to our attention specifically those who might be the most neglected in our prayers and yet they should be some of our primary targets. They seem so distant and so we over look them and yet we should be shrouding them in prayer. Kings and all who are in authority, or to bring it home we should pray for our president, the house of representatives, the senate, and those in various positions of authority throughout the branches of our government. If you're republican pray for the democrats, if you're a democrat (though Christian democrat is like a contradiction in terms ;0)) but pray for the republicans. Our president needs our prayers, that God would guide him, give him wisdom in the decisions that he makes. Even when the president isn't a believer we need to honor him in our prayers because the bible tells us no one is appointed to an office unless God appoints them, because God is going to use them ultimately to accomplish His end in the big picture.

Rom 13:1 tells us, *“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.”* They are there to bring order to our lives in general and so when we resist our authorities, we’re resisting God, that’s what the bible says. You don’t have to agree with their every decision, (Paul wrote this when wicked Caesar Nero was on the throne), but you’re not to rebel against them, *“For rebellion is as the sin of witchcraft.”* 1 Sam 15:23 We’re to pray for our government, now obviously we don’t compromise the word of God, but outside of that we’re to be submissive, and pray for them, so that what? (Last ½ of vs 2).

Rom 12:18 says, *“If it is possible, as much as depends on you, live peaceably with all men.”* The goal is to simply have an even playing field, one that’s not oppressed, we’re not looking for favors, we just want to live peaceably and be free to lead godly lives.

#### Vs3-4

This is good and acceptable in the sight of God our Savior, what is, that we would pray for all men, that we would pray for our leaders, and notice again God’s not waiting to Judge you, He’s waiting to save you. He’s God our Savior (and we spoke about this back in vs 1 of ch 1). and because He’s our Savior, and He so loved the world that He gave His only begotten Son so that whosoever would believe on Him would not perish but everlasting life, He desires all men to be saved and to come to the knowledge of the truth.

The reason why we’re to pray for all men (vs1) is because God desires all me (vs4) to be saved. Some people have this mentality that God sort of gets His kicks when someone wicked dies, someone who’s done a lot of damage to the church or in the social scene. But God doesn’t desire that anyone should go to hell, *“As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die?”* Ezek 33:11 You see God desires to be your Savior, but He won’t violate your free will to choose to accept or to reject the means by which *He can* be your Savior, and that’s through the person of Jesus Christ. You see notice here that Salvation is tied directly to the knowledge of the truth, what did Jesus say? *“I am the way, the truth, and the life. No one comes to the Father except through Me.”* John 14:6 So to come to the knowledge of the truth is synonymous with coming into the knowledge of who Jesus is. Jesus said, *“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”* John 17:3 Salvation is to know Jesus Christ God desires all men to come to the knowledge of the truth, not just come into it so that you’re aware of it, but to come to it, which is to say, to surrender to the truth, to what truth?

#### Vs 5-6

The truth is that there’s only one Mediator between man and God, there’s not several paths that lead to everlasting life. Buddha won’t get you there; Mohammed isn’t a Mediator, the Dhalia Lama isn’t the way, Confucius is a dead end, the Pope can do nothing for you when it comes to your salvation. There’s only one God, and One Mediator between man and God, and that’s the Man Christ Jesus.

If you want to come to God, don't come to me, I can't make you right with Him, don't go to Mary, there's nothing redemptive about her either, nor any other saint for that matter. You see the question isn't is there a gap between man and God, that's the fact, the question that's plagued man throughout the ages is how is that gap bridged? Job realized that he was sinful, and that God was righteous, and that there was no means within himself to touch God because God couldn't dwell or have fellowship with sinful man because He's holy and righteous. and He said, "*He is not a man, as I am, That I may answer Him, And that we should go to court together. Nor is there any mediator between us, Who may lay his hand on us both.*" Job 9:32-33 Job was saying, "I need someone who can put one of their hands in mine, and the other in God's and bring us together, I need a mediator, and bridge builder to span this gap between us. and What Paul is saying here is that's exactly what we have in the Man Christ Jesus.

He wrapped His deity up in humanity, was fully God being able to take hold of God, and was fully man being able to take hold of the hands of man, was all ways tempted as we are, acquainted with our grief's and sorrows yet with out sin. and By the cross built the bridge, the only bridge that would span the gap between man and God and now the way we go to God is exclusively through the cross by the person of Jesus Christ our Mediator who gave Himself a ransom for all. That is, He's our propitiation, the payment in full for our sins, we were enslaved by sin, and by His blood He paid the ransom note thereby setting free all who would call upon His name. The *sufficiency* of the blood of Christ is for all, His was a sacrifice that was sufficient for all, but the *efficiency* of the blood of Christ is only applied to those who will call upon His name. There's power in the blood of Christ to set you free, wipe your slate clean, and grant you everlasting life, but it's not going to happen for you until you ask for it and repent. Turn from your sin and live for your Savior.

Vs7

So from the priority in vs 1 to the proclamation, or the preaching in vs 7. Prayer comes before preaching, the order here is prayer, revelation, declaration. Prayer always come before preaching, 1 Sam 12:23, "*Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way.*" 1<sup>st</sup> of All Samuel would pray for them, then he would preach to them and teach them, in Acts 6:4 we read where the apostles said, "*We will give ourselves continually to prayer (#1) and to the ministry of the word (#2).*" Here Paul says 1<sup>st</sup> of all lets pray, then I'll preach the truth of the cross and the work of Jesus Christ and I'll teach you gentiles in faith and in truth, and since he's a teacher of we gentiles he tells us therefore what our protocol is to be in the church.

Vs8

Again the prominent place of prayer is mentioned, and the hands representing the work of our hands meaning we're to lead holy lives. God has said, be holy for I am holy. Peter said, "*As He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy.*" 1 Peter 1:15-16

Now the lifting up of hand was a common posture of prayer in that time and I believe that if you want to lift your hands during prayer that's fine, just be sure you don't draw attention to

yourself and take it off the person of Jesus Christ But I have found that it's not so much the position of my body that God's concerned with. Whether I'm standing or on my knees or on my face, raising my hands or whatever, now the bible never records anyone folding their hands and closing their eyes and so naturally that's what we do. (Though obviously for good reasons, to stay focused and not wonder by looking around.) But God's concerned way for the position of my heart than He is my hands or my body, the main thing is that we pray with out wrath, that is with out anger or indignation in our hearts, with out bitterness and resentment. and with out doubting, in other words, we're to come to God in faith. Heb 11:6 says, "*Without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*" and Again, "*For whatever is not from faith is sin.*" Rom 14:23 So it does no good to raise hands to God that are full of sin, nor should we expect God to respond to our prayers if we're non-repentant. James said regarding the individual who approaches God apart from faith, "*Let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.*" James 1:7-8

Vs9-10

Now I really wish my wife, or another one of you godly ladies were sharing this part with the women but since it's part of the whole council (though often not a popular part) but still it's just as much Holy Spirit breathed as is John 3:16 and so I teach it. But I'm not going to apologize for the Word of God, now when we get into sections like these understand that they have nothing to do with the value of a person. We're all co-equals in Christ, this is simply stating that men and women have varying roles, not greater or lesser, just equally different in the body of Christ. I might use this Microphone as a hammer, but it won't function well in that capacity because it wasn't created to be a hammer. Doesn't mean it's better than a hammer or not as important as a hammer, it's just designed for a different purpose. and It's important that when it comes to the body of Christ men and women function in the capacity that we've been designed for.

The word here ladies in "Propriety", moderation, it's not to say that you can't dress nice, or that you can't wear make up, or that jewelry is from the pit of hell. The point here is don't let your beauty be only that which is outwardly, Peter put it like this, "*Do not let your adornment be merely outward -- arranging the hair, wearing gold, or putting on fine apparel -- rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.*" 1 Peter 3:3-4 Now that's not to say that nice hair is sin, or that nice clothing is wrong, but just use wisdom in the way you present yourself. Especially in the public places of worship, why? This much I will say, it doesn't matter what's in style, styles come and go, and there's a lot of nice clothing out there. But Jesus said, "*I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.*" Matt 5:28 Some clothing is designed in such a way that it's seductive to a man sexually, and you don't want to be the instrument to cause one of God's sons to stumble and fall into sin.

Use wisdom in how you present yourself, it seems like the last couple of yrs shirt sizes that are about 3 times to small have been in style, and I'm just telling you, that to wear those

kind of things is dangerous. Because you may not mean harm by them, but you may be the instrument of lust and you don't want to be held accountable for that. So if you profess godliness, use wisdom to wear that which is proper.

Vs11

Wouldn't this have made a great sermon title! Again this is just what's proper in public places of worship, Paul is in reality defending the woman right to learn. In his day women didn't have many rights, and though they could come to the synagogue, many rabbis wouldn't even teach women. Paul is saying that women have a right to learn the Word of God, but again just be a proper and godly lady while you're there. Not making a scene by what you wear or how you present yourself, but just be proper and learn, and that's really how we should all present ourselves, with humility and teachability.

Vs12-14

Ok, Paul as the teacher of the gentiles, ordained and appointed by God says under the inspiration of the Holy Spirit, "I do not permit a woman to teach or have authority over a man." Now when he says "I do not" he's not expressing his opinion. This is all God breathed, but when Paul would say, this is what "I" say, and this is what "the Lord" says (as in 1<sup>st</sup> Cor ch 7) what he means by that is that the Law may've made direct reference to one situation, but not to the other. So what the Law addresses specifically, he would say, "The Lord" says this. If the Law doesn't directly address it, he would say "I" say that, now, that doesn't underscore his writing because the Holy Spirit inspired all the scriptures, and Paul wrote as one who had the mind of Christ. and Not only that, we never see women hold the office of a priest in the scriptures, none of the instrumental authors of scripture have been women and again it has nothing to do with equality, but simply the order in which God has established that His church should be tended to.

Paul goes back and gives further support to this mandate by sighting the order of creation, and the order of the fall. Man was created 1<sup>st</sup>, he was made of the earth, and woman was made of the man, she was made to be a "completer" of man, not a "competer" of man. and This isn't saying that women can't pray, or prophesy, or teach in any capacity. Paul commands that the older women should teach the younger women, and we know that there's no problem with women teaching the children. The only restriction that's placed on the woman is simply that of not violating the order in which God has established, in creating man 1<sup>st</sup> and giving him the authority and responsibility for his spouse, and for the church. Notice vs 14

Adam was not deceived, he sinned willfully choosing rather to suffer the ramifications of sin with his wife, than to be separated from her by the fall. In that there's sort of a redemptive quality in how Christ was willing to take our penalty rather than allow us to be separated from Him, but understand that no where in the bible is Eve blamed for the fall.

Sin entered the world through who? Through Adam, Eve was deceived, Adam sinned willfully, the point is that God gave Adam the responsibility to tend to his wife. The authority to look out over the garden, but he violated both, was out to lunch not looking out for his wife. But

because God gave Adam authority, He held him responsible, with authority comes responsibility, read Romans Ch 5 sometime for commentary on the fall. The point is, is that since God holds the man responsible for the authority He's given him, He expects the man to function in the capacity that he's called to. Now regarding the woman we read here.

Vs15

We don't have time to spend on this vs, and it's one that's baffled scholars for ages. The Greek reads more properly that she shall be saved in "the" childbearing, pointing to a specific child that was bore which I believe to be Jesus Christ Because we know that we can't take this apart from the whole council of the Word and say that she obtains salvation by having kids, because not every woman has kids and that would be totally works oriented. We're saved by grace through faith, I believe this is a reference to Jesus Christ "the childbearing" woman may've inspired the fall, and been instrumental in bringing forth sin, but also she brought forth the Savior. and We'll pick up here next week.