

1 Timothy 2:1-6

vs. 1-3.

- A. Paul here recommends heavenward pleas for all men, particularly for civil authorities.
1. He opens this section with a conjunctive adverbial phrase, "I exhort therefore...", after having written about two disciplined brethren. **1TI 1:19-20.**
 2. There is a connection between rebuked brethren and civil oppression. **JOH 13:21, 25-27; ACT 17:5-8.**
 3. It is conceivable that Hymenaeus' and Alexander's "blasphemy" consisted of a distorted rejection of authority (c/w **1TI 6:1**), against which notion Paul here encourages prayers for those in authority.
- B. Prayers and supplications are basically the same and are to be done always. **EPH 6:18; LUK 18:1; 1TH 5:17.**
- C. Intercession is pleading or entreating on behalf of others, as did Abraham. **GEN 20:17-18.**
- D. Giving of thanks should be Christian routine. **EPH 5:20; PHIL 4:6.**
- E. We are not to only pray for those who do us good. **MAT 5:44; ACT 7:60.**
- F. In our prayers for all men, we should not forget temporal powers. **v. 2.**
1. Before mentioning kings and authorities, Paul mentions prayer for *all men* (**v. 1**).
 - a. This makes good sense, since temporal rulers are commonly a reflection of the moral/spiritual condition of the people.
 - b. Personal liberty is best suited to a virtuous people, and the lack of such virtue invites multiplication of laws, enforcers and exploiters.
 - c. "What is liberty without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without restraint. Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves." (Edmund Burke, 1791)
 2. Our general tranquility is largely at the whim of the civil authority who rule by God's permission. **JOH 19:11.**
 3. We may pray for:
 - a. just, God-fearing leaders with a vision for limited government. **2SAM 23:3; 1PE 2:13-14.**
 - b. conversion of leaders. **ACT 26:27-29.**
 - c. the overruling of leaders through Divine restraints and influences. **PSA 105:13-15; PRO 21:1.**
 4. These prayers for civil powers are so "...we may lead a quiet and peaceable life in all godliness and honesty" (**v. 2**).
 - a. We are to strive for peace as much as is possible. **ROM 12:18.**
 - b. We are to deem honesty (honour) the best policy. **HEB 13:18.**
 - c. Under oppressive regimes, it may be very difficult to live in "...ALL godliness and honesty." **JDG 6:11; EXO 1:15-20; 1KI 18:13.**

vs. 4-6.

- A. These verses are favorites of those who believe in a universal atonement and an "offer" of eternal life to spiritually dead sinners who must fulfil some condition.
1. The imposition of such a condition bars any who cannot fulfil the condition: it is therefore NOT an offer to them. There is no escaping God's sovereignty in the saving of sinners from death in sin.
 2. The ransoming work of Christ (**v. 6**) is not a matter of continually offering Himself *to men*

but a one-time offering of Himself *to God* for men. **EPH 5:2; HEB 9:14; 10:10-14.**

- B. **v. 4** does NOT say, “who wishes that all mankind without exception would get themselves saved.”
1. It says that God “will have all men to be saved...” It is a statement of certainty, for if God wills something for His purpose, it will be done. **ISA 46:9-11 c/w 2TI 1:9.**
 2. Therefore, if the “all men” in **v. 4** means “all mankind without exception,” this verse is actually teaching universal salvation, which would be ridiculous. **MAT 25:41-46.**
 - a. The “all men” are the “all” for whom Jesus was the *ransom*. **v. 6.**
 - b. ransom: The action of procuring the release of a prisoner or captive by paying a certain sum...
 - c. If the “all” in **v. 6** is “all mankind without exception” then that means that Christ freed the entire human race from their bondage to sin. **ROM 6:18.**
 - d. If all mankind without exception are freed from sin, they are freed also from the death that sin merits. **ROM 6:23; REV 20:14-15.**
- C. The word “all” or the phrase “all men” in Scripture need not mean “all without exception.” It frequently means “all of a certain category,” “all with qualification,” or “all without distinction.” **MAT 10:22; MAR 11:32; ACT 4:21; 1CO 9:22; TIT 2:11.**
1. The “all men” in this text are all those for whom Jesus Christ is Mediator. **v. 5.**
 - a. He is the Mediator for the called. **HEB 9:15.**
 - b. The called are the predestinated. **ROM 8:29-30.**
 - c. The predestinated were chosen by God’s will. **EPH 1:4-5.**
 - d. The choice had nothing to do with their resolve or works. **ROM 9:11-16.**
 - e. They were chosen unto the resolve and work of Christ. **1PE 1:2.**
 2. They are all that the Father gave to Christ to save. **JOH 6:37-39; 17:2-3.**
 3. They are all, whether Jew or Gentile. **ACT 15:11.**
 4. They are all, without regard to social or sexual status. **GAL 3:28-29.**
 5. They are all, be they poor or rich and powerful. **1CO 1:26.**
 - a. God even has His elect among kings and all that are in authority.
 - b. Agrippa lacked only commitment, not belief. **ACT 26:27-28.**
- D. The certainty of the salvation for the ransomed is also the guarantee of them coming to the knowledge of the truth. **v. 4.**
1. Being called to life in regeneration, they are taught by God inwardly. **JOH 6:45; HEB 8:10-11.**
 2. All the elect shall fully know the truth on the day of Christ. **1CO 13:12; 1JO 3:2.**
 3. This is secured by the exclusive mediatorship of Jesus Christ. **v. 5.**
 - a. Mind “...one God...one mediator...” This excludes any and all “helpers.”
 - b. Multiple mediators imply multiple gods, which is idolatry.
 4. Christ is the Ransom and Mediator of an innumerable multitude: some rich, some poor, some great, some lowly, and all worth praying for that they might know God outwardly as well as inwardly. **ACT 26:18, 29.**