

Paul to Timothy: “Be the leader God has called you to be....”
The Leader’s Charge – 1 Timothy 2:1-15

I. THE CHARGE – BE A PRAYERFUL PEOPLE

¹ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ² for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. (1 Timothy 2)

A. The Facets of prayer:

Supplications - δεήσεις (1Ti 2:1 BGT) – “an urgent request to meet a need”

⁶ Do not be anxious about anything, but in everything by prayer and supplication (δεήσεις) with thanksgiving let your requests be made known to God. (Philippians 4)

³ I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers (δεήσεις) night and day. (2 Timothy 1)

⁵ She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day.... (1 Timothy 5)

Intercessions - ἐντεύξεις - more exactly: a petition

Thanksgivings - εὐχαριστίας – saying ‘thank you’ to God

²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. (Romans 1)

Prayers - προσευχάς – communicating with God, especially in a way to be heard

³ And the LORD said to him, "I have heard your prayer and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there forever. My eyes and my heart will be there for all time. (1 Kings 9)

¹² Then the LORD appeared to Solomon in the night and said to him: "I have heard your prayer and have chosen this place for myself as a house of sacrifice. (2 Chronicle 7)

²⁷ Then the priests and the Levites arose and blessed the people, and their voice was heard, and their prayer came to his holy habitation in heaven. (2 Chronicles 30)

¹³ Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth

will bear you a son, and you shall call his name John. (Luke 1)

¹⁰ The angel said “... ‘Cornelius, your prayer has been heard and your alms have been remembered before God.’” (Acts 10)

B. The Goals of Prayer

³ This is good, and it is pleasing in the sight of God our Savior, ⁴ who desires all people to be saved and to come to the knowledge of the truth. ⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time. (1 Timothy 2)

- The subject of our prayers: *every category of people in this world*
- The goal of our prayers: *for people of every race, culture and walk of life to come to know that the Savior is Christ the Lord*

II. THE CHARGE - BE A PURIFIED PEOPLE

A. Holy Men

⁸ I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; (1 Timothy 2)

B. Modest and Sensible Women

⁹ likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, ¹⁰ but with what is proper for women who profess godliness-- with good works. (1 Timothy 2)

How are they to do this?

- Outwardly:

Respectable - κοσμίῳ - having characteristics or qualities that evoke admiration or delight, an expression of high regard for the person

- Inwardly:

Modesty - αἰδοῦς – discretion “knowing the proper thing to do or say in every situation” / propriety

Self-control - σωφροσύνης – prudence “the ability to look ahead and predict the outcome” / good judgment / moderation

III. THE CHARGE - BE HARMONIOUSLY UNITED

A. Verse 11 starts a new section: it deals generically with "a woman" not just wives. “wife” and “woman” are the same word in the Greek language. Looking back at ancient texts these two ideas were often difficult to distinguish: most young women were married. However, in the Greco-Roman world there were women who came to prominence and influence (widowed) as heads of households. Think of Lydia in Acts 16. For this morning, however, we are reflecting only on the implications of this passage for married couples.

B. Note that “silence/silent” used in this passage is not an absolute quality. It appears 3 times in Chapter 2 -

v. 2 Pray ... that we [all Christians, both men & women] may lead a peaceful and quiet (ἡσυχίαν) life, godly and dignified in every way. (1Ti 2:2 ESV)

v. 11 Let a woman learn quietly = literally, “in silence”: (ἡσυχία)

v. 12 she is to remain quiet. (1Ti 2:12 ESV) = literally, “to be in silence” (ἡσυχία)

Noting how it is used to describe all the Christian body in Ephesus, it cannot be taken to mean an "absolute silence," but rather "descrete and orderly" or something like that.

C. The Harmonious Relationship:

Husband and wife stand in a mutually supporting and complementary relationship to each other. Within that relationship each is uniquely suited to a particular role that blesses and strengthens the other for fruitfulness and life. This mutually complementary relationship must also translate itself into an ordering of the relationship between men and women in the church in observable ways.

D. For further reflection of this idea of mutually complementary roles of husband and wife read through 1 Corinthians 11:3-16 where Paul also draws from Genesis. Note his instructions there are seen as not just locally applied, but applicable to all the churches (v. 16).

IV. MAKING THE APPLICATION TO OURSELVES

A. God's Care for all in the Church:

¹⁸ The LORD is near to all who call on him, to all who call on him in truth. ¹⁹ He fulfills the desire of those who fear him; he also hears their cry and saves them. (Psalms 145)

... ⁷ casting all your anxieties on him, because he cares for you. (1 Peter 5)

B. God's desire for the world:

¹⁸ Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? (Ezekiel 18)

¹⁶ "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. (John 3)

² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2)

C. Summary: God desires to reach the world through our transformed lives

V. QUESTIONS FOR REFLECTION:

Are you leading others – whether in a Christian context or not– so they are directed to more godly lives?

Is your life and leadership such that it attracts people to the Gospel?

Are your family relationships full of love and balance so that the non-Christian would want what you have?