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THE PASTORAL EPISTLES:
“Prayer for All” (1 Timothy 2)

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PARTICIPANT GUIDE

Author and General Editor: Rev. Mark W. Love
Senior Pastor
Trinity Lutheran Church and School, Toledo, Ohio
markwlove@gmail.com



THE PASTORAL EPISTLES

A STUDY FOR DISCOVERY, MEDITATION AND CASUISTRY OF THE BROTHERS.

Every pastor strives to do as Paul exhorts Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2:15).

This series of studies has been designed to walk through the Pastoral Epistles in support of your striving toward these ends. Each study will work through these familiar texts with a search and discover mission through self-examination. To facilitate your searching and discovery in self-examination, each text will follow with a template of questions drawn and structured according to Luther’s “A Simple Way to Pray.”¹ “I divide each commandment into four parts, thereby fashioning a garland of four strands.”² These four strands are:

1. **Instruction** – What is God teaching me in these verses about the Pastoral Office and me as one called to this office? (e.g., “What have I learned ... ?”)
2. **Thanksgiving** - What is there in these words of God for which I get to give thanks to the Lord of the Church as I serve in the Office of the Ministry?
3. **Confession** - In light of what I have learned in these words of God, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
4. **Prayer** - Are there things I need to change/improve in fulfilling my responsibilities in the Pastoral Office?

Following the template of questions, there is an opportunity to turn what is discovered into prayer.

While this is a time of searching the Scriptures and reaffirming the Lord’s will for the Pastoral Office and those called to this Office, it is hoped that the questions will facilitate a time of casuistry among the brothers. Listening and learning according to Luther’s four strands will also hopefully foster a sharing of struggles and the mutual support and consolation of the brothers in light of God’s Word, of which we are servants and servers.

Sequence of this Series: This series begins with 2 Timothy. While this is the last of Paul’s letters, it is foundational in that it addresses the Pastoral Office more holistically, as well as the means God provides for it and the holder of that office. Second in the series will be Titus, which addresses many aspects of exercising the Pastoral Office in the context of the congregation. Lastly, the series will then look at 1 Timothy as it addresses exercising the Pastoral Office in the midst of a hostile culture and its influences on the congregation.

¹ Martin Luther, *Luther’s Works*, vol. 43, *Devotional Writings II*, eds. Gustav K. Wiencke and Helmut T. Lehmann, (Philadelphia: Fortress Press, 1968), 193–211.

² LW 43:193–211.

INTRODUCTION: 1 Timothy from *Concordia Self-Study Commentary*

1 Timothy Introduction

Paul, on his way to Macedonia, has left Timothy at Ephesus with instructions to “charge certain persons not to teach any different doctrine” (1 Ti 1:3). Paul does not describe this “different doctrine” systematically; but from his attacks on it in 1:3–7; 4:1–3, 7; 6:3–5, 20–21 and from the tenor of his instructions for the regulation of the life of the church, it is clear that Timothy must do battle with a form of “Gnosticism,” an early stage of that heresy which was to become in its fully developed form the most serious threat to the church in succeeding generations. Gnosticism is not so much a system as a trend or current of thought which produced a great variety of systems, often by combining with some already existing religion. It was therefore present and active as a corrupting force long before the great Christian-Gnostic systems of the second century appeared; we have already seen one example of it in the heresy which threatened the church at Colossae.

Basic to all forms of Gnosticism is a dualistic conception of reality, that is, the view that what is spiritual, nonmaterial, is of itself good and what is material or physical is of itself bad. This view affects man’s whole attitude toward the world of created things. The dreary details of Gnostic speculation on the *origin* of the material universe need not concern us here. It may suffice to note:

- a. that the world is no longer viewed as God’s good creation, as the Scriptures view it (that is, a world which God created, fallen with fallen man but redeemed with man and destined to be transfigured with him, Ro 8:19–22); rather, the created world is viewed as in itself alien and hostile to God because it is matter and not spirit;
- b. that man’s desperate predicament, his alienation from God, is no longer seen as being due to his sinful rebellion against God, but to the fact that he is entangled in the world of matter;
- c. that redemption consists in being freed from the material world in which man dwells and is entangled. This liberation can come about only by knowledge (Greek, *gnosis*, hence the name of the heresy); this knowledge must be imparted to man by revelation from a higher world;
- d. the mission of the Savior-God is to impart this knowledge not to all men, but to a select few who will pass it on to those who are “worthy”;
- e. that those who have knowledge, the “gnostics,” must free themselves from the influence of matter by abstaining from certain foods and from marriage. (Sometimes the negative attitude toward things physical and material had the opposite effect and led to a supreme indifference to things physical and material, so that, for instance, the sexual life of man was considered to be morally indifferent.)

Such a trend of thought would lead inevitably to an utter distortion of all that “the glorious gospel of the blessed God” (1 Ti 1:11) proclaimed. God the Creator disappears—all the good gifts of food and drink which He gives are suspected and feared; all the salutary orders which He has established in this world (marriage, family, government) are despised and ignored. The Old Testament, which rings with glad adoration of the God who made the heavens and the earth and blesses man within the orders of this world, must either be ignored or have its obvious sense interpreted away by allegorizing “myths and endless genealogies.” The Law becomes the arena of speculation and vain discussions, not the voice of God which calls the sinner to account and condemns him. In terms of this kind of thought, there can be no real incarnation of the Son of God; for how can the divine, which is spiritual, enter into union with matter, which is of itself evil? And when sin is not recognized as man’s guilt, there can be no real redemption either. Where knowledge is made central in the religious life of man and self-redemption by way of ascetic exercise is made the way of salvation, there is no possibility of that pure Christian love that “issues from a pure heart and a good conscience and sincere faith” (1 Ti 1:5). A narrow and sectarian pride takes its place (1 Ti 6:4, 20; cf. 1:3–7). Where the teaching office becomes a wordy, speculative, disputatious purveying of “knowledge” to a select coterie of initiates, it is bound to become corrupted; it appeals to the pride, selfishness, and mercenary instincts of men, and the teacher becomes that ghastly, demon-ridden caricature of the true teacher which Paul has described in 1 Ti 4:1–2.

Timothy’s task will be to let the fresh and wholesome winds of “sound doctrine” into the house of God, whose air has been infected by the morbid and infectious mists of this *gnosis*. To the demonic denial of God the Creator and the rejection of His good gifts he must oppose the glorious Gospel of the blessed God “who gives life to all things” (1 Ti 6:13), the God whose every creation still has on it the mark of His primeval “Very good!” (Gn.

1:31) and is even in its fallen state “consecrated by the word of God and prayer” (1 Ti 4:5). To “godless and silly myths” he is to oppose the grateful adoration of the Creator. To the Gnostic misuse of the Law he must oppose the right and lawful use and let the sinner hear the fearful verdict of God in order that he may give ear to God’s acquittal in His Gospel (1:8–11).

To the rarefied and unreal Christ of Gnostic speculation he must oppose “the *man* Christ Jesus” (1 Ti 2:5), the Christ Jesus who really entered into history under Pontius Pilate (1 Ti 6:13) and died a real death on the cross for the sins of all men (1 Ti 2:6). He must present this Christ as the whole content of the truth which the church upholds and guards, the mystery of God “manifested *in the flesh*” (1 Ti 3:16). To Gnostic self-redemption by means of knowledge and ascetic self-manipulation he must oppose redemption as the sole act of the Christ who came into the world, not to impart higher knowledge but “to save sinners” (1 Ti 1:15), the Christ “who gave Himself as a ransom for all” (1 Ti 2:6). To Gnostic exclusiveness he must oppose the all-embracing grace of God, and to their narrow sectarian pride he must oppose the Gospel of universal grace (1 Ti 2:4) and thus make of the church a church which can pray wholeheartedly for *all* men (1 Ti 2:1), a church which lives in the “love that issues from a pure heart and a good conscience and sincere faith” (1 Ti 1).

To the imposing picture of the Gnostic teachers, these brilliant, speculative, disputatious, and mercenary men, he must oppose the picture of the true teacher. He must, first of all, himself *be* that picture; he dare not let himself be drawn down to the level of his opponents and fight demonic fire with fire; he must do battle, “holding faith and a good conscience” (1 Ti 1:19); he must, as a good minister of Jesus Christ, not allow himself to be infected by what he opposes but must continue to be “nourished on the words of faith” (not knowledge) “and of the good doctrine” which he has followed hitherto. He must train himself, athlete-like, in godliness (1 Ti 4:6–7). Thus he will be able to fight the good fight of faith as a “man of God,” standing in the succession of Moses and the prophets, singly devoted to God’s cause (1 Ti 6:11–12; cf. 6:3–10), taking hold even now of that eternal life which shall be his in fullness at the appearing of the Lord Jesus Christ (1 Ti 6:11–15). He must himself be all that the Gnostic teachers are not; and he is to see to it that the men who oversee the church’s life and administer the church’s charity, the bishops and deacons, are men of like character. They need not be brilliant men; they must be good men. It is enough if a bishop be “an apt

teacher” (1 Ti 3:2); he need not be a brilliant speaker or a captivating personality. The qualifications which Paul sets up for bishops and deacons are singularly sober and down to earth; but the moral standards which he sets up for them are awesomely high (1 Ti 3:1–13). Paul wants men whom the grace of God has “trained,” as he puts it in his Letter to Titus (2:11–12), seasoned, selfless, wise, and gracious men whose faith has borne fruit in their homes, in their marital fidelity, and in the training of their children (1 Ti 3:2, 4, 12).

Timothy had a great piece of work assigned to him. And he was a good man for the task. He was both Jew and Greek (Acts 16:1). He had lived with the Old Testament from childhood (2 Ti 3:15). Prophetic voices had assigned him to this “good warfare” (1 Ti 1:18). God had given him the requisite gifts for it (1 Ti 4:14), and his whole history had been one that fostered those gifts. He had been Paul’s almost constant companion for a dozen years (Acts 16:1 ff.). The apostolic “pattern of sound words” (2 Ti 1:13) had become a part of his makeup, and the apostolic example had been constantly before him (2 Ti 3:10, 11, 14). Paul had employed him as his emissary before this, though never for so extended and difficult a mission as this one. When Paul was prevented from returning to Thessalonica, he sent Timothy to the young and troubled church to establish the believers in their faith and to exhort them (1 Th 3:1–2). He had sent Timothy to Corinth during that troubled period when the Corinthians were becoming drunk on the heady wine of the new teaching, to remind them of the apostle’s “ways in Christ” (1 Co 4:17; 16:10). He had sent him to Philippi from Rome during the time of his imprisonment and had commended him to the Philippian church with the finest tribute that can be paid to a servant of God in the Gospel: “I have no one like him, who will be genuinely anxious for your welfare. They all look after their own interests, not those of Jesus Christ. But Timothy’s worth you know, how as a son with a father he has served with me in the gospel” (Ph 2:20–22).

If Paul was a fond father to Timothy, he was not a blind one. He knew his beloved child’s weaknesses: Timothy was still young and apparently conscious of it as a handicap (1 Ti 4:12). He was inclined to be timid (cf. 1 Co 16:10–11; 2 Ti 1:7). Besides, his health was not of the best; his stomach troubled him, an ailment not uncommon among sensitive and conscientious young men of God (1 Ti 5:23).

Therefore Paul writes Timothy a letter which sums up once more the oral instructions already given him (1 Ti 1:3). This letter will give his work the sanction

and authority of Paul, “an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope” (1 Ti 1:1). Paul is in effect telling the church of Ephesus what he had once told the Corinthians: “He is doing the work of the Lord, as I am. So let no one despise him” (1 Co 16:10–11).³

God’s Grace in 1 Timothy

Paul had left Timothy at Ephesus to proclaim God’s grace. In his first letter to Timothy, Paul reminds him of the essential elements of this message. “For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men” (2:5–6). “He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory” (3:16). “Christ Jesus came into the world to save sinners” (1:15) and is “the Savior of all men, and especially of those who believe” (4:10).

Paul himself found the gospel of God’s grace to be the source of spiritual strength, faith and love (1:12–14). He

encourages Timothy to put his trust and hope in the same message.⁴

Luther on 1 Timothy

“This epistle St. Paul writes in order to provide a model to all bishops of what they are to teach and how they are to rule Christendom in the various stations of life, so that it may not be necessary for them to rule Christians according to their own human opinions.

“... he charges that a bishop keep true faith and love and resist the false preachers of the law who, beside Christ and the gospel, would also insist on the works of the law. In a brief summary, he comprehends the entire Christian doctrine concerning the purpose of the law and the nature of the gospel.

“... he gives orders as to how widows and young women should be looked after, and which widows are to be supported from the common funds; also how godly bishops or priests are to be held in honor, and blameworthy ones punished” (*LW* 35:388).⁵

READ: 1 Timothy 2

Commentary Excerpts: 1 Timothy 2 from *Reformation Heritage Bible Commentary: Timothy / Titus / Philemon*⁶

Introduction to Ch. 2 Paul outlines the critical path for Timothy to follow if he is going to purge the churches of Ephesus of the corrupting and destructive false teachings ravaging the flock, and bring godly order to things. Paul reminded the Corinthians, “God is not a God of confusion but of peace” (1Co 14:33). So Paul begins by instructing Timothy and the Church on the primary means to bringing about both order and peace through an order of corporate worship that centers everything on Jesus Christ and the giving of Him to those gathered. As the Divine Service brings the Lord to those He has gathered, and gives to all equally of His gifts and grace, there is unity in the “one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Eph 4:5–6).

2:1 First. Whenever you hear someone use the word “first,” you know there is a second and maybe a third to

follow. Why prayer first? Because prayer is the simplest expression of faith. Where the heart is unwilling to bow in faith, to call upon the Lord according to all that He is and does through creation, Christ, and the Church (by the Holy Spirit), faith is fixed on something else, something less than the true God. Just as God so loved the whole world that He gave His only begotten Son, so the Church, the Body of Christ, loves the whole world by first giving it all back to God in corporate worship.

2:1 supplications, prayers, intercessions, and thanksgivings. Paul’s use of multiple terms in reference to prayer, drives home the force and confidence with which God is to be called upon. The four terms used to identify the content of our prayer symbolically point to bringing the full sweep of earthly life before the Lord. These are arranged in a progressive confidence in prayer that begins with seeking grace in desperate need (supplication), then moves on to larger and broader needs (prayer), and then being even more confident, moves on to intercede for the sake of others

³ Walter R. Roehrs and Martin H. Franzmann, *Concordia Self-Study Commentary* (St. Louis: Concordia Publishing House, 1979), 2:216–18.

⁴ *Concordia Self-Study Bible: New International Version*, Robert G. Hoerber, ed., (St. Louis: Concordia Publishing House, 1986), 1847.

⁵ *Concordia Self-Study Bible*, 1847.

⁶ Mark W. Love, *Reformation Heritage Bible Commentary: 1 & 2 Timothy, Titus, Philemon* (St. Louis, Concordia Publishing House, 2015), 31–43.

(intercessions), all for which gratitude and praise is offered (thanksgiving).

2:4 who desires all people to be saved. The few words simply express the reason that the Church is to be offering up all forms of prayer for all people. Since God is concerned with their salvation, we should be also. Paul affirms to the Church the desire of God, as expressed through the prophet Ezekiel: “As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from His way and live” (Ezk 33:11). Peter further expounds on this truth, affirming that the Lord does not wish that any should perish, but that all should come to repentance (2Pt 3:9). In each of these, there is no room for the notion that any person is exempt from God’s desire that everyone be saved. Each of these echoes what God loved in Jn 3:16—“the world”—for which He gave His only begotten Son. No one is left out of God’s desire in Jesus Christ. Hearing this glorious truth, and seeing the world, with so many who are unsaved, have you ever wondered why? Why are so many not saved; better yet, why do so many either reject Christ or wander away from Him? There are no easy answers to these questions. What God’s Word and the life of His Son, Jesus Christ, tells us is that He would have all people to be saved, and that He has done everything necessary for all to be saved.

The best information on “why?” comes from God’s Word as it tells us about ourselves. Being conceived in sin and born in iniquity (Ps 51:5), our hearts and minds are alienated from God (Col 1:21), and set on anything other than God and His Word. We are so alienated and set on earthly things that we cannot help but be hostile to God and His Word (Rm 8:7). Through His Word, God gives us the Holy Spirit, who makes us spiritually alive through His gift of faith so that we might be saved (2Th 2:13). So why do so many turn away and refuse this gift? Again, God’s Word reminds us that within each believer there is a war going on with the desires of the flesh (the sinful nature). The desires and work of the Spirit are waging war against our flesh (Gal 5:17). Stephen told the high priest and the Israelites who had rejected Jesus that the reason they and others are not saved is that they “always resist the Holy Spirit” (Ac 7:51). If there is a cause as to why so many go unsaved, we cannot speculate on reasons beyond the bounds of what God reveals to us. To do so would be to take the seat of God and bind people’s hearts to something God never said. Thanks be to God that no matter what, we can know God wants us to be saved, and that in Jesus Christ, everything has been done for us so that we might be saved.

2:5 one God. Literally, “one (is) God” of all mankind. He is not the God of one group, nation, or race but the only God of all mankind. It is He who has revealed Himself to all through Jesus Christ and wants the Church to pray for all mankind. It is His desire to save through faith in the one mediator He has chosen and sent: Jesus Christ (cf. Rm 3:29–30).

2:5 one mediator. Literally, “one (is) mediator” between God and all mankind, and that is Jesus Christ, the Son of God and the Son of Man. In the incarnation, “God our Savior” (v. 3) unites the one God and one mediator in one person.

2:7 appointed a preacher and an apostle. Having exhorted prayers for all, Paul references his mission and authority given to him by Christ (Ac 9:4–17), not as a power play but to show that such prayers are an essential part of the Church fulfilling the desire of God that all people be saved through the preached Word. Since faith comes from hearing, and hearing through the Word of Christ (Rm 10:17), Paul was called and appointed by God to teach and preach only God’s Word. How often we would love to have our pastor say something more than the Word of God, so that this or that might be okay. Conversely, we would love to have our pastor not say all that God has to say, in the hopes that God’s Word will not deny us something we want. Yet, if the pastor does this, he does it to the destruction of our faith, because none of it would be of Christ, and it would turn our hearts to believe something not of Christ. Pastors, like Paul, are called to be God’s preachers and heralds, not their own or anyone else’s.

2:8 I desire. Literally “I urge.” The term “desire” tends to give the sense that Paul is using his apostolic authority to establish his preferences in the instruction that follows. As an apostle, Paul is authorized to instruct only according to the Word of God, as the Holy Spirit has inspired him. There can be no room for his desires or his preferences. To urge that the Church in every place do the following is based upon his apostolic responsibilities and authority to establish good order in the Church and in public worship.

2:8 every place. Literally in every location where there is a congregation gathered together for public worship.

2:8 men. Note the wording in the text. This is not just men in a general sense of people (which would be Gk *anthropos*), but males (Gk *andras*). This is emphasized by adding the article: “the” men. Based upon his apostolic responsibility, which provides for order in the Church according to the will of God, Paul here uses the article

“the,” found in the Greek text, to state that men alone are to publicly offer up prayers in the public worship services, and to teach the orderly way in which they are to act.

2:11 learn quietly with all submissiveness. The simplest way to understand this is that they were to be learners, not teachers in worship. Christianity elevated women to equality with men in regard to salvation and the learning of God’s Word. Jewish tradition did not allow women to learn the Law. This learning was to be done passively, in the sense that women were not to publicly instruct and assist in the instruction or during the public worship service. As an apostle, Paul was sent to teach and preach the will of God as given to him in Christ. It is through Christ that the world was ordered and created. In His work of salvation, Christ did not do away with this order, but sanctified it and returned man and woman back to it (v. 13). While Christ would have a woman teach privately (Ti 2:3, 4; Ac 18:26), He would not have a woman do this publicly in worship. Therefore, she is to submit to the order that He has established for the public teaching and preaching of His Word in His Church.

2:12 teach. While this may seem like another personal preference on the part of Paul, the prohibition of women teaching publicly (i.e., in the worship service) is a matter of faithfulness to the Torah, as found in the order God gave in creation (v. 13). As man was formed before woman and given the responsibility of tending creation, and woman came forth from man, man has been given the responsibility to faithfully speak and teach God’s Word to his family and the family of Christ. While this prohibition deals with the public teaching and worship of the Church, women ought to actively teach other women (Ti 2:3–5), children (2Tm 1:5), and other believers and unbelievers in private conversations (Ac 18:24–26).

2:12 exercise authority over a man. Teaching is an act of exercising authority over those who are taught. Prohibited from teaching and preaching in the public worship service, a woman is therefore prohibited from publicly exercising the only authority the Church has, which is the Word of God. The exact opposite of teaching is being taught: learning. This is the meaning and purpose of being quiet.

2:13 For. Literally “because.” You, like the people of the Ephesian region, might wonder why Paul, or the Lord, would restrict the role and responsibility of women in the Church of which they are equal members. What follows is not Paul’s personal or cultural basis for this

restriction, but rather the biblical basis found in the Torah (Gn 2–3) that is God’s revealed basis for this.

2:13 Adam was formed first. As God is a God of order, not chaos (1Co 14:33), He created everything according to His chosen sequence. While God was free to create both man and woman at the same time, He chose to create man first, and apart from woman. God chose to create woman out of man, not to make her less than man, but that man might understand his responsibility toward her as coming out of himself. The fact that she came from man, and was brought to the man, reveals that it was not God’s intention that she exercise that same responsibility as man in the dominion God gave them. Since the Church is God’s new creation in Christ Jesus, renewed in the purity of the first creation prior to the fall, Christ ordered the Church as the first creation. Salvation separates humanity from the fall into sin, not from the order of God’s creation. As Christ restored humanity to our rightful place in the order of creation before God, Christ also restored the rightful places of man and woman. In none of this, be it in the first creation, in salvation, and now as a new creation in Christ, does this mean women are less or unequal to men in God’s love, mercy, and grace.

2:14 Adam was not deceived. While this might seem like a slight of woman, Paul is merely revealing what happened when the woman listened to someone other than God’s chosen servant of His Word to her (Adam). To understand the fullness of this, we need to look more deeply into Gn 3 and examine everything involved in the fall. The issue is not level of guilt, for both sinned. Yet because the woman was deceived (Gn 3:13), she not only listened to the serpent, but she took the role of teacher not given to her by God. Reversing the responsibilities given by God, she then exercised authority over her husband according to what she was told by the serpent. What was Adam’s sin? “You have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it’” (Gn 3:17). The guilt of both is equal; Eve was the victim of deception, and Adam sinned willfully. While God cursed the earth because of Adam’s sin, God did not revoke his responsibility toward the exercising of authority over the woman in anything. Adam was to love his wife as himself and thus exercise his God-given authority for the blessing and benefit of his wife, just as Christ does for His Bride the Church (Eph 5). All men have this same responsibility!

2:14 transgressor. This is understood as one who steps beyond a given boundary. Having been deceived, Eve

became a transgressor as she stepped beyond the boundary of her place and responsibility the moment she began to exercise authority over the man by teaching what the serpent said.

2:15 she ... they. How sad that culture often robs these words of their real meaning. While childbearing is scorned by many, it is the blessed responsibility God gave to women. How glorious is woman that God chose her to co-create all of humanity and to be the means by which His Son would become incarnate. Having listed the responsibilities that women were not to have in the Church, Paul speaks now of the responsibility that woman, not man, is uniquely created and blessed to fulfill: the conceiving, carrying, birthing, and raising of children. Outside of the Church, woman conceived children in sin and birthed them in iniquity (Ps 51:5). Now, though believing women still conceive children in original sin, in faith they bring infants to Christ that He might rebirth them to eternal life in Baptism. Such believing mothers teach and raise their children in the faith, so they might grow and increase in the faith unto eternal life in Christ.

2:15 saved through childbearing. No woman is saved by giving birth to a child, neither is any woman

condemned because she cannot bear a child. Having been saved by grace alone through faith in Christ alone, each woman is God's workmanship in Christ, created to do the good works God prepared in advance for her to do (Eph 2:8–10). Long before there was a corporate professional world, God created woman to be the mother of humanity. The woman who has been saved through faith in Christ will in faith fulfill the good works of motherhood God has given to her. To be a mother in the bonds of marriage is fulfilling God's order of creation; to reject this is to reject her Creator, Redeemer, and Sanctifier.

2:15 if. Carries the idea of expectancy that a believing woman will not reject the good work that God has redeemed her to fulfill as her created responsibility.

2:15 faith ... self-control. While these qualities ought to be found in men and women, Paul highlights these for woman as the one charged with raising children from a young age. The mother who models these qualities will surely train her children well in these, and help them live the life of faith to which Christ calls them, and all believers.

CITATIONS: 1 Timothy 2 in *Luther's Small Catechism with Explanation*⁷

1 Timothy 2:1:

The Second Commandment

44. How do we fear and love God in keeping the Second Commandment?

Second, we fear and love God by *using* His name to

A. seek from Him all good things for ourselves and others;

114 **1 Timothy 2:1** First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people.

1 Timothy 2:1–2:

The Lord's Prayer

236. For whom should we pray?

We should pray for ourselves and for all other people, even for our enemies.

790 **1 Timothy 2:1–2** I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.

The Lord's Prayer — The Fourth Petition

273. How does God provide our daily bread?

B. He blesses us with the ability to work and thus enjoy the fruitfulness of the earth.

913 **1 Timothy 2:1–2** First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.

⁷ Martin Luther, *Luther's Small Catechism with Explanation* (St. Louis, Concordia Publishing House, 2017).

1 Timothy 2:1–4:

The Third Commandment

53. *What is valuable about liturgical worship?*

Liturgical worship follows this pattern: Christ speaks His Word and gives His Supper; the church receives and answers in confession, thanksgiving, and petition. In this way, the liturgy keeps us focused on Christ (see also “What Is Worship?” in the Appendix).

Note: Basic elements of the Divine Service (for example, from *Lutheran Service Book*, starting on p. 151) include the following:

- b. *Service of the Word*
Prayer of the Church (1 Timothy 2:1–4)

1 Timothy 2:4:

The Ten Commandments

16. *What is God’s will for our lives?*

God wants us to trust Him above all else, to love Him, and to love our neighbor.

- 37 1 Timothy 2:4 [God] desires all people to be saved and to come to the knowledge of the truth.

The Third Article

196. *Does the Holy Spirit want to bring everyone to faith in Jesus?*

Yes. The Spirit wants to create faith in everyone and bring them under the gracious lordship of Jesus.

- 652 1 Timothy 2:4 [God] desires all people to be saved and to come to the knowledge of the truth.

The Lord’s Prayer — The Third Petition

261. *What is the will of God?*

God’s will is that all people come to know Him as their Father and live under the rule of His Son. This petition is closely related to the petitions that His name be hallowed and His kingdom come.

- 878 1 Timothy 2:4 [God] desires all people to be saved and to come to the knowledge of the truth.

1 Timothy 2:5:

The Second Article

158. *What does it mean for us as human creatures that the Son of God has become our Brother?*

It means that God has become man—sharing our humanity in all things but sin.

A. Jesus has a human ancestry.

- 485 1 Timothy 2:5 For there is one God, and there is one mediator between God and men, the man Christ Jesus.

1 Timothy 2:5–6:

The Second Article

153. *What does it mean to confess that Jesus is true man?*

Jesus is human in the very same sense that we are human, except without sin.

- 475 1 Timothy 2:5–6 For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all, which is the testimony given at the proper time.

The Second Article

160. *Why is it so important for us that the man Jesus, our Brother, is also the Son of God who created the universe?*

Because Jesus, our Brother, is the true Son of God,

D. He intercedes for us before the Father;

- 507 1 Timothy 2:5–6 For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all, which is the testimony given at the proper time.

1 Timothy 2:8–10:

The Sixth Commandment

69. *Why are we (single or married) to respect the fact that God established marriage and created us as male and female?*

Marriage is to be respected by all so that

A. individuals may flourish, in modesty and self-control;

Read 1 Timothy 2:8–10, where the Word describes our new life, emphasizing prayer with modesty, self-control, and other good works.

1 Timothy 2:11–14:

The Office of the Keys

347. *May women serve in the pastoral office?*

No. God’s Word prohibits women from serving in the pastoral office. All Christians, both men and women, are

gifted for service in Christ's Church, but each according to God's order, Word, and will.

1079 1 Timothy 2:11–14 Let a woman learn quietly with all submissiveness. I do not permit a woman to

teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.

FOR REFLECTION & MEDITATION

What is God teaching?

1. What is God teaching me in these verses about the Pastoral Office and me as one called to this Office?
 - a. About Himself – Father/Son/Holy Spirit?
 - › About His work?
 - › About His promises/gifts?
 - b. About me/others?
 - › What have I been given?
 - › What I am supposed to do/not do?
 - › How am I to do what is given me to do?
 - c. About faith/belief/unbelief/doubt?
 - › What is it that I am given to trust in about myself?
 - › What is it that I am given to trust in as I serve in the Pastoral Office?
 - d. About the Pastoral Office?
 - e. About the congregation I serve?
 - f. About engaging the communities (civil/cultures) in which I serve?

Praying God's Word

Lord of the Church, grant that I may be mindful of ...

Thanksgiving

2. What has the Lord told me for which I can give thanks to the Lord of the Church as I serve in the Office of the Ministry?

Praying God's Word

Lord of the Church, I thank you for ...

Reflection and Repentance

3. In light of what I have learned, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
 - a. Is there something God would have me to do that I have failed to do?
 - b. Is there something God would not have me do that I have done anyway?

Praying God's Word

Lord of the Church, I confess to You that ...

Petitions in Prayer

4. In all that I have learned, what needs to change/improve in fulfilling my responsibilities in the Pastoral Office?
 - a. What have I been thinking, saying or doing that I need to change/improve?
 - b. What have I been thinking, saying or doing that I am able to rejoice in having done well?

Praying God's Word

Lord of the Church, grant the work of Your Holy Spirit that I may ...

"This the Spirit will grant us and continually instruct us in when, by God's word, our hearts have been cleared and freed of outside thoughts and concerns."⁸ May it ever be so Lord! Amen.

⁸ LW 43:209.