

Repairing Broken Walls: Paul's Instructions to Timothy (1 Timothy 2:1-15)

1. Talking to God About Others – Prayer (1-2)

2. Talking to Others About God – Proclamation (3-7) (Evangelism)

Our Repair of this Broken Wall –

- Prioritize our Ministries to Include and to Emphasize Evangelism
- Pray (1) for salvation, or salvation conditions; (2) pray for laborers; (3) pray for boldness
- Emphasize going (door to door), rather than coming, to accomplish evangelism (e.g. fishing)
- Present a clear and accurate Gospel message (reject the inaccurate and cloudy phrases & clichés)
- Back up our accurate message with authentic living.

3. Taking the Lead – Principled Leadership by Pious Men (8; cp. 3:1-11)

I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὀσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

I am desiring, therefore, to be praying the men in every place while raising up pious hands apart from anger and argument.

“I desire” – With the sense of a command

“Therefore” – Based upon what has been said (1-7)

“Men” – not generic “anthropos (mankind)” but “aner (used only of adult males)”

- Not “pastors” but “the men” – all men are expected to be spiritual examples and leaders because they are MEN!
- Not “everyone” or “women” or “males” (i.e. including boys) – it specifically excludes these by specifying men – Those that are not adult men are to take a back seat to the men as they lead.
- Men are the key to spiritual families and spiritual churches. They are the pace-setters, the examples, the family priests, those upon which all efforts largely rise and fall.

“Pray” (lit. “to be praying”) – what to do (1-7) → how to do it (8ff) – not just talking to the air – “This is what the church is to be about, so men, get up and being doing it!

“Everywhere” (lit. “in every place”) – not some special circumstance or a specific group of men in some special place, but all men in every place!

“Lifting up holy hands” – holy ≠ saints (hagios) or sanctification (hagiosmos) but hosios (= holy living)

- Thayer – “undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious”
- Titus 1:7 “but hospitable, a lover of what is good, sober-minded, **holy**, self-controlled”
- Heb 7:26 – “For such a High Priest was fitting for us, [who is] **holy**, harmless, undefiled, separate from sinners, and has become higher than the heavens;”
- Lifting up hands is not an emotional response, but an offering of a life of practiced holiness. “The effective, fervent prayer of a **RIGHTEOUS** man avails much.” (James 5:16b)
- “ὀσιος is applied to the hands as the part of the body that both is associated with prayer and, more significantly, is the prime agent for human activities, that with which a person acts. Nevertheless the phrase as a whole is surely intended to stand for the entirety of human life, including particularly the central inner dimensions of heart and mind, as indicated by the following words (χωρὶς ὀργῆς καὶ διαλογισμοῦ; so also again the OT parallels and Jas. 4:8).”¹
- James 4:8 – “Draw near to God and He will draw near to you. Cleanse [your] hands, [you] sinners; and purify [your] hearts, you double-minded.”
- “The plural (which seems to point beyond individual homes and families), coupled with the possible nuance of the following prepositional phrase and the wider context in vv. 1, 11, 12 (learning, teaching, exercising authority) and 3:14, 15 (“that you may know how one ought to conduct himself in the household of God”), all seem to point to public prayer by more than one individual in church gatherings.”² [**limited to gatherings, or always???**]

¹Knight, G. W. (1992). *The Pastoral Epistles : A commentary on the Greek text* (129). Grand Rapids, Mich.; Carlisle, England: W.B. Eerdmans; Paternoster Press.

²Knight, G. W. (1992). *The Pastoral Epistles : A commentary on the Greek text* (128). Grand Rapids, Mich.; Carlisle, England: W.B. Eerdmans; Paternoster Press.

“Without” – without any person or thing (making no use of, having no association with, apart from, aloof from, etc.): without expressing or practicing

“Wrath”

- **Eph 4:31** – Let all bitterness, wrath, **anger**, clamor, and evil speaking be put away from you, with all malice.
- **Col 3:8** – But now you yourselves are to put off all these: **anger**, wrath, malice, blasphemy, filthy language out of your mouth.
- **James 1:19-20** – ¹⁹ So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to **wrath**; ²⁰ for the wrath of man does not produce the righteousness of God.
- **Rom 12:19** – Beloved, do not avenge yourselves, but [rather] give place to **wrath**; for it is written, "Vengeance is Mine, I will repay," says the Lord.

“Argument”

- **Matt 15:19** – For out of the heart proceed **evil thoughts**, murders, adulteries, fornications, thefts, false witness, blasphemies.
- **Luke 5:22** – But when Jesus perceived their **thoughts**, He answered and said to them, "Why are you **reasoning** in your hearts?"
- **Luke 24:38** – And He said to them, "Why are you troubled? And why do **doubts** arise in your hearts?"
- **Phil 2:14** – Do all things without complaining and **disputing**,
- “since the context is concerned with one’s attitude to other humans (cf. vv. 1–8: pray for all because God is concerned for all), since ὀργή is used here for anger toward people, and since the following strictures on women are concerned with their impact on others, it is likely, though not absolutely certain, that the word is to be understood here of “disputes” with others”³

This is the beginning, not the end, of Paul’s emphasis on male leadership. Paul continues the concept of male leadership in 1 Tim 3 (qualifications of pastors & deacons). Men are to be the lead disciples, living lives that are devoted to the Lord.

Our Repair of this Broken Wall:

- Focus on teaching all men to take responsibility for active spiritual leadership (opposite of norm)
- Create teaching scenarios to equip men to lead (expectation stated PLUS equipping supplied)
- Encourage men in practical holiness (living lives devoted or dedicated to God)
- Provide opportunities for pious men to pray in our gatherings
- Teach women and children to look to the men for spiritual examples and spiritual leadership

4. Taming the Threads – Purity and Propriety – Word-Directed Wardrobes for Women (9-10)

in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works.

5. Tapering the Talk – Withholding Words to Let the Leaders Lead (11-14)

Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.

6. Training Our Own Children – Parenting as a Priceless Priority (15; cp. 5:10,14)

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

³Knight, G. W. (1992). *The Pastoral Epistles : A commentary on the Greek text* (129). Grand Rapids, Mich.; Carlisle, England: W.B. Eerdmans; Paternoster Press.