

## **Making Intercession for Kings & All in Authority (1 Tim 2:1–8)**

Grace Chapel    October 25, 2009    Dr. John Niemelä

### **INTRODUCTION**

### **BACKGROUND**

Paul wrote 1 Timothy in autumn A.D. 62 (cf. the message of 9–13–09)  
Nero was emperor

The pax Romana (Roman peace) in Paul's day

In July of A.D. 64, Rome burned. The emperor Nero was responsible.

Aftermath of the fire

### **EXPOSITION**

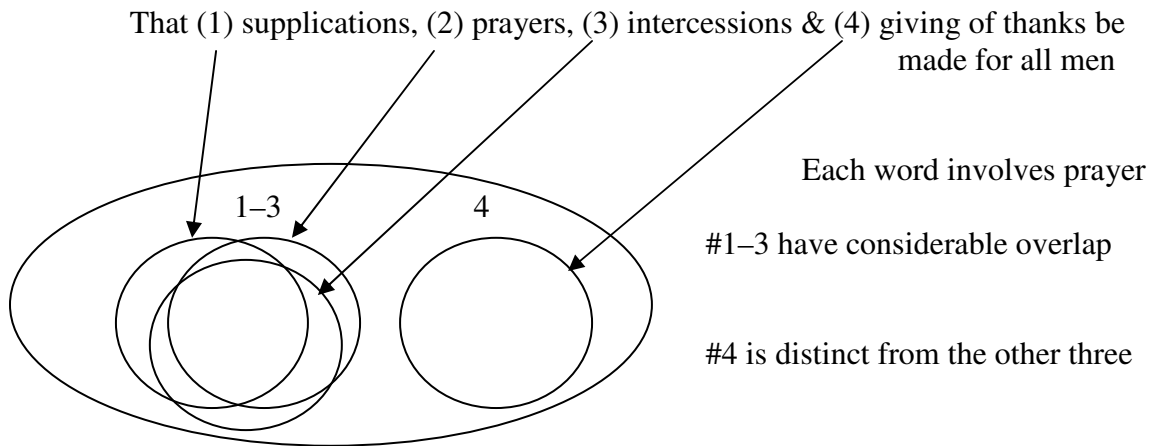
**(2:1) [Based on the command to Timothy to charge Ephesian teachers to teach biblical truth correctly, following Paul's example, not that of Hymenaeus & Alexander] Timothy is to emphasize (that believers) give thanks for & pray for anyone & everyone**

**(2:1a) Therefore = [Based on the command to Timothy to charge Ephesian teachers to teach biblical truth correctly, following Paul's example, not that of Hymenaeus & Alexander]**

The referent of Therefore is 1:3–20. 1:3 expresses the topic for 1:3–11. Verses 12–17 serve as a positive demonstration of Paul's Christ-endorsed message (that Timothy is to emulate), while verses 18–20 serve as a negative demonstration of the false message that Timothy is to shun.

**(2:1b) Timothy is to emphasize (that believers) give thanks for and pray for anyone & everyone**

Paul exhorts first of all



All men = all people (not gender-specific)

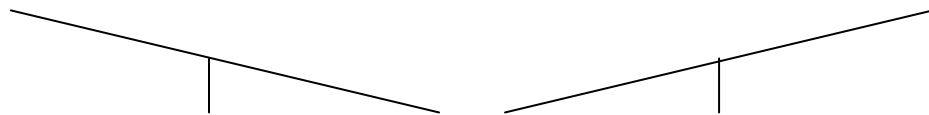
**(2:2a) [Timothy is to emphasize (that believers) give thanks for & pray for] kings & those in authority**

**(2:2b) [Prayer for kings & those in authority should include the request that civic conditions allow believers to live peaceful & tranquil lives in godly reverence**

A teeter-totter between *too much* and *too little* governmental oversight

*Too much oversight = oppression*

*Too little oversight = anarchy*



In the context, godly reverence includes sharing the message of life (cf. verse 4)

**(2:3) [In explanation: thanksgiving & petitions for anyone & everyone and for governmental leaders (that they allow us to live peaceably in godly reverence)] is good & acceptable to God our Savior**

*This refers back to verses 1–2*

*God refers here to God the Father*

**(2:4) God the Father is called Savior because He desires for all to come to know the truth [about Jesus Christ] & [therefore] to be saved [eternally]**

*I reversed the order: Those who know (believe) the truth (of 1 Tim 1:16b) receive everlasting life (they are saved eternally)*

*Knowing the truth is synonymous with believing it (cf. 1 Tim 1:16b)*

*Although God desires for everyone to believe, not everyone will believe.*

*Paul's wording carries the strong implication that God offers everlasting life to everyone (not just to certain people). Reformed Calvinism is incorrect in its arguments for limited atonement (the theory that Christ only died for the elect)*

**(2:5) [As evidence that God desires for all to be saved eternally] there is only one God and there is only one mediator between God and man, the man Jesus Christ**

*The one true God exists as a trinity*

*Jesus Christ is God (who, at a point in time) also became man, but His mediatorial role focuses upon the fact that He is man (even though He is also God)*

*Excursus: The relationship between the Father & the Son in John 1:1–18*

**(2:6) The means by which Jesus Christ mediated between God and man was by giving Himself a ransom [to satisfy God's righteously imposed death sentence for sin], which truth is proclaimed in His own times (plural)**

Paul does not go into detail here, but the following explains what is going on.

Humanity has been under a death sentence ever since the Fall

The sinless Jesus Christ was not under a death sentence

Therefore, He could ransom (redeem) believers from the death sentence and give them everlasting life

**(2:7) Paul (a teacher of Gentiles in the faith and the truth) testifies truthfully that he was appointed an apostle & preacher in order that he might testify concerning Christ and what He did on the cross**

*For which* is literally *unto which*. This is a purpose clause. The referent of *which* is Paul's appointment as an apostle and preacher who would give testimony.

Gender issues preclude the referent of the neuter of *which* to be the feminine word *testimony* in verse 6. (Note that the NKJV paraphrases slightly here by rendering the noun *testimony* as *to be testified*.)

Although I view verse 8 as the start of a new paragraph, it serves as a hinge, so we will discuss this verse this week as well as next week.

**(2:8) Based on the importance of prayer for all people & for civil authorities to allow believers to live peacefully in reverence—in keeping with God's desire for all to believe in Christ (the One mediator between God and man who redeemed us & for whom Paul ministers) men (males) everywhere should pray [to God] rather than disputing with men and without doubting**

**CONCLUSION**