

# FIRST TIMOTHY

## Chapter 2

*Pray for All People*

**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. 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[a] Christ Jesus, 6 who gave himself as a ransom for all, which is the testimony given at the proper time. 7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. 8 I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; 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. 11 Let a woman learn quietly with all submissiveness. 12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.**

**Ch 2** Paul writes on organization and order for the public services of the churches. (TLSB)

**2:1** *first of all* – Corporate prayer and worship were not only first among the practical issues raised by Paul in this Epistle, but they are also first (primary) importance for fulfilling the charge to Timothy outlined in chapter 1. (TLSB)

*supplications, prayers, intercessions, and thanksgiving* – This includes the full range of prayers, spoken by God’s people. (Concordia Pulpit Resources – Volume 8, Part 4)

Four synonyms for prayer, each with a different nuance. REQUESTS, SUPPLICATIONS IN ESV = Offered for specific benefits or needs. PRAYERS = A common NT term, denoting a wide array of petitions. INTERCESSION = Appeals for others made to God with boldness and childlike trust. THANKSGIVING = Expressions of gratitude for mercies received. These are always appropriate, even when earthly circumstances are difficult, because we are never separated from God’s love and mercy in Christ. (TLSB)

*for all people* – Inclusive; even unbelievers and enemies of the Church are included in the Church’s prayers. Cf Mt. 5:43-47.

**2:2** *kings and all those in high positions*. See Jer 29:7. The notorious Roman emperor Nero (A.D. 54–68) was in power when Paul wrote these words. (CSB)

Paul does not exclude the notorious emperor Nero, ruler of the Roman Empire. All governing authorities are instituted by God, thus deserving of honor and respect (Rm 13:1–7). (TLSB)

Members of the congregation feared the Roman government. They were faced persecution because of their faith. Paul, however, invited them to pray for the government people as a part of their Christian

practice. This is consistent with what he writes in Romans 13. (Concordia Pulpit Resources – Volume 8, Part 4)

*high positions.* All prominent public officials should be included in the Church’s prayers. (TLSB)

*lead a peaceful and quiet life* – God works through good government to provide a quiet life within us and a peaceful environment for his people. (Concordia Pulpit Resources – Volume 8, Part 4)

A stable civil government allows Christians to carry out their vocations unhindered and without harassment. The uncommon prosperity and peace of the Roman Empire (the so-called *Pax Romana*) opened many doors for Paul to carry out his ministry throughout the Mediterranean world. Paul himself was a citizen of Rome (Ac 22:22–29). (TLSB)

The uncommon prosperity and peace of the Roman Empire (the so-called *Pax Romana*) opened many doors for Paul to carry out his ministry throughout the Mediterranean world. (TLSB)

*godly and dignified.* A key word (along with “godly”) in the Pastorals, occurring eight times in 1 Timothy (here; 3:16; 4:7–8; 6:3, 5–6, 11), once in 2 Timothy (3:5) and once in Titus (1:1), but nowhere else in the writings of Paul. It implies a good and holy life, with special emphasis on its source, a deep reverence for God. (CSB)

eusebia – The Spirit reshapes us in godliness by grace through the faith that is worked within us. (Concordia Pulpit Resources – Volume 8, Part 4)

**2:3** *this is good* – This praying is good because it is prompted by the God who saves and it results in people being saved. (Concordia Pulpit Resources – Volume 8, Part 4)

**2:4** *who desires all men to be saved.*† God desires the salvation of all people. On the other hand, the Bible indicates that God chooses some (not all) people to be saved (e.g., 1Pe 1:2). Some interpreters incorrectly understand such passages to teach that God has chosen those whom he, in his foreknowledge, knew would believe when confronted with the gospel and enabled to believe. But, though human reasoning cannot resolve the seeming inconsistency, the Bible teaches both truths and thus there can be no actual contradiction. Certainly there is none in the mind of God. (CSB)

Cf Ezk 33:11, 2Pt 3:9. All people are not saved, however, because many reject the Word and resist the Holy Spirit (e.g., Hymenaeus and Alexander, who shipwrecked their faith; 1:19–20). Cf Mt 23:37; Ac 7:51. (TLSB)

*pantas anthropous* – God’s desire to rescue us from sin and death embraces everyone and excludes no one. (Concordia Pulpit Resources – Volume 8, Part 4)

*knowledge of the truth* – *alatheias* – This truth is the message about Jesus that saves.

**2:5-6** “The Scriptures do not teach that we are to call on the saints or to ask the saints for help. Scripture sets before us the one Christ as the Mediator, Atoning Sacrifice, High Priest, and Intercessor [1 Timothy 2:5–6]. He is to be prayed to. He has promised that He will hear our prayer [John 14:13]” (AC XXI 2–3). (TLSB)

**2:5** *there is one God.* The basic belief of Judaism (Dt 6:4), which every Jew confessed daily in the *Shema*. (CSB)

He saves both Jews and Gentiles through faith (Rm 3:29–30). (TLSB)

*one mediator* – mesitas – This not someone from the OT like Moses. It is not an angel someone divine like the Gnostics who claimed to possess superior knowledge. It is Jesus the only possible and perfect mediator. (Concordia Pulpit Resources – Volume 8, Part 4)

Jesus alone is the Savior from sin and death. (TLSB)

*man*. Jesus is both “true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary” (see SC, Second Article, p xxxvii). As a true man, His work of mediation was carried out on behalf of all human beings. (TLSB)

**2:6** *ransom*. The price that must be paid to free captives. *for all*. Jesus willingly gave His life as the ransom for all held captive by sin and death (Mk 10:45). (TLSB)

*antitros* – A ransom is the payment made to free, or redeem, someone from enslavement which in this case is caused by our sin. (Concordia Pulpit Resources – Volume 8, Part 4)

Matthew 20:28 “just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

*testimony*. The apostolic testimony that Christ gave himself as the ransom. (CSB)

Jesus’ act of self-giving testifies to the desire of the one God that all people be saved. Paul and the other apostles would also testify to Jesus’ mediating work, and their testimony continues through the time of the NT until Christ returns. (TLSB)

**2:7** *for this*.† To testify that, through his death, Christ has bridged the gap between God and man and provides salvation for all. (CSB)

*preacher*. One who with authority makes a public proclamation. (CSB)

The good news concerning the self-giving, ransom-paying Savior is a message that must be proclaimed and taught. Paul had been appointed to carry out this task. In the first century, a preacher (or herald) was often used to make important public announcements. As a spokesman for kings and other authorities, the herald’s most important duty was to accurately announce the message that had been entrusted to him. (TLSB)

*I am not lying*. Paul affirms his apostleship, which was challenged in both Galatia and Corinth (Gal 1; 1Co 9). The comment could also emphasize the phrase that follows, namely, that Paul’s apostolic appointment was directed especially to the Gentiles (Ac 9:15; 26:17–18). The latter fact is deserving of emphasis especially here because God desires to save “all people” (v 4), the vast majority of whom are, in fact, Gentiles. (TLSB)

*teacher of the Gentiles*. Twelve other men had also been appointed as heralds and apostles, but only Paul was sent to preach primarily to the Gentiles. (TLSB)

**2:8–14**† Some maintain that Paul’s teaching about women here is historically conditioned, not universal and timeless. According to Lutheran tradition these verses are unaffected by the historical situation and therefore applicable to every age. (CSB)

**2:8** *every place*. Where public worship was conducted; private prayer is not in view here. In older, more established congregations, the overseer (pastor) would be the one to lead the congregation in worship. Overseers were always male (v 12). (TLSB)

*men*. The Greek for this word does not refer to mankind (as in vv. 5–6) but to male as distinct from female. That women also prayed in public, however, seems evident from 1Co 11:5. (CSB)

Those who led prayers in public worship were to be males. (TLSB)

*lifting holy hands*. This posture captures both the outer and inner attitudes that should accompany prayer. It is an ancient prayer posture that shows the need and expectancy of the one who prays. Uplifted hands are also “holy” hands when all anger and quarreling is resolved through repentance and reconciliation before petitions are offered to God. (TLSB)

*without anger or quarreling* – Paul addresses his concern for orderly public worship. He urges that God’s people, cleaned by the forgiveness of Christ, continue to pray, devoting themselves to God’s work of salvation for all people. (Concordia Pulpit Resources – Volume 8, Part 4)

**2:9** *respectable apparel*. Outward adornment should reflect the inner purity of those who profess faith in Christ. These directives hold true at all times, but especially as the congregation gathers for public worship. (TLSB)

*self-control*. Command over bodily passions and desires is here expressed through respectable apparel. (TLSB)

*braided hair*. Elaborate hairstyles and ornate jewelry in the first century were expressions of vanity and sexual promiscuity. (TLSB)

Not a total ban on the wearing of jewelry or braided hair. Rather, Paul was expressing caution in a society where such things were signs of extravagant luxury and proud personal display. (CSB)

*costly attire*. The finest garments could cost up to 7,000 denarii, at a time when the average worker was paid one denarius per day. Pearls, for instance, were considered three times more valuable than gold. Paul is not condemning braided hair, jewelry, or fine clothing per se, but rather the excess and immorality conveyed by these items. (TLSB)

**2:10** See 1Pe 3:3–4. (CSB)

*profess godliness*. To lay claim to reverence and piety in an ongoing manner. (TLSB)

*good works*. The primary “adornment” for every Christian woman. This adornment should not only be outward but should match inner virtues. (TLSB)

**2:12** *I do not permit a woman to teach*.† Some believe that Paul here prohibited teaching only by women not properly instructed, i.e., by the women at Ephesus. Such women tended to exercise authority over, i.e., to domineer, the men. According to Lutheran tradition Paul did not allow a woman to be an official teacher in the assembled church. This is indicated by the added restriction concerning exercising “authority over a man” (a male), i.e., functioning as an overseer. See also 1Co 14:33–35; Eph 5:22–24. (CSB)

God calls qualified men to teach and preach the Scriptures in the Church's public services. Women may actively teach the Scriptures to other women (Ti 2:3–5), to children (2Tm 1:5), and in private conversations with other believers and unbelievers (Ac 18:24–26). (TLSB)

*exercise authority over a man.* Namely, the authority God gives to publicly preach and teach the Scriptures to the assembled congregation. (TLSB)

*remain quiet* – She was not to interrupt the sermons or doctrinal discussions in public services by questions or remarks of her own, she was in no way to interfere with, or take part in, the public teaching of the congregation as such. Her position is indeed, in many questions pertaining to the household, one of coordination, in the public

**2:13–14**† Paul based the restrictions on Ge 2–3. Some argue that “For” does not express the reason for woman's silence and submission, but is used only as a connective word as in v. 5. The meaning, then, would be that Adam's priority in creation illustrates the present situation of male priority in teaching at Ephesus, and Eve's deception illustrates the deception of the untrained and aggressive Ephesian women involved in false teaching. Thus the prohibition is not universal and permanent but restricted to the church situation (see Introduction: Background and Purpose). Under different circumstances the restrictions would not apply (e.g., 1Co 11:1–5). In Lutheran tradition the appeal to the creation account makes the restrictions universal and permanent: 1. (CSB)

**2:13** *For.* What follows is an explanation for the prohibition given in vv 11–12. (TLSB)

God ordained the roles of men and women at creation. Adam was created first and given specific service (Gn 2:15). Eve was created as a worthy, compatible mate. This does not mean men are more important than women (Eph 5:22–33) but that God established different callings for them. The relationship between husbands and wives (1 Cor 11:3; Eph 5:23–24) set in place before the fall into sin, remains unchanged today. Thus the commands and prohibitions concerning men and women in this passage are not simply reflections of first-century Jewish culture or Paul's personal opinions. Paul roots the practices of the Church in God's created order. (TLSB)

*Adam was formed first.* Paul appeals to the priority of Adam in creation, which predates the fall. Thus he views the man-woman relationship set forth in this passage as grounded in creation. (CSB)

*the woman was deceived.* Paul appears to argue that since the woman was deceived (and then led Adam astray), she is not to be entrusted with the teaching function of an overseer (or elder) in the public worship services of the assembled church. (CSB)

**2:14** *Adam was not deceived.* Gn 3 illustrates what happens when the respective roles of men and women, established by God at creation, are ignored. Adam's sin and his role in the fall are not denied here or elsewhere by Paul (cf Rm 5:12–14, 1Co 15:21–22). The distinction is that Adam sinned willfully, while Eve was a victim of deception. Chryostom: “He transgressed, not captivated by appetite, but merely from the persuasion of his wife” (NPNF 1 13:436). Adam did not exercise his God-ordained headship. Eve did not exercise her God-ordained role as a helper and ally. The results were deadly. (TLSB)

*transgressor.* Lit, “one who steps over the boundary.” (TLSB)

**2:15** *she ... they.* Paul's argument shifts from the consideration of one woman's (Eve's) sin to the salvation provided for all women by the birth of a child, Jesus, who would defeat Satan on behalf of all women. (TLSB)

Three possible meanings of this verse are: (1) It speaks of the godly woman finding fulfillment in her role as wife and mother in the home; (2) it refers to women being saved spiritually through the most significant birth of all, the incarnation of Christ; or (3) it refers to women being kept physically safe in childbirth. (CSB)

Women are not saved by giving birth. Through faith in the child Jesus, women are saved as they live out their God-given vocations. Childbearing is an example of a most noble, exclusively feminine vocation. The Apology to the Augsburg Confession states, “ ‘She will be saved through childbearing,’ ...But what does St Paul mean? Let the reader observe that faith is added, and that domestic duties without faith are not praised. ‘If they continue,’ he says, ‘in faith.’ For he speaks of the whole class of mothers. Therefore he requires especially faith, through which a woman receives the forgiveness of sins and justification. Then he adds a particular work of calling, just as in every person a good work of a particular calling should follow faith...So the duties of the women please God because of faith, and the believing woman is saved who devoutly serves her calling in such duties.” (TLSB)

*if.* Carries the idea of expectancy.(TLSB)

*faith ... self-control.* Although these virtues apply to both sexes, Paul applies them specifically to women here. These qualities characterize the life of every Christian woman (vv 9–10). (TLSB)

**Ch 2** The Gospel affirms the unique vocations God assigned to men and women at creation. Our sinful nature may sometimes bristle at the roles and responsibilities God has given us, causing us to fail to see that God has given us His divine design for male and female because He loves us and always wants what is best for us. We must always be on guard against this kind of sin, especially as we are gathered for public worship. Jesus faithfully fulfilled the divine role assigned to Him as the one mediator between God and all people. He willingly submitted Himself to death as the sacred substitute for sinners. Through faith in Him, we receive forgiveness of sins, and we rejoice to serve Him in earthly vocations characterized by thanksgiving, modesty, and self-control. • Blessed Savior, as we gather in Your name for worship, give voice to our prayers for all people. Lead us to delight in the roles and responsibilities You have so lovingly assigned us and to live out our vocations in submissiveness to You and to Your Word. Amen. (TLSB)