



1 Timothy
Contend

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1 Timothy

First Timothy is the first of two letters written by the apostle Paul to his young co-worker and close companion, Timothy. At the time this letter was written, Paul was probably in Macedonia, and Timothy was in charge of the work in Ephesus. Timothy was the son of a Greek Gentile father and a devout Jewish mother, named Eunice. Paul wrote 1 Timothy in order to advise his young co-worker, Timothy, concerning issues that were arising at the church in Ephesus.

This letter is a clear call for the church to live out the ethical implications of the gospel in tangible ways. Paul encourages and instructs Timothy as a young leader. He grounds the everyday behaviour of Christians in the gospel. False doctrine was coming into the church in Ephesus, and this was causing behavior which was not compatible with the gospel. Visible change needs to take place in those who believe in Christ. True gospel will always lead to godliness in the life of the believer.

When you receive a letter or an email, do you simply jump to the middle of the document and read that only? Quite unlikely. Remember, this is also a letter written from Paul to Timothy. While it is very important to read through the section of text you are studying each day, it is also important to read through the entire letter as well. If possible, read through the entire book of 1 Timothy in one sitting. Read it for the logic and the flow. Become familiar with it. This will give you a better starting ground to understand the text. Some questions to ask yourself as you read the entire letter:

- Why were these words written to Timothy at this time?
- What is Paul's attitude as he writes the letter?
- Are there any specific details mentioned (or explicit statements) which reveal why the letter is being written?

Then, as you read the specific passages that are indicated in the devotionals, ask yourself how the passage fits into the overall flow of the letter. The fact is that 1 Timothy is a personal letter and we can relate to it in a personal way--first by getting to know the early-church context and then by applying it to our own.

Mar. 16/17 1 Timothy 1:1-2

Sermon Notes:

Day 1 - Where are you from?

Timothy came from a multi-cultural family. His father was a Greek and his mother a Jewess. They raised him in the Greco-Roman city of Lystra. Because Timothy could identify with both the Jewish and Greek worlds, his multi-cultural upbringing uniquely equipped him to minister to the early New Testament Church. Timothy understood the Jewish Old Testament Scriptures, the fulfillment of them in Jesus, and the Greco-Roman culture into which Christianity quickly spread. Thus, hindsight makes clear that God chose, created, and raised Timothy in a specific way for a specific purpose. God chooses, creates, and raises people in specific ways for specific purposes - What's yours?

1. Who are your parents?
2. Where are you from?
3. What are some are some unique features of your upbringing that have made you who you are?
4. How might God use that in a unique way?
5. God made you unlike any other person and uniquely equipped you. Have you considered using your specifics for His glory?

Day 2 - Whom do you like and what are you like?

1. Whom do you enjoy spending time with? Why?
2. In general, what type of person do you like to be around?
3. What type of person would you like your children to become?

Consider Timothy.

Philippians 2:19-24 (The Message)

I plan (according to Jesus' plan) to send Timothy to you very soon so he can bring back all the news of you he can gather. Oh, how that will do my heart good! I have no one quite like Timothy. He is loyal, and genuinely concerned for you. Most people around here are looking out for themselves, with little concern for the things of Jesus.

But you know yourselves that Timothy's the real thing. He's been a devoted son to me as together we've delivered the Message. As soon as I see how things are going to fall out for me here, I plan to send him off. And then I'm hoping and praying to be right on his heels.

Philippians 2:19-24 (ESV)

I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. For I have no one like him, who will be genuinely concerned for your welfare. For they all seek their own interests, not those of Jesus Christ. But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel. I hope therefore to send him just as soon as I see how it will go with me, and I trust in the Lord that shortly I myself will come also.

4. What type of person are you?

5. What area of your life needs the most work? Please write down the area, look up some verses that deal with it, pray about it, and develop a strategy for improving on it in 2013.

Day 3 - Authority

No matter our stage in life, we live under authority (parents, bosses, shareholders, customers, clients, board of directors, doctors, etc.). To our authorities, we must choose to either submit or face the consequences.

1. Please list 3-5 of your current authorities.

2. What area of your life do they have power over?

3. What will happen if you choose to disobey them?

4. How are you honouring them?

The Bible clearly establishes God's authority over: individuals, families, groups, nations, kings, gods, nature, sin, and even death. God reigns over all.

In 1 Timothy, Paul claims that the words of his letter come bearing that same authority. Paul lives, serves, and writes, "...by command of God our Savior and of Christ Jesus..." In that case, there is no escape. Paul's letters are as binding to us today as they were to his readers back then.

So as you continue your study of 1 Timothy, remember that these words hold sway. Paul gives them by the very authority of Christ himself. Will you submit or will you face the consequences?

Day 4 - Paul's Heart

1. Whom do you love?

2. Why do you love them?

3. How do you show them love?

4. Is your love for them driven by (a) what they can do for you, or (b) what you can do for them?

Some people see the Apostle Paul as a staunch, hard-nosed, overachieving, intense, type-A personality. But Paul's letters to Timothy reveal more. In addition to his intense and unwavering commitment to God (2 Corinthians 4:7-5:10) and stringent personal discipline (1 Corinthians 9:27), the Apostle Paul possessed a gentle and compassionate heart. He LOVED Timothy. Man, did he love Timothy. Over and over again (1 Timothy 1:2, 18; 2 Timothy 1:2, 2:1), Paul calls Timothy his beloved little son. As you read through these books you can't help but sense the heart of the great Apostle calling out to his young apprentice:

"Timothy, dear Timothy, come on little buddy, you can do it! I am rooting for you! I love you and am proud of you. Life is tough, and yes it's a fight, but by God's power and might you will make it through. So keep on going. Fight the good fight. Finish the race. Run hard, and don't look back. Just keep right on going. For as God is my witness and the Bible is true, He will carry you through. So keep going my dear one. Fight on."

Mar. 23/24 **1 Timothy 1:3-7**

Sermon Notes:

Day 1 - Read 1 Timothy 1:3-7

1. What two things did the Apostle Paul ask Timothy to charge “certain persons” about?
2. What do “myths and endless genealogies” promote?
3. Paul states that the end goal of Timothy’s charge to “certain persons” is love. What three things does love issue from?
4. What have the “certain persons... wandered away into”?
5. What are the “certain persons” desiring to be?

Day 2 - Read 1 Timothy 1:3-7

1. Regarding the “different doctrine” that is being taught in the Ephesian church, is this passage more concerned with the specific doctrinal details or the results stemming from the different doctrine?
2. Paul uses the phrase “stewardship from God” twice in all his writing, here in 1 Timothy 1:4 and also in Colossians 1:25. “Stewardship from God” is difficult to capture in translation from Greek into English. It can either refer to (a) God’s orderly outworking of his plan of salvation in human history, or (b) to the human responsibility in advancing God’s plan of salvation in human history.# Which of these two options seems best to you? Why?
3. The word “these” in verse 6 refers to “pure heart,” “good conscience,” and “sincere faith.” Paul states that by swerving from “these,” certain people have wandered into vain discussions. Is the “swerving” Paul is referring to typically expressed/experienced internally or externally?

4. The terms “myths,” “genealogies,” “wandered,” and “sincere faith” are important in this passage. The terms are also scarcely used by Paul (only appearing in 1 and 2 Timothy and Titus). What differentiates 1 and 2 Timothy and Titus from the rest of Paul’s epistles that can account for this?

Day 3 - Read 1 Timothy 1:3-7

1. Paul says that because certain persons were teaching different doctrine and devoting time to exploring myths and endless genealogies they were promoting/encouraging speculations. The term speculations could also be understood as useless speculations. These speculations are useless in light of the “stewardship from God that is by faith.” What are some contemporary and/or personal examples of “useless speculations” that distract from “the stewardship from God by faith?” (Note: It may be helpful to refer to your observations from Day 2, Question 2.)

2. Paul says the aim of the charge Timothy gives is “love.” The word “love” (Greek: agape) has more to do with acting out moral principle than with liking something. However, this love is not merely cold, uninterested, religious duty; it is a commitment to the other’s good. With that understanding of love, how are you practically loving people in your sphere of influence (e.g., family, friends, colleagues, neighbours, etc.)? How could you practically love people in your sphere of influence?

3. Paul says that “love... issues from a pure heart and a good conscience and a sincere faith.” What are the opposites of “pure heart,” “good conscience,” and “sincere faith?” Ask God to help you and your family to embody/exemplify a pure heart, good conscience, and sincere faith.

Day 4 - Read 1 Timothy 1:3-7

1. One of the characteristics of the “certain persons” discussed in this passage is that they desired “to be teachers of the law, without understanding...” It is still a temptation for some to desire to be teachers without understanding. How do we safeguard against this? Does this passage have any suggestions for safeguarding against this?

2. 1 Timothy is essentially a letter from a mentor to his spiritual protégé. It is clear that in the Christian life there is a need for people to mentor and to be mentored. Are you engaged in any mentor relationships? Do you have a Paul and/or Timothy? If

you do, ask God to use that relationship to help you grow in your faith. If you don't, prayerfully consider who in your sphere of influence you could begin a mentor/mentee relationship with, and boldly ask them if they would appreciate a relationship like this in their life.

3. After spending the last four days with this passage, what are some insights you have gleaned that you want to apply to your life?

Apr. 6/7 1 Timothy 1:8-11

Sermon Notes:

Day 1 - Read 1 Timothy 1:8-11

To best understand and receive the benefit of reading a portion scripture, we consider the context: chronological, historical, and cultural; also where the passage appears within a book or chapter of the Bible.

This week's passage is part of letter written by the apostle Paul to his protégé, Timothy, who joined Paul and his team at Lystra, Timothy's hometown, during Paul's second missionary journey. He ministered with Paul in many places during his second and third trips. After that, Paul sent him to oversee several of the new local churches. Most of this history can be seen in Acts 18-20. Timothy was with Paul in Rome during Paul's imprisonment there and later was left in charge of the church in Ephesus where he had previously spent some years. This letter was written from Philippi (in Macedonia) after Paul's release from prison.

The purpose of the letter is stated by the author, Paul, in 1 Timothy 3:14-15, "Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (NIV). As an aside, that sentence is one of many in found Paul's letters which reveal his Holy Spirit-inspired high view of the local church.

This week's passage is the second half of a section entitled in many Bible versions as "warning against false teachers." In verse 7, Paul says his warning is about those who "desire to be teachers of the law." Clearly he is not talking about professors in a university law school.

According to the record in Acts, when Paul went to any town on his missionary journey, he generally went first to the Jewish synagogue. There he found people who already believed in the one true God and had knowledge of the scriptures. To them he proclaimed that their long-awaited Messiah had come. Typically, some Jews believed his message and others rejected it, often vehemently or violently. Then Paul would turn to the Gentiles of that place.

1. There are many references by Jesus in the gospels to the Jewish scriptures as "the law and the prophets." What does Paul mean by "the law" in this context?
2. To whom was "the law" given?
3. How and for what purpose(s)?
4. Has anyone ever been able to fully obey "the law?" If so, who?

Day 2 - Read 1 Timothy 1:8-11

Sometimes in considering teachings about “legalism versus the gospel of grace” we may get the impression that the Old Testament laws are now useless, irrelevant, discarded by God, or even “bad” in some sense. The teaching of Jesus and his apostles is quite the opposite. They continued to declare the high view of God’s laws or commandments as Old Testament writers did. In writing to Timothy, Paul again declares that the law is good, even as he warns about those aspiring to be “teachers of the law” but having no idea what they are talking about.

1. Psalm 119, the longest chapter in the Bible, extols the goodness and benefits of God’s laws, statutes, commandments and judgments (these are all synonyms) at length. Read the whole psalm and see what impression it leaves with you. What are some of the good things listed in the psalm? (See for example verses 11, 18, 24, 50, 72, 89, 98, 105, 130.)

2. Consider the summary in Psalm 119:7-11, and thank God for all his wonderful revelations and proclamations by “the law.”

3. Did Jesus abolish the Old Testament law or declare it temporary? See Matthew 5:17-18, Luke 10:25-28, Luke 16:17.

4. Did any apostle declare the law void? See Romans 2, Romans 3:31, Romans 6:15, Romans 7, James 1:25, 1 John 3:4

Day 3 - Read 1 Timothy 1:8-11

Verse 8 says, “Now we know that the law is good, if one uses it lawfully” (ESV). The word translated “lawfully” here is sometimes translated as “properly” or “legitimately.” Notice that our English word “legitimate” has the same Latin root as “legislation” so is equivalent to the Greek word here used and translated “lawfully.”

We understand this concept from everyday life. A knife, for example, can be very useful if used properly, but dangerous otherwise. It can also be used lawfully or unlawfully. The same is true of our hands and mouths.

Much of our New Testament scripture consists of letters written by Paul. He, of all the apostles, expounds most about the law, its correct use and application, its functions and limitations under the new covenant.

1. What is the law able to do? See Galatians 3:19, 3:24, Romans 3:19, Romans 4:15, 7:7.
2. What is the law not able to do? See Romans 8:3-4, 3:20, 4:16, Galatians 2:16, 3:11, 3:18.
3. For those who are in Christ, justified by faith not law, is the law still useful for self-examination, because it is good and holy? See Romans 8:12-14, 1 Corinthians 11:28, 2 Corinthians 13:5.

Day 4 - Read 1 Timothy 1:8-11

The gospel (good news) is that Jesus kept the law of God perfectly and satisfies his requirements on our behalf. Through Christ, by faith in who he is and what he has done, his righteousness is imputed to us and our sin is taken away. We receive a new nature through the indwelling Holy Spirit. Only by “walking in the Spirit” can we live in accordance with the righteousness which is now ours.

In verse 11, Paul states that what he is writing about “the law” is “in accordance with the gospel of the glory of the blessed God...” The gospel does not assert that anything goes because we are covered by God’s mercy and grace. Paul explains that the law exposes the wickedness of “the ungodly and sinners, ...the unholy and profane,” whose actions are “contrary to sound doctrine.” A proper response to the gospel requires both a change in our beliefs and a change in our behaviour.

1. 1 Timothy 1:9 says, “the law is not laid down for the just...” Who are “the just?”
2. According to scripture, how does one become “just?”
3. Think of some ways people try to become righteous.
4. This passage lists some of the kinds of “sinners and unholy” persons for whom the law is laid down; some of the most egregious affronts to God and harms to one’s “neighbour.” There is no inclusion here of disobedience to laws about Levitical functions, sacrifices, offerings, and observance of feast days. These are references to the “moral laws” of God. If Christ is the end (or fulfillment or completion) of the law to those who are in him (Romans 10:1-13) do these moral laws still have any purpose(s)? If so, what, according to New Testament scripture?

Apr. 13/14 **1 Timothy 1:12-17**

Sermon Notes:

Day 1 - Read 1 Timothy 1:3-17

1. In verses 3-11 of this chapter, Paul has been attacking false teachers; then in verse 12 he switches gears. Why does he do this?
2. How is Paul's account of his own conversion relevant, following upon his attacks against false teachers who preached salvation through a combination of faith and works?
3. Paul says that Christ Jesus judged him faithful. What does Paul mean by this? What does "judged" mean in this context?
4. Why does Paul thank Jesus for judging him faithful? Should God be thanked for this, and why?
5. Make a list of things you are thankful for in your walk with Christ.

Day 2 - Read 1 Timothy 1:12-17

1. Talking about his life before his encounter with Christ, Paul says that formerly he was a blasphemer, persecutor, and insolent opponent. As a blasphemer, against whom was Paul sinning? As a persecutor and insolent opponent, against whom were his actions directed?
2. When Paul says, "I received mercy because I had acted ignorantly in unbelief," is he denying any guilt for his actions? Think about this passage in light of Acts 22:3-5, Acts 26:9-18, 1 Corinthians 15:9-10, and Philippians 3:8-9. As you reflect, keep in mind that Paul is writing to Timothy, who was Paul's protégé and would have been familiar with Paul's conversion story; thus he would be able to place this statement in the proper context.
3. Read 1 Timothy 1:15, then Matthew 9:13. Why does Paul say, "The saying is trustworthy and deserving of full acceptance?" In the pastoral letters, Paul uses this phrasing to introduce statements which summarized key doctrines and were known to the churches. Look up 1 Timothy 3:1, 1 Timothy 4:9, 2 Timothy 2:11, and Titus 3:8.

Day 3 - Read 1 Timothy 1:12-17

1. Paul describes himself as having been a blasphemer, persecutor and insolent opponent. Why would God show mercy to such a person?
2. Do any of us deserve God's mercy? Are we entitled to salvation? How is it that salvation is available to us?
3. What was God's purpose in showing Paul mercy?
4. How has God showed his "perfect patience" toward you? In which areas of your life has he been most patient with you?
5. How has God used your life as a demonstration of his merciful character so that others might believe and/or be encouraged?
6. For accounts of Paul's conversion, read: Acts 9:1-9, 22, 26; Galatians 1-2; Philippians 3:1-14. What effect do you think it had on those who saw or heard about the transformation of Saul from persecutor to apostle and defender of the faith; both on believers and non-believers? What did it demonstrate about God's ability to save and his sovereignty to call whom he wills?

Day 4 - Read 1 Timothy 1:12-17

1. In Paul's day, many false teachers preached a twisted gospel wherein salvation was not through faith alone. The gospel of Christ is salvation by God's grace through faith in Jesus. What are some false doctrines that people preach today?
2. Reflect on the Lord's saving work in your own life. Prayerfully seek opportunities this week to share your personal story of salvation.
3. Pray that God will grant you grace and boldness to proclaim Christ to those in your circle who do not know him.
4. In this week's passage, Paul gives a brief summary of his conversion story and statement of the gospel that Christ came to save sinners. Out of these themes, he is moved to praise God. Read verse 17, then take a few minutes to praise God for those aspects of his character that you have studied and reflected upon this week.

Apr. 20/21 1 Timothy 1:18-20

Sermon Notes:

Day 1 - Read 1 Timothy 1:18-20

1. Paul's reference to Timothy as his son is not strictly literal, but Paul clearly had particular affection for Timothy and even knew of prophecies made specifically about him. What battle is Paul commanding Timothy to prepare for?

2. Paul encourages Timothy to recall the prophecies so that he will recall the way that God had worked in his life previously. In remembering that calling, Timothy should take courage for his upcoming battle. Have you ever had anything like a prophecy spoken over you? If so, do you ever intentionally remember it in times of difficulty?

3. We don't put a particular emphasis on spoken words of prophecy in our services at Northview though many people have received them privately. Do you think our approach to the public practice of "charismatic" gifts is appropriately balanced or should we emphasize them more? Or are we already testing the limits of "orderliness"?

Day 2 - Read 1 Timothy 1:18-20

Hymenaeus and Alexander were Christians who had not only fallen into a particular heresy, but seem to have convinced others to join them. This, in part, explains why Paul delivers what might seem like such a harsh verdict, handing them "over to Satan." Sometimes Christians today feel uncomfortable with the "judgment" of a fellow believer implied by such an instruction, yet the same Jesus who calls us not to judge, lest we be judged (Matthew 7:1) also warns in very strong terms not to tolerate false teaching (Matthew 18:6, Mark 9:42).

1. Should churches like Northview draw a sharp line around certain aspects of theological orthodoxy or should the church first make sure it is an open-minded, non-threatening place for people to meet God wherever they're at?

2. When Paul says that these men should be "handed over to Satan," it sounds as if he's condemning them straight to an eternity in hell. He goes on, however, to say that he's doing it so they will be "taught not to blaspheme." Paul uses similar language when advising the Corinthian church on dealing with a wayward Christian (1 Corinthians 5:5). What does he mean?

3. Is this a kind of spiritual "tough love"? If so, how do churches and individual Christians decide when grace has run its course and that it's time to break fellowship with an unrepentant brother or sister? (You can also read Romans 1:18-2:16 for a variation of this theme.)

Day 3 - Read 1 Timothy 1:18-20

It is very likely that the heresy described in 2 Timothy 2:14-26 is the same one alluded to in our passage: “Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some” (2 Timothy 2:17, 18 NIV). Scholars believe that the main idea in this heresy was that false teachers were claiming that Jesus didn’t literally mean that Christians would be resurrected, but that he was only referring to a kind of spiritual re-birth.

1. Why do you think the teaching of a bodily, physical resurrection is so important to our faith?

2. Read 1 Corinthians 15 for a fuller picture of Paul’s theology of the resurrection body.

Day 4 - Read 1 Timothy 1:18-20

1. According to today’s text, what things will you need to do to keep from wandering the faith?

2. Paul encourages Timothy to “hold on” to his faith and good conscience. This kind of active language to describe the process of keeping faith is important. What are some of the things you do to maintain your faith?

3. What are some of the habits or practices that have undermined or even “shipwrecked” your faith? Were they obviously leading you astray when they were happening or did the effects gradually drive a wedge between you and the Lord? What have you done to address those temptations or get “sailing again” after being shipwrecked?

4. Do you know any people who have or are “shipwrecking” their faith? How can you pray for and help them? Will you invite them to your small group or community group? Will you invite them to church?

Apr. 27/28 **1 Timothy 2:1-7**

Sermon Notes:

Day 1 - Read 1 Timothy 2:1-4

Paul commands Timothy to instruct the church in prayer because prayer in the Ephesian church did not reflect the mission of the church. Paul uses four terms to comprehensively draw out the necessary dimensions of what prayer should be: prayers, petitions, intercession and thanksgiving. While there is considerable overlap between these words, Paul is intentionally pointing out that faithful people and faithful churches will come before God to call on him to act; to save them from their enemies, to provide for their needs and right their wrongs. Prayers are to be offered in thanksgiving for the good things their God has done and the revelation of his glory in his kindness to them. But even more, these prayers are to be a call for God's mission to go forward and the whole world to be put to rights. That means that God's people should plead to him to not only deal with their issues, but also establish justice and good governance among the rulers so that the gospel can go forward without hindrance. Paul instructs the church to pray "that we may lead a peaceful and quiet life, godly and dignified in every way" (verse 2), not so that they can enjoy the benefits of life, liberty and the pursuit of happiness, but for God's people to be able to live in ways that commend their message and their God. All prayer must ultimately be "your kingdom come, your will be done" (Matthew 6:10).

1. Think about your prayer life. What do you usually pray for?

2. Write down the names of five people in government over you. How can you pray that the Lord would move in their lives so that justice is established and the gospel is unhindered?

3. For Timothy and the Ephesian church, praying for rulers and authorities meant praying for the emperor Nero, a man whom many people found very easy to despise. Nonetheless this church had to pray for God to give him wisdom and salvation. Are there people in authority over you whom it is hard to pray for because of their views, policies or conduct? Is it too much to ask for God to use them for his glory and even save them?

4. Paul's exhortation for believers to pray in order that we may be "quiet, godly and dignified in every way" challenges us to live in such a way that the mission is not scandalized by our words or conduct. Are there any conflicts or controversies in your life which would make you a non-credible witness?

Day 2 - Read 1 Timothy 2:3-4

1. Paul reminds the church of Ephesus that prayer is "good, and it is pleasing in the sight of God our Savior" (verse 3). In making this statement, Paul is identifying prayer as a means of worship and expressing love to God. So often we treat prayer as a laundry list of grievances and wants without expressing love and trust for God. How can we change our prayers to reflect this call to worship?

2. For Timothy and his church, saying that “God is our Savior” was a profoundly political statement. In the Roman Empire, people were expected to affirm Caesar as the savior. Ephesus was a fiercely patriotic city where allegiance to anyone other than Caesar was considered treasonous. However, the church is a community which recognizes that not only is God the ultimate source of power and authority in the universe, he has acted to save his people by sending Jesus to die for their sins. The politically subversive affirmation that Jesus is Lord was to define the church of Ephesus, and it must define our church today in the same way. Do we believe that our faith has deep political implications? How does following Christ shape your political beliefs? Do we pray for justice and good governance to be established through the reign of Christ?

3. God desires all people to be saved and come to knowledge of the truth. This is his declared intention that the people of God must both affirm and hold. While we must affirm that only some will accept salvation, Christians recognize that we are called to share the gospel with everyone and trust that the Holy Spirit will work in the lives of some so that they can receive that message with faith. Yet we tend to pray for people that we find likable and respectable to receive salvation, and neglect to pray for people we find irritating, offensive or different from ourselves. Are there people you know whom you find it hard to pray for? Pray for them.

Day 3 - Read 1 Timothy 2:4-5

1. Paul tells the church to pray for “all people” to be saved. While this verse is often dragged into the debate about man’s freedom and God’s sovereignty in election, the emphasis here is: (a) not just Jews, but all nations; and (b) not just regular folk, but those in power whom it may seem inconceivable to share fellowship with. God’s intention is not to draw one type of person, but people from all different backgrounds, races, traditions, social and economic strata. In our community, praying that all people will be saved means praying for all of humanity, but it should also cause us to pray specifically for people who are very different from ourselves. Who can you pray for in order that the gospel would go forth across cultural, economic or social lines?

2. Why should we pray that all people should come to the knowledge of the truth? “For there is one God, and there is one mediator between God and men, the man Jesus Christ,” (verse 5). Apart from the truth that Jesus Christ, the only begotten Son of God, has died for sinners, there is no access to the divine; no salvation. How does our culture speak about truth? Is there one truth or many truths? What does the Bible say about truth?

3. Living in a culture with many faiths means we are confronted with the belief that there are many paths to God; many ways of salvation. If there is one God and one mediator between God and man, how do we as Christians respond to this widely held belief?

4. Our mediator is “the man, Jesus Christ” (verse 5). What difference does it make to you to know that you have access to God himself through one who knows what it is like to experience all the trials and temptations of human existence?

Day 4 - Read 1 Timothy 2:6-7

1. Jesus gave himself. In John 10:17-18 (NET) Jesus says, “...I lay down my life, so that I may take it back again. No one takes it away from me, but I lay it down of my own free will.” Jesus gave up all he had and endured the shame and humiliation of being nailed to a Roman cross in order to save his people. In this act, God’s justice and righteous wrath against sin was satisfied and his mercy and love for his people was revealed. Read Titus 2:14 and Galatians 2:20. How should we respond to our God’s great act of self-giving?

2. Jesus gave himself as a ransom for all. To be ransomed is to be set free, liberated from slavery. Ephesians 2:1-3 describes the slavery that affects all of mankind; the slavery that Christ died to liberate us from. Because of the cross, sin no longer has any hold on us, and yet we often allow ourselves to be enslaved by sin even though Christ has set us free. Read 1 Corinthians 6:12-20. What does Paul say about living in freedom? Are you still living in slavery? What must you do to live in freedom?

3. If Jesus gave himself as ransom for all, then there is no one you know who has fallen so far that they cannot be set free by Christ. Who has the Lord put on your heart to pray for that they may be set free from their sin?

May 11/12 1 Timothy 2:8-10

Sermon Notes:

Day 1 - Read 1 Timothy 2:8-10

At the beginning of 1 Timothy 2, Paul urges “that supplications, prayers, intercessions, and thanksgivings be made for all people” (verse 1). In verse 8, we see him continue with more instruction on prayer.

1. Is “lifting holy hands” a must? What is the proper emphasis here?
2. To pray with upraised hands was a common physical expression of prayer. Take a look at some Old Testament passages that show this:
1 Kings 8:22
Psalm 28:2
Psalm 63:4

“It is assumed that men will pray in the customary Jewish manner, with hands lifted; thus, these hands should belong to men whose lives are consistent with God’s holiness.”

3. There are three hindrances to prayer noted in verse 8: sin, anger and quarrelling. What are the opposites of these 3 things?
4. Do you ever have difficulty approaching God in prayer? If so, why? Is there something that you should do?

Day 2 - Read 1 Timothy 2:8-10

1. Holy hands and anger/quarrelling do not match up. Why should they? What does Matthew 5:23, 24 say about this? And what about Psalm 24:3-4?
2. Is it always wrong to be angry? How can anger affect one’s walk with the Lord? Read James 1:19-20.
3. Broken relationships affect one’s ability to pray. Why would it be important to reconcile with people before coming together corporately to pray?
4. What should be pursued instead of conflict?

5. Paul was concerned that one minute these men were spreading out their hands in prayer and the next minute they were exchanging angry words. They were being inconsistent. What about you? What is your life like? Are you being consistent in and out of the church?

Day 3 - Read 1 Timothy 2:8-10

1. Why do you think it was important for Paul to address women in verses 9 and 10 regarding their outward adornment? Why would this be important in corporate worship?

2. The emphasis in verse 9 is twofold: modesty and cost. Why both of these? How do they fit together?

3. Many times people would say that the way someone dresses today is not so important, that it really doesn't matter what you wear... Is this true? Does what you and I wear affect others around us? How?

4. Do you care about what you wear? Do you care that what you wear affects others? How does this reflect our attitude? How should this be applied to what is worn today?

Day 4 - Read 1 Timothy 2:8-10

1. What are "good works" (ESV) or "good deeds" (NIV)? How do you define good works? Why are they important? Read Matthew 5:16 and 1 Timothy 5:25.

2. What was proper for women who profess godliness (verse 10)? What is proper for today?

3. In review of the past 3 days, what are the common sins of Christian men and women that Paul mentions, and what could they do to a church?

4. Are one of these a problem for you? If so, what will you do about it?

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