

1 Timothy 1:18-2:8

Verse 18:

--***This charge I commit to you, son Timothy.*** . . . Paul is now returning to the charge he gave Timothy back in **1:3**. He is trusting that charge to Timothy as his true son in the faith.

--***according to the prophecies previously made concerning you.*** . . . There is a lot we don't know for sure about this statement. We don't know what the ***prophecies*** are specifically or when the ***previously*** refers to.

--Is Paul referencing something that took place at his salvation? Maybe Timothy's ordination (**4:14**)? It could possibly also have been a subsequent event in reference to this particular ministry, like what happened in **Acts 13:2**. Whatever the specifics are, here is what we know:

--The charge Paul was giving to Timothy was not due to favoritism, respect of persons, or a lack of options. The Holy Spirit, through a prophetic ministry, had made it clear that Timothy was the servant to step into this charge.

--***that by them you may wage a good warfare.*** . . . This prophetic moment was something that encouraged Timothy in his calling to fight the good fight of faith.

1 Corinthians 14:3: *But he who prophesies speaks edification and exhortation and comfort to men.*

--Paul knew his charge was sending Timothy into a ***warfare***—not a single battle but a campaign. Multiple deployments. Literally, a lifetime deployment.

--What did the battle look like? Timothy obviously wasn't fighting with flesh and blood.

Verse 19:

--***having faith and a good conscience.*** . . . The battle was a battle for faith and a good conscience. For truth and the life of truth. A battle to hold God's line in belief and behavior.

--***which some having rejected, concerning the faith have suffered shipwreck.*** . . . Surrender of God's truth and obedience in life result in shipwreck. *Paul knew all about shipwrecks!*

--The condition of our soul will be the high citadel of our warfare. Faith brings God in, and conscience keeps sin out. The two will always be connected.

--How many begin to question their faith the moment they wound their conscience with sinful behavior? A leaky conscience will sink faith into sin. Those who surrender their profession are usually secretly surrendering their practice long before.

Verse 20:

--***of whom are Hymenaeus and Alexander.*** . . . Here, Paul names two shipwrecks of faith.

--***Hymenaeus*** was a rare name and is likely the one reference in **2 Tim. 2:17**.

--***Alexander*** was a very common name, and therefore it is hard to connect him with the other Alexanders mentioned in passages such as **Acts 19:33-34; 2 Tim. 4:14-15**.

--***whom I delivered to Satan that they may learn not to blaspheme.***

--The idea of delivering over to Satan is only used in one other context, and that is the man placed under church discipline in **1 Cor. 5:5: *deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.***

--We don't know the specific ramifications Paul was thinking about when handing unrepentant believers over the Satan, other than removing them from the sphere of God's house to the sphere of the world where Satan has authority.

--We do know Paul hopes the outcome is redemptive and that they will ***learn not to blaspheme.*** They were blaspheming—speaking ill against God and His truth.

--I think it is important to note that Paul did not see any place of union with heretical teaching simply because the blasphemers claimed to be Christians. That is so often the argument posed in the so-called Christian world. Unity triumphs over truth or doctrine. "We can agree to disagree."

--Could you imagine Paul agreeing to disagree with these men? Certainly not! The only true biblical unity is the unity of the Holy Spirit in truth. In such a context, a church split is a mass act of church discipline. There are bad church splits and good church splits. This was a good one.

Verse 1:

--Now Paul begins to give detailed instructions in relation to public worship, leadership roles, and church teaching and practice.

--***Therefore I exhort first of all. . .*** Paul wants prayer to be of first priority and importance—not necessarily in order of service. He exhorts all Christians to prayer!

--***that supplications, prayers, intercessions, and giving of thanks be made for all men. . .***

--***Supplications:*** Are basic prayer requests. Our daily felt needs.

--***Prayers:*** Is a term always referring to God, not men. It is a word that catches the reverence of being before Him. We are more caught up with Him than our requests.

--***Intercessions:*** Is a unique word used only one other time in **1 Tim. 4:5**. It has the idea of a face-to-face meeting, or coming together to meet and speak privately with someone.

--***Thanksgiving:*** Our prayers should be marked by vocal gratitude.

--It is hard to draw sharp lines of distinction between each of these descriptions of a heart coming to God. The point is that our prayer life will take on the proper character or form if we are coming to Him in relation to all men.

--Men—human souls—are the most important thing to God and therefore the most proper depository of our prayers. Our prayers should reveal our sincere desire to bless all mankind. If such prayers were useless, the Holy Spirit would not have inspired this.

--***be made for all men. . .*** We can get so myopic with our prayers. It is easy to get self-focused and superficial. If we pray for others, our loved ones, friends, and even our enemies, we draw near to the very heart of God.

*Hallesby (God's Word For Today): *"We benefit so very few people. To most of those we meet on our way we bring evil, more or less. Both by what we say and what we do not say. Both by what we are and by what we do. But the Lord is waiting for us to ask **Him** to do good to the many we meet in life. We are to be permitted, if we will, to bring to all with whom we come in contact a blessing from the Savior."**

--May God grant us to be fountains of life to those around us through streams of prayer.

Verses 2-4:

--***for kings and all who are in authority.*** . . . Paul had a lot of experience with these folks! Jewish religious leaders, Nero, Felix, Agrippa, etc. At this point in history, Paul knew there were virtually no Christian kings or rulers in the entire world! *Maybe Sergius Paulus in **Acts 13**?*

--***that we may lead a quiet and peaceable life in all godliness and reverence.***

--We should pray for our leaders to make decisions that would allow us to live lives of inner and outer peace as well as inner and outer godliness.

Jeremiah 29:7: *And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace.*

--Why is this important? Just so that we can have good lives? No!

--***(3-4) For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.***

--The Christian life is meant to be seen. We are salt and light.

1 Thess. 4:11-12: *that you would aspire to lead a quiet life, to mind your own business, and to work with your own two hands, as we commanded you, that you may walk properly toward those who are outside, and that you may lack nothing.*

--Where there is government instability or persecution, Christians are scattered, hidden, and pressured to surrender their peace or godliness. *Rome's stability aided Paul's evangelism!*

--This type of prayer life is ***good and acceptable in the sight of God!*** It pleases Him. It aligns with His purposes. He has invited us into it. We are not intruding. We couldn't intrude if we wanted to. We are warmly welcomed before the King of kings and Lord of lords. The throne is before us, and God's golden scepter is lifted.

--We know it is God's desire, His inclination, for all men to be saved. ***All men.*** Not just some from every nation. The desire is for ***all men.*** The offer of salvation is for ***all men.*** Salvation in Jesus Christ is available to ***all men.*** *Prayer for all men was so different from the Pharisees!*

--Those who are not saved cannot blame God or His willingness. Their resistance to His free gift is their own.

Matthew 23:37: *How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*

Luke 7:30: *But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.*

John 5:40: *But you are not willing to come to Me that you may have life.*

--Do not harden your heart to Him today! God will hold men accountable for rejecting Him! He is willing to save. Are you willing to accept His salvation in Christ Jesus?

--**and to come to the knowledge of the truth.** This is a real, personal, intuitive knowledge. The unsaved live outside of the truth. To be saved is to know the truth. The truth about myself, sin, God, and salvation.

Verse 5:

--**For there is one God and one Mediator between God and men, the Man Christ Jesus.** . . . After such a remarkable declaration of the free gift of salvation, Paul wants to make it clear that the salvation he is talking about is only found in Jesus Christ.

--To come to God—the only God there is—one must come through Jesus Christ. There are no other sincere religious paths to God!

--If you want to get to a destination, one clear path is what we want. Multiple paths introduce confusion. Multiplicity is perplexity. If I want to get somewhere specific, I'd rather not come to a fork in the road. One clear path is the easiest and safest. God's one path is perfect.

--What was the apostolic message from the beginning?

Acts 4:12: Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

--He is The Mediator of salvation and our lives after salvation! All mediation outside of Jesus Christ is directly unscriptural. *Mary, angels, saints, priests, the church, holy places, etc.*

--Only one Man, the Man Christ Jesus, can truly go between God and men.

*Watts (The World to Come): "In the sacred constitution of the person of our Lord Jesus Christ, as God and Man united in one personal agent. Here majesty and mercy give a glorious instance of their union, here all the grandeur and dignity of the Godhead condescends to join itself in union with a creature, such as man is, a spirit dwelling in flesh and blood. 1 Timothy 2:5: *There is one God, and one Mediator between God and man, even the Man Christ Jesus:* but this Man is personally united to the blessed God, He is *God manifested in the flesh.* He is a man *in whom dwells all the fullness of the Godhead bodily,* to constitute one all-sufficient Savior of miserable and fallen mankind. What an amazing stoop or condescension is this for the eternal Godhead thus to join itself to a creature! And what a surprising exaltation is this of the creature, for the Man Christ Jesus thus to be assumed into so near a relation to the blessed God! All the glories that result from this divine contrivance and transaction are not to be enumerated in paper, nor by the best capacity of writers here on earth; the heavenly inhabitants are much better acquainted with them.

"Again, here is an example of the harmony and co-operation of unsearchable wisdom and all-commanding power in the person of the blessed Jesus; and what a happy design is hereby executed, namely, the reconciliation of sinful man and the holy and glorious God. Who could do this but one who was possessed of such wisdom and such power? When there was no creature in Heaven or earth sufficient for this work, God was pleased to appoint such a union between a

creature and Creator, between God and man, as might answer all the inconceivable purposes concealed in His thought. If there be wanting a person fit to execute any of His infinite designs, He will not be frustrated for want of an agent: He will appoint God and man to be so nearly united as to become one agent to execute this design.”

Verses 6-7:

--(6) *who gave Himself a ransom for all*. . . Jesus Christ gave Himself for us. It was His purpose.

Mark 10:45: For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

--Jesus gave Himself—all of Him—for all of us. He paid the ransom price to set us free from the slavery of sin. Having fully satisfied God’s holy demands, He alone *is the Savior of all men, especially of those who believe (4:10)*.

--*to be testified in due time*. . . Now is the time of His witness. We are His witnesses, ambassadors, and heralds!

--(7) Certainly, Timothy did not need this statement. He was fully aware of Paul’s ministry and calling. Paul was a herald of the gospel, an apostle sent to lay the foundation of the church, and a teacher of the Gentiles who didn’t have a basis in the faith or example in the life of truth.

Verse 8:

--In response to this collective call to prayer, Paul is going to move into male and female specifics. He begins with the men.

--*I desire therefore that the men pray everywhere*. . . He is literally calling *the males* to take the lead in praying. Women are to pray, but Paul is stating men should lead, and not neglect this spiritual exercise.

--*lifting up holy hands, without wrath and doubting*.

--Lifting our hands is an open expression of surrender or thanks to the Lord. It publicly proclaims something sincere in us personally.

--*holy hands* relate to all our hands have been involved with. They should be holy in prayer because they are holy everywhere else.

--Paul mentions *wrath* which describes outbursts of anger. The Greek word is *orge* (which I always remember because it reminds me of the English ogre!). God did not make men to be stupid, raging beasts.

--Also, *doubting*, which is also translated, *reasoning or disputing*, and seems to either refer to being argumentative or having inward conflict.

--These things should not characterize the men in our fellowship *before* they lift their holy hands in prayer. *Temper; hitting wife/kids; brawler; hard to get along with; etc.*

--What if our hands are not holy? Should we not pray? No! We should prayerfully repent and then lift holy hands in prayer to our God and Savior!

****Matthew 5:23-24: Therefore if you bring your gift to the altar and there remember that your brother hath ought against you; leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.****

****1 Peter 3:7: Likewise, you husbands, dwell with them according to knowledge, giving honor unto the wife as the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.****

--I thank God for all of the faithful women praying in our church family and literal families, but what if every male in our fellowship took the lead in praying?

--Are we as husbands? Are we as fathers? Are we as servants or ministers? Are we as sons of the Most High God?

--My children are going to see and hear me pray in obedience to God!