

# 1 Timothy 2:1-7

- Gods Providence, Prayer and Evangelism -

**Author: Evert Jan Hempenius**

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## Introduction

- ❖ “Paul’s words challenge our prayer life in at least three ways. First, we are to pray for all people. It is easy to limit the sphere of our concern merely to family, friends, and even a few foes. Our prayers ought to include requests, thanksgivings, and entreaties for friend and foe, committed and uncommitted, prominent and insignificant. Second, the goal of all our prayers is that people come to a personal knowledge of God’s saving power. As we intercede for the sick, needy, confused, and suffering, we must not forget that our ultimate aim is that they experience divine saving power. Third, as we pray, we have the confidence that Christ’s death has provided the ransom for sin. Christ’s death has a potential effect that is worldwide. Our prayers for others can break out of their narrow limits because Christ’s death represented God’s effort to reach all sinners.”<sup>1</sup>
- ❖ “Although it is not directly Paul’s point in this paragraph, these words function as one of the more significant missions/evangelism passages in the New Testament. The same reason that Paul was **appointed a herald** of the good news for the Gentiles is why the church must always be involved in missions. It is inherent in the very character of God, **who wants all people to be saved and to come to a knowledge of the truth**, and in the redemptive work of Christ, **who gave himself as a ransom for all people**. It is therefore incumbent on God’s people to proclaim that good news.”<sup>2</sup>
- ❖ John Stott remarks: “Worship takes precedence over evangelism, partly because love for God is the first commandment and love for neighbour the second, partly because, long after

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<sup>1</sup> Lea, T. D., & Griffin, H. P. (1992, Vol. 34, p. 93).

<sup>2</sup> Fee, G. D. (2011, p. 67).

the church's evangelistic task has been completed, God's people will continue to worship him eternally, and partly because evangelism is itself an aspect of worship, a 'priestly service' in which converts 'become an offering acceptable to God'" (Rom 15:16).<sup>3</sup>

- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the First Letter to Timothy. This makes it possible to use this sermon outline as a "stand-alone". You can also fit this outline into a series of sermons.

## Context

- ❖ Summary of the First letter to Timothy:

1:1, 2	Greeting
1:3-11	Warning against false teachers of the Law
1:12-17	The Gospel of Grace poured out on Paul
1:18-20	Timothy, stay faithful to this Gospel, fight the good fight
<b>Instructions about behavior in the congregation</b>	
2:1-15	About prayer
3:1-13	About elders, deacons, and women
3:14-16	Concluding remark: "the mystery of godliness"
<b>Specific instructions for Timothy</b>	
4:1-16	"Devote yourself to the public reading of Scripture, to preaching and to teaching" (4:13)
5:1-6:2	About men and women in general, (younger) widows and elders in particular "without partiality" (5:21), and slaves.
6:3-10	About false doctrines and financial gain
6:11-21	Summary of instructions, "guard what has been entrusted to your care" (6:20).
6:21	Greeting

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<sup>3</sup> Stott, J. R. W. (1996, p. 59).

## Form and structure

- ❖ A detailed outline of 1 Timothy 2:1-15

<i>Urgent request to pray for the sake of the progress of the Gospel</i>	
<i>Urgent request (verse 1, 2)</i>	I urge, then, first of all, that requests, prayers, intercession, and thanksgiving be made for everyone— for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.
<i>(verse 3, 4)</i>	This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.
<i>The truth: (verse 5, 6)</i>	For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time.
<i>(verse 7)</i>	And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the true faith to the Gentiles.
<i>Special directions for men and women (in relation to prayer)</i>	
<i>Directions for men (verse 8)</i>	I want men everywhere to lift up holy hands in prayer, without anger or disputing.
<i>Directions for women (verse 9-15)</i>	I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

- ❖ This outline deals with the first part (2:1-7).

## Technical, hermeneutical and historical notes

### Paul and Timothy

- ❖ **TIMOTHY (PERSON)**<sup>4</sup> A missionary associate, fellow worker, and trusted emissary of Paul over an extended period of time. Timothy is mentioned after Paul in the prescript of various Pauline letters as a co-sender of those letters (1 Thess 1:1; 2 Cor 1:1; Phil 1:1; Philemon 1; 2 Thess 1:1; Col 1:1). He is variously identified as “our brother” (1 Thess 3:2; 2 Cor 1:1; Philemon 1), as “fellow worker” (1 Thess 3:2; Rom 16:21), and as Paul’s “beloved and faithful child in the Lord” (1 Cor 4:17; 1 Tim 1:2) who enjoys a special relationship with this apostle (Phil 2:20–22; 1 Tim 1:2, 18; 2 Tim 1:2; 2:1).

According to Acts Timothy was a native of Lystra in Asia Minor (16:1, 2), the son of a Jewish woman and a Greek father (16:1). 2 Timothy names his mother as Eunice and his grandmother as Lois, both of whom are described as Christian believers (1:5).

At Lystra during Paul’s second missionary journey, Timothy is chosen by Paul to accompany him, probably because “he was well spoken of by the brethren” of that area (Acts 16:2–3). Timothy along with Silas (= Silvanus) accompanied Paul through Asia Minor to Troas and then went over to Macedonia. At Philippi, they became involved in a conflict (Acts 16:6–40; 1 Thess 2:2).

The significance of Timothy is underscored by his being named as the recipient of two pastoral letters. The letters also pick on the theme of the uniquely close relationship between Paul and Timothy, who is referred to variously as “true child of the faith” (1 Tim 1:2; cf. 2 Tim 1:2), and “my son” (1 Tim 1:18; 1 Tim 2:1).

According to later tradition preserved by Eusebius, Timothy, the disciple of Paul, was the first bishop of Ephesus.

### Lines of communication (figure 1)

- ❖ In these few verses, several lines of communication can be discovered:
  - Paul writes a letter to Timothy (1);
  - In this letter he gives instructions to Timothy, which he must pass on to the congregation (2);
  - The most urgent instruction is to pray to God (3);
  - The fourth line of communication is the proclamation of the Gospel to all men (4) by Paul, Timothy and the congregation in Ephesus (1 Tim 1:3).

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<sup>4</sup> Excerpt from: Gillman, J. (1992, pp. 558-560).

- There is even a fifth line of communication: the message of the Bible to us.

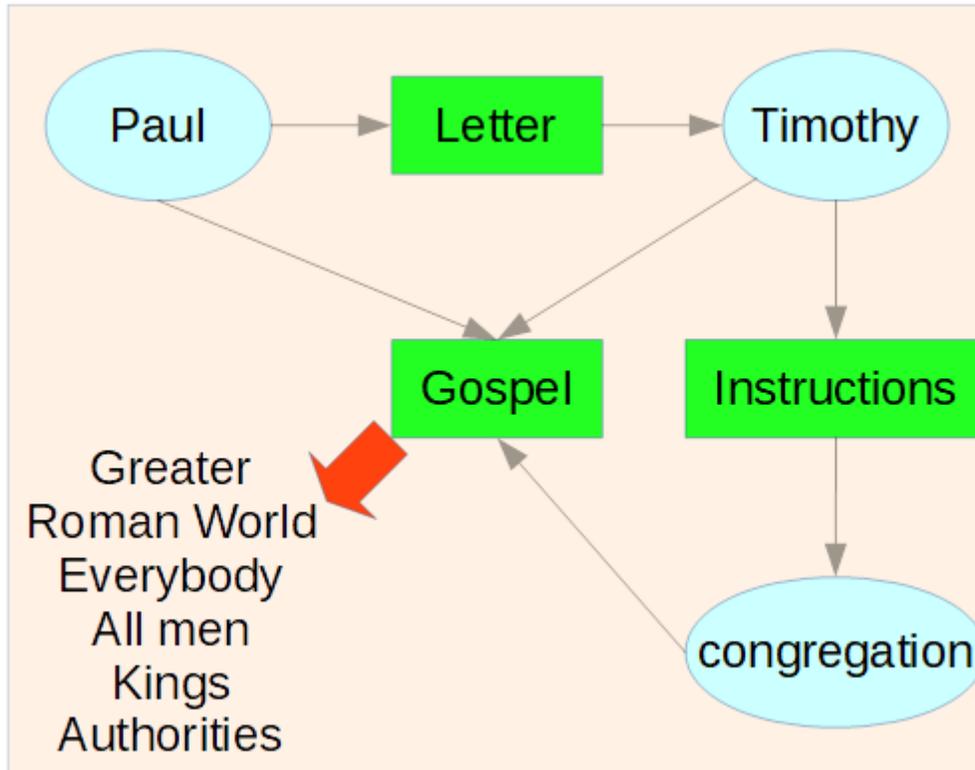


Figure 1. Lines of Communication

### Word Studies

#### Verse 1

- ❖ “request” = “δέησις”: **urgent request to meet a need, exclusively addressed to God, prayer.**<sup>5</sup>
- ❖ “prayer” = “προσευχή”: **1. petition addressed to God, prayer.**<sup>6</sup>
- ❖ “intercession” = “ἐντευξις”: to speak to someone on behalf of someone else. “For it is made acceptable to God through his word (literally “God’s word”) and through your intercession” (1 Tim 4:5).<sup>7</sup> The related verb is also found in the New Testament:
  - “to intercede” = “ἐντυγχάνω”: a. **approach or appeal.** Intercession by the Holy Spirit (Rom 8:27); Christ’s intercession (Rom 8:34; Heb 7:25).<sup>8</sup>

<sup>5</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 213).

<sup>6</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 878).

<sup>7</sup> Louw, J. P., & Nida, E. A. (1996, Vol 1, p. 427).

- ❖ “thanksgiving” = “**εὐχαριστία**”: 2. **the expression or content of gratitude, the rendering of thanks, thanksgiving.**<sup>9</sup>

### Verse 2

- ❖ “godliness” = “**εὐσέβεια**”: **awesome respect accorded to God, devoutness, piety, godliness.**<sup>10</sup>
  - “It denotes a manner of life. It is the honouring of God the Creator and Redeemer of all men.”<sup>11</sup>
  - Paul uses a similar word in verse 10: “**θεοσέβεια**”: **reverence for God or set of beliefs and practices relating to interest in God, piety, godliness.**<sup>12</sup>
- ❖ “holiness” = “**σεμνότης**”: **a manner or mode of behavior that indicates one is above what is ordinary and therefore worthy of special respect.** A. of a human being *dignity, seriousness, probity, holiness.*<sup>13</sup>

### Verse 3

- ❖ “good” = “**καλός**”: 2. **pertaining to being in accordance at a high level with the purpose of something or someone, good, useful.** b. of moral quality *good, noble, praiseworthy, contributing to salvation.*<sup>14</sup> c. in any respect *unobjectionable, blameless, excellent.*<sup>15</sup>
- ❖ **IMPORTANT**  
 “Saviour” = “**σωτήρ**”: **one who rescues, savior, deliverer, preserver,** as a title of divinities. This was the epithet especially of Asclepius, the god of healing;<sup>16</sup> Celsus<sup>17</sup> compares the cult of Asclepius with the Christian worship of the Savior (Origen, C. Cels. 3, 3). Likewise divinities in the mystery religions, like Sarapis and Isis, as well as Heracles or Zeus. The LXX (Greek Old Testament) has **σωτήρ** as a term for God. Of much greater import is the designation of the

<sup>8</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 341).

<sup>9</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 416).

<sup>10</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 412).

<sup>11</sup> Foerster, W. (1964–, Vol. 7, p. 183).

<sup>12</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 452).

<sup>13</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 919).

<sup>14</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 504).

<sup>15</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 505).

<sup>16</sup> Asclepius. (2018, July 12). Retrieved from <https://en.wikipedia.org/wiki/Asclepius>

<sup>17</sup> A 2nd-century Greek philosopher and opponent of early Christianity. Celsus. (2018, July 10). Retrieved from <https://en.wikipedia.org/wiki/Celsus>

(deified) ruler as **σωτήρ** (Ptolemy I Soter, 323–285 B.C) and often in later times, of Roman emperors as well.<sup>18</sup>

#### Verse 5

- ❖ “Mediator” = “**μεσίτης**”: **one who mediates between two parties to remove a disagreement or reach a common goal, mediator, arbitrator, of Christ.**<sup>19</sup>

#### Verse 6

- ❖ “Ransom” = “**ἀντίλυτρον**”, “**λύτρον**” (Mt 20:28): the means or instrument by which release or deliverance is made possible—*means of release, ransom*. “To give his life as a ransom for many” or “to die as a means of liberating many” Mt 20:28. “To liberate many” may be expressed in many languages as “to cause people to go free” or, in a more idiomatic manner, “to untie many” or “to unchain many.”<sup>20</sup>

## Exposition

### General remark

- ❖ “**everyone**”, “**all those in authority**”, “**all men**”. Note the emphasis on “all” in this passage.
  - Pray without discrimination for all men (verse 1-2).
  - The Gospel is preached to all men without discrimination (verse 3-7).

### Verse 1-2

- ❖ “**First of all**”: the instructions about prayer are of the utmost importance.
  - Pray to “-God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen” (1 Tim 6:15, 16). See also Romans 13:1-7.
- ❖ Why does Paul use four different words to denote prayer? He is highlighting different aspects, the urgency (requests), prayers in general, on behalf of others (intercession), giving thanks (thanksgiving).
  - Compare Philippians 4:4-7:  
Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, **but in everything, by**

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<sup>18</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 985).

<sup>19</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 634).

<sup>20</sup> Louw, J. P., & Nida, E. A. (1996, Vol 1, p. 487).

prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

- *Pray for all the saints.* Pray also for kings and powers and princes, and for them that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest among all men, that ye may be perfect in Him (EPISTLE OF S. POLYCARP<sup>21</sup> XII.3).<sup>22</sup>

❖ **“To live peaceful and quiet lives”**

- Paul doesn't mean a life in prosperity but a Christian which is not disturbed by persecution, oppression, nor by discrimination. The Christian community can freely gather for worship.
  - “Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody” (1 Tess 4:11, 12).

❖ **“In all godliness and holiness.”** This peaceful and quiet life is characterized by two words.

- “But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness” (1 Tim 6:11).
  - In the Old Testament, “godliness” is translated by “fear of the Lord:”
    - “The fear of the Lord is the beginning of knowledge” (Prov 1:7).
    - “The Spirit of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord—” (Isa 11:2)
    - The Lord “will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the Lord is the key to this treasure” (Isa 33:6).
  - “Fear of the Lord” is expressed in an attitude, prayers, singing psalms and hymns, a lifestyle, and studying the word of God. “And so there is good reason why the NIV chooses to use the word “reverence” to speak of that fear that is a godly fear, a proper fear. That fear is the rich convergence of awe in the presence of the eternal God—the Creator of the universe, the holy Lawgiver, the righteous Judge, and the merciful Savior—and a

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<sup>21</sup> Polycarp. (2018, July 10). Retrieved from <https://en.wikipedia.org/wiki/Polycarp>

<sup>22</sup> Lightfoot, J. B., & Harmer, J. R. (1891, p. 181).

consciousness of being in his presence every moment. There is the convergence of awe, reverence, adoration, honor, worship, confidence, thankfulness, love, and, yes, fear.”<sup>23</sup>

- **“The mystery of godliness is great:** He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (1 Tim 3:16).
  - A godly life is motivated by Christ.
- Paul elaborates this Christian lifestyle addresses especially the women and overseers:
  - “I also want women to dress **modestly**, with **decency** and **propriety**, not with braided hair or gold or pearls or expensive clothes, but with **good deeds, appropriate for women who profess to worship God**” (1 Tim 2:9, 10).
  - The overseer must be “temperate, self-controlled, respectable, hospitable, able to teach,<sup>3</sup> not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money” (1 Tim 3:2).
- ❖ This urgent call to pray for all men and kings is especially urgent when one realizes that Christianity is not one of the many religions, but claims to be and is the only true religion.

#### Verse 3-4

- ❖ **“This is good, and pleases God our Savior.”** A Christian lifestyle pleases God because it supports the proclamation of the Gospel (compare 1 Tim 3:15).
  - **“This is good”** refers probably to verse 1 en 2 and not only to the preceding verse.<sup>24</sup> high moral standards. A Christian lifestyle is attractive.
  - **“our”** must receive special notice. In the Greek-Roman world, the title Savior was applied to Greek gods, Greek emperors and also Roman emperors. See above.
    - These words “God our Saviour” reveal also the main conflict between the Roman State Religion, the Roman and Greek gods, and the proclamation of the Gospel.<sup>25</sup>
- ❖ **“Who wants all men to be saved and to come to a knowledge of the truth.”**
  - This doesn’t imply universalism!

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<sup>23</sup> Strimple, Robert B. The Fear of the Lord. (n.d.). Retrieved from [http://www.opc.org/new\\_horizons/NH01/03a.html](http://www.opc.org/new_horizons/NH01/03a.html)

<sup>24</sup> Arichea, D. C., & Hatton, H. (1995, p. 48).

<sup>25</sup> Gill, M. (2008).

- “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).
- It is a strong incentive for the Christian church to proclaim the Gospel to all men.
- “to come to a knowledge of the truth” (NIV) / “to come to the knowledge of the truth.” (ESV). Which translation is preferred, with the indefinite (NIV) or the definite article (ESV)? The latter is preferred:
  - “The phrase as a whole is a technical term for conversion.”<sup>26</sup>
- “the truth” is explained in verse 5 and 6 and qualifies the Gospel.
  - “Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free’” (Jn 8:31, 32).

#### Verse 5-6

#### ❖ “the truth.

**For there is one God (1)**

**and one mediator between God and men, (2)**

**the man Christ Jesus, (3)**

**who gave himself as a ransom for all men” (4)**

- “With respect to its form, this is not a ‘credal formula’ or ‘confession,’ but rather a liturgical piece, as style and content indicate.”<sup>27</sup>
- One God: Ephesians 4:6; 1 Corinthians 8:6; Revelation 4:11.
- “**Mediator**” “links Jesus with the concept of covenant (see Heb 8:6; 9:15; 12:24). It pictures Jesus as a ‘negotiator,’ (like Moses; EJH) who brings in a new arrangement between God and human beings. The term also emphasizes that God has acted uniquely through him to fulfill his purpose. There is the additional reminder that only through him can human beings reach the goal intended by God. Only through Christ can sinful human beings come to God. Part of the offense of the cross consists in accepting this fact (see Jn 14:6).”<sup>28</sup>
- “The presupposition of this line in relation to the first is the universal sinfulness of humanity, who needs outside help in order to be rightly related to the one God whom it has spurned. The point being made is not only that humankind needs mediation with God (the presupposition) but that God himself has provided it.”<sup>29</sup>

<sup>26</sup> Dibelius, M., & Conzelmann, H. (1972, p. 41).

<sup>27</sup> Dibelius, M., & Conzelmann, H. (1972, p. 41).

<sup>28</sup> Lea, T. D., & Griffin, H. P. (1992, Vol. 34, p. 90).

<sup>29</sup> Fee, G. D. (2011, p. 65).

- **“Man.”** This formula emphasizes the true humanity of Jesus.
  - Compare Philippians 2:5-11. See also below.
- “The expression **“gave himself”** shows the voluntary nature of Christ’s death. Other passages that emphasize this self-surrender of Christ include Gal 1:4; 2:20; Titus 2:14. The emphasis on self-surrender spotlights the commitment of Christ to do the Father’s will.”<sup>30</sup> This could point to Jesus as the high priest (Hebrews).
- **“Ransom”** has the function of a substitute.
  - “My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. **He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world”** (1 Jn 2:1, 2; See also Isa 53:6, Mt 20:28; Tit 2:14; 1 Pet 1:18, 19).

❖ **“—the testimony given in its proper time.”**

- Do these words belong to the liturgical formula? The connection between these words and the previous ones is difficult, as is reflected in different translations. It seems to be an acclamation. The NIV for instance, adds the word **“given,”** which is not found in the Greek text.

<b>Liturgical formula</b>	
<i>Proclamation - reader</i>	<i>Acclamation - congregation</i>
<p><b>“For there is one God and one mediator between God and men, the man Christ Jesus, (3) who gave himself as a ransom for all men”</b></p>	<p><b>“The testimony given in its proper time.”</b> Or: <b>“The Testimony for proper times.”</b><sup>31</sup></p>

- **“testimony”** serves as a summary of the previous words.
- **“proper time”** A similar use is found in 1 Timothy 6:15, 16, also is a similar liturgical context, translated as **“own time”**:
  - **“... appearing of our Lord Jesus Christ, which God will bring about in his own time —**

**God,  
the blessed and only Ruler,  
the King of kings and Lord of lords,**

<sup>30</sup> Lea, T. D., & Griffin, H. P. (1992, Vol. 34, p. 91).

<sup>31</sup> Translation Evert Jan Hempenius

**who alone is immortal  
and who lives in unapproachable light,  
whom no one has seen or can see.  
To him be honor and might forever.  
Amen”** (1 Tim 6:14-16).

- The same word-group is also found in Titus 1:3: “and at **his appointed season** (**proper time**; ESV) he brought his word to light through the preaching entrusted to me by the command of God our Savior.”
- In Greek, the word group is used in the plural, which indicates by God appointed moments.
- Fee comments: “Literally, it says, ‘*the witness in its [or ‘his’] own times.*’ ‘The witness’ apparently stands in apposition to the whole of verses 5–6a. ‘His own times,’ which will recur at 6:15 and Titus 1:3, implies that in the ‘history of salvation’ the time for God’s showing mercy to all people has now arrived, as witnessed in the death of Christ, which is ‘for all.’”<sup>32</sup>

### Verse 7

- ❖ Paul concludes this passages, summarizing his own commission as a herald, apostle, and teacher (2 Tim 1:11).
  - **“I am telling the truth, I am not lying.”** There are emotional overtones in this acclamation.
  - **“the true faith”** or **“in faith and truth”** (ESV). “The expression *in faith and truth* may be understood as referring to the spirit of the teacher and the way the teaching is done (hence, one who teaches in the spirit of faith and truth), or more likely to the content of the teaching; in this latter case *faith and truth* may be understood as hendiadys, two expressions for one idea, with *truth* being interpreted as qualifying *faith*, hence “the true faith” (NIV) or “the true teachings about Jesus.”<sup>33</sup>

## Application

### Remark

- ❖ It is possible to concentrate on one or two verses when a sermon is prepared.
  - The priority of worship and prayer for all men over evangelism (verse 1, 2).
  - The Christian lifestyle in society as a fundament for the preaching of the Gospel (verse 2-4).
  - The contents of Gospel in a pluralist society (verse 5 and 6).

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<sup>32</sup> Fee, G. D. (2011, p. 66).

<sup>33</sup> Arichea, D. C., & Hatton, H. (1995, p. 52).

- It is also possible to show the interrelation of God's Providence, the prayer of the congregation and the preaching of the Gospel.

### Summary

- ❖ Praise Christ Jesus, he is the mediator between God and men. There is no other name. Without his coming into this world, his witness, his death on the cross, his resurrection, his sitting at the right hand of God, the Father, this world would have been at loss under the wrath of God > 1 Tim 2:3-6.
  - The word **mediator** can be understood in two ways: (1) one who helps to bring agreement between two or more parties and who guarantees such an agreement; or (2) one who acts as an intermediary in order to reconcile two or more parties. While these two aspects are interrelated, **it is the second that is in focus here; it is Jesus Christ who establishes a new relationship between people and God.**<sup>34</sup>

### Verse 1, 2

- ❖ Paul uses four words for prayer:
  - Requests, prayers, intercession, and thanksgiving (2:1). Identify what this means for your local and national situation.
    - Requests: **urgent request to meet a need**, examples: prayer for wisdom, stability, righteousness, end of persecution.
    - Prayers: see also Col 4:12; Rom 1:10; Eph 1:16; 1 Th 1:2; Phlm 4; Acts 12:5; Js 5:17.
    - Intercession: pray for or on behalf of someone else.
    - Thanksgiving
      - Example. When a Christian has been imprisoned, because of his faith, all four aspects can be found:  
Please, we **urgently request** you, God Almighty and Father of our Lord Jesus Christ, to have our brother/sister released from prison. We **give thanks** for his faith, his perseverance. We **pray** for the judges and courts. We **intercede** for the custodians, who are just following up the orders given to them, they don't really know what they are doing.
  - Teach the believers to pray for their families, neighbors, colleagues, also those who didn't accept Jesus Christ as their Lord and Saviour to the glory of God.
  - Prayers for all men are of utmost importance, because of their salvation.

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<sup>34</sup> Arichea, D. C., & Hatton, H. (1995, p. 50).



was believed on in the world,  
was taken up in glory.” (1 Tim 3:16)

Verse 3-6

- ❖ Do we share the desire of God, who wants all people to be saved?
- ❖ This is a very strong incentive to preach the Gospel to all men.

<b>The truth</b>	<b>Greek-Roman and Modern (secular) Religions and the post-modern world, which claims that there is no absolute truth</b>
There is one God.	There are many gods, one god, secular gods, no god.
there is one mediator between God and men, the man Christ Jesus,	Priests, shaman, witchcraft, prophet(s)
a ransom	Offerings, votives, rituals, magic, good works
 <p>conversion</p>	

**Quotes**

- ❖ Tertullian (A..D. 200): “Looking up to heaven the Christians—with hands outspread, because innocent, with head bare because we do not blush, yes! and without one to give the form of words,<sup>d</sup> for we pray from the heart,—we are ever making intercession for all the Emperors. We pray for them a long life, a secure rule, a safe home, brave armies, a faithful senate, an honest people, a quiet world—and everything for which a man and a Caesar can pray.”<sup>37</sup>
- ❖ Clemens (A.D. 110) prayed: “Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we knowing the glory and honour which Thou hast given them may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. <sup>2</sup>For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honour and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favour. <sup>3</sup>O Thou, who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High-priest and Guardian of our souls, Jesus Christ, through

<sup>37</sup> Tertullian. Apology XXX.4. In: Lightfoot, J. B., & Harmer, J. R. (1891).

whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen.”<sup>38</sup>

- ❖ Ambrose (A.D. 340-397: “But what is he who is at once the Most High and man, what but “the Mediator between God and man, the man Christ Jesus who gave himself as a ransom for us”? This text indeed refers properly to his incarnation, for our redemption was made by his blood, our pardon comes through his power, our life is secured through his grace. He gives as the Most High; he prays as man. The one is the office of the Creator; the other of a redeemer. Be the gifts as distinct as they may, yet the Giver is one, for it was fitting that our Maker should be our Redeemer.”<sup>39</sup>

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<sup>38</sup> Clemens. 1 Clem. 61. In: Lightfoot, J. B., & Harmer, J. R. (1891).

<sup>39</sup> Of the Christian Faith 3.2.8. In: Gorday, P. (Ed.). (2000, p. 157).

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