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By Dan Maines

1 Timothy 2

1 Timothy 2:1-2

First of all, then, I urge that requests, prayers, intercession, and thanksgiving be made in behalf of all people, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

† Paul commands prayer for all people, including rulers, showing the church's mission is broader than itself.

† The goal of such prayer is peace, so believers may live godly

and dignified lives.

† Josephus (Antiquities 12.3.3) notes that Jews prayed for rulers, a practice Paul affirms in Christian worship.

1 Timothy 2:3-4

This is good and acceptable in the sight of God our Savior, who wants all people to be saved and to come to the knowledge of the truth.

† God's desire is universal salvation, fulfilled through the gospel.

† The church must reflect this universal scope in its mission.

1 Timothy 2:5-6

For there is one God, and one mediator also between God and mankind, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.

† Christ alone is the mediator, bridging God and humanity.

† His sacrifice as ransom is sufficient for all.

† Ignatius (Letter to the Magnesians 7) affirmed one God and one mediator, contrasting with false teachers.

1 Timothy 2:7

For this I was appointed as a preacher and an apostle, I am telling the truth, I am not lying, as a teacher of the Gentiles in faith and truth.

† Paul highlights his divine appointment to teach the Gentiles.

† His mission affirms the universality of the gospel.

1 Timothy 2:8

Therefore I want the men in every place to pray, lifting up holy hands, without anger and dispute.

† Men are called to lead in prayer with purity, not quarrels.

† The posture of holy hands signifies both purity and surrender.

1 Timothy 2:9-10

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair, gold, pearls, or expensive apparel, but rather by means of good works, as is proper for women making a claim to godliness.

† Women are called to modesty, prioritizing good works over outward adornment.

† Roman society prized display of wealth, but Paul calls for holiness in action.

† Plutarch (Moralia 142C) critiqued vanity in women, similar to Paul's concern.

1 Timothy 2:11-12

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or to exercise authority over a man, but to remain quiet.

† Paul emphasizes order in teaching, reflecting creation order and avoiding confusion in worship.

† This was not cultural chauvinism but a consistent application of headship principles.

† Early church fathers, like Tertullian (On the Veiling of Virgins 9), applied Paul's words to preserve order in worship.

1 Timothy 2:13-14

For it was Adam who was first formed, and then Eve. And it was not Adam who was deceived, but the woman was deceived and became a wrongdoer.

† Paul roots his teaching in creation, not culture.

† Eve's deception highlights vulnerability apart from God's order.

1 Timothy 2:15

But women will be preserved through childbirth—if they

continue in faith, love, and sanctity, with moderation.

† Preservation here points to God's protection and the ultimate fulfillment in Christ's birth.

† Women share in salvation by living faithfully in their roles.

† Chrysostom (Homily on 1 Timothy 9) emphasized that holiness, not childbearing itself, is the focus.

How it applies to us today

† 1 Timothy 2 shows the importance of prayer for all people, especially rulers, so that the gospel may flourish in peace.

† Christ alone is mediator, and the church must reflect His universal mission.

† Godly order in worship matters, with men and women called to purity, modesty, and faithfulness.

† Our identity in Christ produces love, good works, and a focus on eternal things rather than worldly displays.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Josephus, Antiquities 12.3.3 - Jews praying for rulers

† Ignatius, Letter to the Magnesians 7 - one God and mediator

† Plutarch, Moralia 142C - critique of vanity

† Tertullian, On the Veiling of Virgins 9 - women and worship order

† Chrysostom, Homily on 1 Timothy 9 - holiness emphasized

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