



“Good Followers of Godly Leaders”

1 Timothy 2

Lesson 3

In A Nutshell

Good followers help produce good leaders. With chapter 2, Paul begins his specific instruction concerning how local churches are to behave. Before dealing with the specific qualifications of good leaders in chapter three, Paul touches on what makes for good followers here in chapter two. Every follower plays an important role in bringing successful leadership to the local church.

To The Testimony!

Prayer Is Critical to Following Godly Leadership

- 1 Tim. 2:1
1. Remember that Paul's purpose behind this letter, according to 1 Tim. 3:15, is to give instruction regarding what local churches ought to do (Lesson 1, question 6). What does verse 1 of this chapter teach us about the role of prayer at the local church? See if you can identify the proper priority, content, and scope for the prayer life of a local church from this verse. How can you help your church improve in these areas?

- 1 Tim. 2:2
2. Verse two tells us specifically to pray for government officials, and then we are told a specific reason why we should pray for them. What is that reason? Has God answered this specific prayer in the affirmative in America today? Support your answer.

1 Tim. 2:3-4 3. Godly and honest believers living with the blessing of religious freedom is a good thing in the eyes of God our Savior (verse 3). Why does God approve so strongly of religious freedom and godly lives (verse 4)? What does this say about God's purpose in providing religious freedom, and our use of religious freedom as Christians?

2 Chron
7:14

1 Cor.
15:34

1 Tim. 2:5-6 4. In Paul's day many idols were worshipped as gods. In our day, many roads to God and "your personal view of God" are advocated. How does the truth of 1 Tim. 2:5-6 conflict with each of these false religious beliefs?

Acts
4:12

John
14:6

From The Honeycomb:

"a *ransom* for all", 1 Tim. 2:6

The word translated *ransom* is used only here in the New Testament, but a close synonym is used by Christ in Matt. 20:28 and Mark 10:45, which means *payment*. The word here in 1 Tim. 2:6 is the same word used by Christ with the Greek preposition *instead of* tacked onto the beginning of the word. Hence, this word not only emphasizes payment, but payment instead of someone else, or substitutionary payment.

A ransom is a payment for the release of another person. It is a substitutionary payment because the person being released should have made the payment himself. A common usage for the word *ransom* in the first century world was in the realm of slave trade. The ransom of a slave was the money paid to free that slave, to release him from slavery. In what way is Christ "a ransom for all"?

1 Tim.
2:7-8

1 Peter
3:7

James
4:8

5. In verse 8 Paul brings us back to prayer as the key to being a good follower of godly leaders. He says, "I will therefore that men pray." His use of the term *therefore* makes us look at verse 7 and see that his desire for prayer from God's people is due to the fact that God had called him to an enormous responsibility. He could not be an effective leader without the prayers of God's people. What else does verse 8 teach us about what our prayers should be like?
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Sisters in Christ Are Critical to Following Godly Leadership

1 Tim.
2:9-10

Gen.
24:51-53

Prov.
31:10-31

Song of Sol.
4:1-16

6. Here in chapter 2, Paul gives about as much space to the role of women in following godly leadership as he does to the role of prayer in following godly leadership. He begins this section by stating that Christian women are supposed to "adorn" themselves. What does it mean to adorn something? How are Christian women suppose to accomplish this? Does this passage require Christian women to wear plain clothes, no make-up or jewelry, never curl their hair, and avoid smiling as some Amish and Mennonite groups teach? Support your answer.
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1 Tim.
2:11-15

7. Paul never leaves any doubt about the role of women in the local church. Much time has been spent by today's religious proponents of feminism trying to rid themselves of what Paul plainly says in this passage. Inevitably, the issue boils down to one of Biblical authority. If we accept the Bible as the

Word of God, we have to accept and practice what Paul says about the role of Christian women. What is the role of Christian women in the local church (verse 11)? What is it not (verse 12)? Why is this so (vv. 13-15)?

Real Life?

Carol and John had been members of Bible Baptist Church for five years. Though John was from a different town, they had met at a Christian college, married, and made the decision to settle in Carol's home town. The reason for their decision was that Carol's family was unsaved, and they hoped to lead these loved ones to the Lord some day.

The couple had met with nothing but resistance in witnessing to Carol's family. The problem was basically that her family felt they were too "smart" to be saved. It was unreasonable, they felt, to believe that there was only one way to heaven. "What about the millions of Hindus and Buddhists? What is God going to do with them?" One uncle, a Quaker, stated often that he believed the Bible but also accepted every religion as true. Carol would reply that if he felt that way, why not attend BBC and learn the Bible better? "After all, Uncle Joe, if every religion is true, why not try ours?" Notwithstanding, Uncle Joe was emphatically opposed to attending BBC, even for special occasion services. One day, Uncle Joe arrived for a visit. The next morning Carol and John invited him to join them for family devotions, and to their surprise, Uncle Joe agreed. John thought a minute about a good passage to read that morning.

Why might 1 Timothy 2 have been a good choice for John in view of Uncle Joe's participation?