

B. The Approval of Prayer (1 Timothy 2:3-7)

1. The declaration of approval (1 Timothy 2:3)

a. The subject of approval—"this"

- (1) While the word *this* could certainly refer back to 1 Timothy 2:1 where Paul exhorted Timothy to supplications, prayers, intercessions, and giving of thanks, it would seem less likely grammatically.
- (2) Grammatically, it would seem more feasible for the word *this* to refer back to the phrase from 1 Timothy 2:2 "that we may lead a quiet and peaceable life in all godliness and honesty."
- (3) This truth would seem to be confirmed in Peter's first epistle where his admonition is not to prayer for those in authority, but to obedience to the same (1 Peter 2:13-17). According to this passage, our submission is to "put to silence the ignorance of foolish men" (1 Peter 2:15) and we being "free" should not use our "liberty for a cloke of maliciousness, but as the servants of God" (1 Peter 2:16).
- (4) There are two great truths at play here that probably need our attention.
 - a) Suffering
 - i) As it pertains to God, He can and should be glorified in our times of suffering.
 - ii) As it pertains to man, our sufferings can acquaint us with the fellowship of Christ's sufferings.
 - b) Liberty
 - i) The desire of liberty is that we would use it as servants of God. In other words, our liberty should be used to accomplish more for God.
 - ii) The danger of liberty is that it can be used "for a cloke of maliciousness." In other words, some people use liberty to do evil and ungodly things.

b. The terms of approval

- (1) Good
- (2) Acceptable
- (3) Note: This is not alone in being understood as good and acceptable in the sight of God.
 - a) Requiring of parents (1 Timothy 5:4)
 - b) Renewed minds (Romans 12:1-2)
 - c) Righteousness, joy, and peace (Romans 14:18)
 - d) Walking as children of light (Ephesians 5:9-10)
 - e) Supplies for God's servants (Philippians 4:18)
 - f) Spiritual sacrifices (1 Peter 2:5)
 - g) Suffering righteously (1 Peter 2:20)

c. The person approving

- (1) In the sight
- (2) Of God our Saviour

2. The cause of approval (1 Timothy 2:4-7)
 - a. The desire of God (1 Timothy 2:4)
 - (1) The will of God in salvation—"Who will have"
 - a) The positive—It IS the will of God for all men to be saved.
 - i) Demonstrated in God's provision
 - (a) God gave His Son for whosoever (John 3:16).
 - (b) God was in Christ reconciling the world unto Himself (2 Corinthians 5:19).
 - (c) God sent His Son to redeem them that were under the law (Galatians 4:4-5).
 - (d) The Father sent the Son to be the Saviour of the world (1 John 4:14).
 - (e) Christ is the propitiation for the sins of the world (1 John 2:2).
 - (f) The grace of God that brings salvation has appeared to all men (Titus 2:11).
 - ii) Demonstrated in God's plan—to save any who would repent and believe
 - (a) God's provisions for all are fulfilled in those who believe (John 3:15-16).
 - (b) Through Christ's name those who believe on Him receive remission of sins (Acts 10:43).
 - (c) Whosoever calls upon the name of the Lord is saved (Romans 10:13).
 - iii) Demonstrated in God's preference
 - (a) "God our Saviour...WILL have all men to be saved" (1 Timothy 2:3-4).
 - (b) *Will* suggests a determination by act of choice.
 - b) The negative—It IS NOT the will of God for any to perish (2 Peter 3:9).
 - i) God is longsuffering to us-ward.
 - ii) God is NOT WILLING that ANY should perish.
 - iii) God is WILLING that ALL should repent.
 - (2) The availability of salvation—"all men to be saved"
 - (3) The requirement of salvation—"to come unto the knowledge of the truth" (John 14:6; John 17:17; 2 Timothy 3:7; Hebrews 10:26)
 - a) The damnable heresy of Calvinism has several of its tenets destroyed by this passage. The five major tenets of Calvinism have been simplified by the acronym T.U.L.I.P..
 - i) T – Total depravity
 - ii) U – Unconditional election
 - iii) L – Limited atonement
 - iv) I – Irresistible grace
 - v) P – Perseverance of the saints
 - b) The phrase "will have all men to be saved" destroys limited atonement while the phrase "come unto the knowledge of the truth" reminds us unconditional election is unscriptural.

- c) While salvation is available to all, it is not indiscriminately given to all. Perhaps no passage provides the requirements and order of salvation more succinctly than Ephesians 1:13.
 - i) Men hear the word of truth, the gospel of salvation.
 - ii) They trust in Christ (see also Ephesians 1:12).
 - iii) They are sealed with that holy Spirit of promise.
- b. The provisions of God (1 Timothy 2:5-6)
 - (1) The persons participating (1 Timothy 2:5)
 - a) The Father—“For there is one God”
 - b) The Son—“the man Christ Jesus”
 - i) The expression of dual nature
 - (a) Humanity—“the man”
 - (i) Christ is called a man (John 4:29; John 7:31; 1 Timothy 2:5).
 - (ii) Christ was known after the flesh (2 Corinthians 5:16).
 - (iii) The Word was made flesh (John 1:14).
 - (iv) God was manifest in the flesh (1 Timothy 3:16).
 - (v) Jesus Christ is come in the flesh (1 John 4:2-3; 2 John 1:7).
 - (vi) He was found in fashion as a man (Philippians 2:8).
 - (vii) He was made like unto His brethren (Hebrews 2:17).
 - (viii) A body was prepared for Him (Hebrews 10:5).
 - (b) Deity—“Christ Jesus”
 - ii) The timing of the dual nature—“IS...one mediator...the man Christ Jesus”
 - c) Mankind
 - (2) The role identified—“mediator between God and men” (1 Timothy 2:5)
 - a) The definition of a mediator—one who stands between two parties who are at odds in order to bring reconciliation
 - b) The examples of mediator work
 - i) Moses (Exodus 19:9-20; Exodus 20:18-21)
 - (a) The parties (God and Israel)
 - (b) The work—Moses stood between a sinful nation and a righteous God
 - ii) Abraham (Genesis 18:21-33)
 - (a) The parties (God and Lot)
 - (b) The work—Abraham interceded on behalf of a vexed man in a sinful place
 - iii) Jonathan (2 Samuel 9:1-4; 1 Samuel 20:14-17)
 - (a) The parties (David and the house of Saul)
 - (b) The work—Jonathan pleaded for his family



- c) The work of Christ
 - i) The parties (God and man)
 - ii) The work (2 Corinthians 5:16-19)
 - (3) The work accomplished—“Who gave himself a ransom for all” (Matthew 20:28; Mark 10:45)
 - a) The biblical idea of a ransom is a sum of money paid in exchange for the release of one who is a prisoner or in bondage (Exodus 21:30; Exodus 30:12; Job 33:24; Job 36:18; Psalm 49:7; Proverbs 6:35; Proverbs 13:8).
 - b) We were certainly prisoners held captive by (Galatians 4:3, 24; Galatians 5:1; Hebrews 2:15):
 - i) Sin
 - ii) Self
 - iii) Satan
 - c) When Christ’s sacrifice became our personal ransom, we were freed from the bondage (John 8:36; Romans 6:18, 22; Romans 8:2; Galatians 5:1).
 - (4) The proclamation made—“to be testified in due time”
 - c. The call of God (1 Timothy 2:7)
 - (1) The mission of the call—“Whereunto”; The association infers that Paul was appointed to testify of the ransom.
 - (2) The appointment of the call—“I am ordained”
 - (3) The position of the call
 - a) A preacher
 - b) An apostle; Note: In this case, the apostle Paul not only states his authority, but parenthetically defends his integrity.
 - i) I speak the truth in Christ.
 - ii) I lie not.
 - c) A teacher of the Gentiles
 - i) In faith
 - ii) In verity
- C. The Charge of Prayer (1 Timothy 2:8); Note: See notes above for more information on prayer.
- 1. The source of the charge
 - a. “I will”
 - b. “Therefore”
 - 2. The recipient of the charge—“men”
 - 3. The place of the charge—“every where”
 - 4. The practice of the charge
 - a. The form—“lifting up...hands”
 - b. The heart
 - (1) Holy hands
 - (2) Without wrath
 - (3) Without doubting