

12. In what way did Paul become an example to all those who would come after him?
13. Explain "the prophecies" as in Verse 18. How would Timothy use them?
14. What was it that caused the shipwreck of some?
15. How would the action taken upon Hymenaeus and Alexander teach them?

II. PUBLIC WORSHIP 2:1-15

1. PRAYER 1-7

Text 2:1-7

1 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil life in all godliness and gravity. 3 This is good and acceptable in the sight of God our Saviour; 4 who would have all men to be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, himself man, Christ Jesus, 6 who gave himself a ransom for all: the testimony to be borne in its own times; 7 whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not) a teacher of the Gentiles in faith and truth.

Thought Questions 2:1-7

41. The word "therefore" in 2:1 connects verses 2:1-7 with those proceeding; show the connection.
42. How is the word "first" to be understood? Is Paul giving instructions for the "pastoral prayer"?
43. Define each of the four words relating to prayer and show their inter-relation.
44. Why mention: "kings, and all that are in high place"?
45. Are we to understand from Paul's admonition that our praying is going to affect the decisions of State? How? Why?
46. Define the difference in the use of the word "quiet" and the use of the word "tranquil". God, our Saviour, is most pleased when we pray after the order here prescribed; why?
47. If God wants all men saved why doesn't He save them?
48. There are four arguments for universal prayer. These arguments are found in verses 5-7. See if you can define them.
49. Why mention the humanity of Christ Jesus as in Vs. 5?
50. What is the meaning of the expression "ransom for all"?
51. What is "the testimony", of Verse 6?
52. Unto what was Paul appointed?

Paraphrase 2:1-7

1 Now I exhort, first of all, that in the public assemblies, deprecations of evils, and supplications for such good things as are necessary, and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men, for heathens as well as for Christians, and for enemies as well as for friends;

2 But especially for kings, and all who have authority in the state, by whatever name they may be called, that, finding us good subjects, we may be suffered to lead an undisturbed and peaceable life, while we worship the only true God, and honestly perform every civil and social duty.

3 For this, that we pray for all men, and especially for rulers, although they be heathens, is good for ourselves, and acceptable in the sight of God our Saviour.

4 Who commandeth all men to be saved from heathenism ignorance and Jewish prejudices, and to come to the knowledge of the truth, that is, of the gospel, through the preaching of the word.

5 For there is one God, the maker, benefactor, and governor of all, and one Mediator between God and men; consequently, all are equally the objects of God's care: This Mediator is the man Christ Jesus.

6 Who voluntarily (John x. 18.) gave himself a ransom not for the Jews only, but for all. Of which doctrine the publication and proof is now made in its proper season; so that, since Christ gave himself for all, it is certainly the will of God that we should pray for all.

7 For the bearing of which testimony concerning the benevolence of God towards all men, and concerning Christ's giving himself a ransom for all, I was appointed an herald, or messenger of peace, and an apostle divinely inspired, (I call Christ to witness that I speak the truth and lie not), a teacher of the Gentiles in faith and truth; that is, in the true faith of the gospel.

Comment 2:1-7

Vs. 1. The use of the word "exhort" indicates something far stronger than just a suggestion. Paul wants these instructions carried out to the letter, as well as in the spirit in which they were given. Notice the word, "therefore"; Paul is saying: upon the basis of what has been said in chapter one, primary in importance is the proper attitude in public worship, particularly

in prayer. When Timothy, or any one of the church leaders prayed in public, here are the instructions as to attitude and requests.

The four words here used each have a different meaning and application; however, there is much overlapping in application or use. Supplications are those expressions in prayer that relate to the deepest needs of the heart; such needs are far more personal than those expressed by "prayers". General requests are covered in the second word. Please do not fail to associate such praying with the object: "all men." "Intercessions" is not as specific here as we usually think of it. Here the thought is much more one of pleading on behalf of others, than acting in the official capacity as a mediator. How very negligent we are in the area of "thanksgiving" in prayer. Just what is it about "all men" that would be a cause for thanksgiving? To ask such a question is an indication of our need for such an exhortation.

Are we to pray for sinners? This verse should forever settle that question. If we would exercise these four elements in prayer for "all men" we would indeed be praying for sinners; and doing it just like God intended.

Vs. 2. "All men" is generic; "kings, and all that are in high place" are some of the specific men for whom we should pray.

Why pray for these men? Because it will effect certain changes in them and their administration that would not otherwise prevail. God *is* still ruling in the affairs of men. It is still God who raises up and casts down the rulers of this nation and world. God does not operate on man's schedule—but He acts in answer to the prayers prayed like Daniel of old did (Cf. Dan. 6:10). Not only so, but the very attitude necessary to pray after this manner, would help the one praying to be able to lead a quiet and tranquil life in all godliness and gravity. Such will be true in any society at any time. "Tranquil" refers to the outward calm. "Quiet" refers to the inward condition of the one praying.

When God answers our prayers we should show our gratitude by living a life pleasing to God.

Vs. 3. The expression "good" is to be thought of in the same sense as the use of the word "good" when God looked upon His creation and said "it is good"; i.e., a pleasure to the All-Mighty. Because God is a Saviour for all men, it is most acceptable to Him that we pray for the salvation of all men.

Vs. 4. The thought begun in Vs. 3 is completed in Verse 4. Such praying is admirable in God's sight because He wants all men to be saved, or come to an acknowledgment of the truth.

God has made provision for the salvation of all men. He loves all men. He has commissioned that the good news be preached to all men; therefore it is with satisfaction that He hears prayers ascending on behalf of all men. We like the distinction made by Homer Kent in the use of the verbs:

"Furthermore, God wishes all men to be saved. The verb "thelo" is employed which denotes a desire springing out of the emotions or inclinations, rather than out of deliberation "boulomia". Hence this is a reference to God's moral will which applies to all men. However, this moral will of God may fail, and often does. Men sin, although God does not want them to. Consequently, if men are lost, it is because they opposed God's will which gave His Son to save them. This does not teach universalism, for God does not violate man's opportunity to choose. The passive voice of the infinite "sothenai" (to be saved) may be suggestive. God wishes all men to be saved, that is, to experience salvation through the appointed channel of personal faith in Christ. If the text had used the active voice, "Wishes to save all men," one would wonder why God does not then do so." (*Ibid.*, p. 103)

Vs. 5. We like the thought that in Vss. 5-7 we have four arguments in favor of praying for all men: (1) The unity of God—"There is one God;" (2) The unity of the Mediator,—“and one mediator;” (3) The availability of the ransom,—“who gave himself a ransom for all; (4) The commission to the Gentiles—Vs. 7. (For this we are indebted to Homer Kent). If there is only one God (and we know there is), if there is only one Mediator (and we are sure of this), and they were provided for all men—how could we be exclusive in our concern and prayers?

Vs. 6. Christ is not only the one Mediator but also the one payment for man's soul. God has given His Son as an exchange for all men.

The act of His giving Himself as a ransom price on behalf of man, relates directly to His worthiness to be the universal Mediator. We like the thought that there must have been one who was both God and man in order to be a Mediator. Only this one could meet the great "kidnapper's ransom price"; it was the God-Man Christ Jesus!

The expression: "the testimony to be borne in its own times" is not easy of understanding; the question is: "*what* is to be the content of the testimony"?

We prefer the thought this phrase compares very favorably with Gal. 4:4 and has reference to the "fulness of time when God sent forth His Son". He was to be the one mediator; the one ransom. It is now time to give this testimony or good news. **Vs. 7.** The fourth and last reason for universal prayer on behalf of all men is found in the commission our Lord gave to Paul. If Christ sent Paul to preach to the Gentiles, (as he did Peter to the Jews), then surely we should pray for these objects of God's concern and subjects of Paul's work.

The descriptive words: "preacher", "apostle", "teacher", "in faith and truth", indicate his task. He was "one sent" to "herald forth"; in so doing to "teach" all. This was to be done in faith, with the truth.

Fact Questions 2:1-7

26. In what sense is the expression "First of all" used?
27. Please define the terms: "supplications, prayers, intercessions, and thanksgivings" as here used.
28. In what particulars are we to pray for all men?
29. What is the difference, if any, from a tranquil life, and a quiet life?
30. Show the distinction in the use of the terms: "godliness and gravity".
31. What is "good and acceptable with God"?
32. In what sense does God will that all men be saved?
33. Are being saved, and coming to the knowledge of the truth, two different experiences?
34. How does the thought of the oneness of God relate to the context?
35. Show the contextual connection of the One Mediator.
36. What is "the testimony to be borne in its own times"?
37. Unto what was Paul appointed a preacher and an apostle, a teacher of the Gentiles in faith and truth?

2. MEN AND WOMEN IN WORSHIP 8-15

Text 2:8-15

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. **9** In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly

raiment; 10 but (which becometh women professing godliness) through good works. 11 Let a woman learn in quietness with all subjection. 12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. 13 For Adam was first formed, then Eve; 14 and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: 15 but she shall be saved through her child-bearing, if they continue in faith with love and sanctification with sobriety.

Thought Questions 2:8-15

53. Is Paul excluding the women from public prayer by his use of the term "men" in Vs. 8?
54. What is meant by the expression: "every place"?
55. What are "holy hands"? Is this describing a posture in prayer?
56. Why say "without wrath and disputing"? How could men pray at all if such conditions prevailed?
57. To what does the phrase, "women in *like manner*" refer?
58. Why would Christian women adorn themselves in anything else than modest apparel?
59. Does "shamefastness" relate to the use of cosmetics? Explain.
60. Is it wrong to wear jewelry of any kind? Explain.
61. A woman professing good works should adorn herself with what raiment?
62. Why introduce the thought of women learning? Please indicate how it relates to the context.

Paraphrase 2:8-15

8 I command, therefore, that the men pray for all, (ver. 1), in every place appointed for public worship, lifting up holy hands; hands purified from sinful actions; and that they pray without wrath and disputings about the seasons and places of prayer.

9 In like manner also I command that the women, before appearing in the assemblies for worship, adorn themselves in decent apparel, with modesty and sobriety, which are their chief ornaments, not with plaited hair only, or gold, or jewels, or embroidered raiment; in order to create evil desires in the men, or a vain admiration of their beauty;

10 but, instead of these vain ornaments, let them (as becometh women professing the Christian religion) adorn themselves with works of charity, which are the greatest ornaments of the female character, and to which the tender-heartedness of the sex strongly disposeth them.

11 Let every woman receive instruction in religious matters from the men in silence, with entire submission, on account of their imperfect education and inferior understanding.

12 For I do not allow a woman to teach in the public assemblies, nor in any manner to usurp authority over a man; but I enjoin them, in all public meetings, to be silent.

13 The natural inferiority of the woman, God shewed at the creation; for Adam was first formed, then Eve, to be a help meet for him.

14 Besides, that women are naturally inferior to men in understanding, is plain from this—Adam was not deceived by the devil but the woman being deceived by him, fell into transgression.

15 However, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the female sex shall be saved equally with the male, through child-bearing; through bringing forth the Saviour; if they live in faith, and love, and chastity, with that sobriety which I have been recommending.

Comment 2:8-15

Vs. 8. The actual lifting of the hands toward God in an expression of supplication and petition was a very common occurrence in the Old Testament; also in the synagogues and in the early church; hence we refer the expression to the physical act. When hands are thus held up before God, let them be the expression of a pure heart; a good conscience; and an unhypocritical faith; then will the hands be holy or clean.

Let prayers for the rulers be without a desire for vengeance upon them. Let no hatred or animosity enter the heart, as mention is made of the names of those who rule. This would not be an easy matter when Nero was on the throne.

Under the world conditions of the first century, it would not be easy to believe prayers would effect any real change, or produce any good, hence the use of the word "disputing", or "doubting". Paul wants the Christians in Ephesus and all places, to pray in simple faith in God's ability and love.

Vs. 9. The three words, "in like manner," have occasioned no small discussion among commentators. We take them to refer to the sphere of the women's activities as compared with that of the men. As the men were to follow carefully the instructions given to them regarding leading in prayer, the women "likewise" are to follow carefully the instructions about to be given to them.

Both the men and the women here mentioned are appearing in public. How they act and look and feel, is very important. We have noticed how men are to behave themselves; the discussion turns now to the women. Woman does not have a place of congregational leadership; hence her appearance is discussed rather than her position or work.

Paul is saying: when women dress for church please remember the following divine instructions: "Be orderly and modest in arranging your appearance; particularly with your clothes and hair." The word "adorn" had the meaning of orderliness; the word "modest" does not only refer to the cut of the dress but to the attitude of the one wearing it.

Every woman knows what is considered modest in the society in which she lives. Extremes are thus avoided by placing the responsibility of the one who wears the clothes.

The word "shamefastness" is an obsolete word which simply means "modesty"; the word "modesty" in the first half of this verse refers to the appearance of the clothes; here the word refers to the attitude of the heart of the woman.

"Sobriety" refers to that inner self control that would hinder any Christian woman from appearing in public in any garb that would reflect on her Christian character.

To be specific Paul refers to a custom which evidently was very common in some assemblies of his day. "Not with braided hair, and gold or pearls or costly raiment." We like the comment of Lenski upon this point:

"Isa. 3:18-24 names some of the extravagant female ornaments. Paul says: 'not braids and gold or pearls or expensive clothes.' I Pet. 3:3 writes: 'not the outward adorning of plaiting of hair and of wearing of things of gold or putting on apparel.' This is the vanity of personal display in order to attract general attention, in particular to fill other women with envy, to outshine rivals. These are 'braids' or 'plaits' of hair, the putting it up in showy, unusual fashion so as to become conspicuous, and not just common and customary braids.

Paul does not say where the gold or pearls are worn, whether in the braided hair, or in chains about the neck, or in pins, etc. on the dress. Display of jewelry is referred to. Aside from religion, good taste forbids such display. The two 'or' are not disjunctive so that, when gold is worn, pearls would not be;

but conjunctive, which is a common use of 'or' that draws attention to each item separately, to the gold for one thing, to the pearls for another, and also to the expensive clothes. The fact that flashy jewelry would be displayed with costly 'clothing' is apparent. Such a woman wants to make a stunning impression. Her mind is on herself; she is unfit for worship.

This verse does not refer to merely sex attraction. How many women who are past the age are given to the silly vanity of dress? Paul is not insisting on drab dress. Even this may be worn in vanity; the very drabness may be made a display. Each according to her station in life: the queen not the same as her noble mistress. Each with due propriety as modesty and propriety will indicate to her both when attending divine services and when appearing in public elsewhere." (Lenski, Pp. 559-560).

Vs. 10. The adornment of women professing godliness when they prepare to worship in public is "good works". How could good works be worn? The development of character through good works is the adornment of the heart. Such a heart condition will react on the selection of clothes.

Vs. 11. Verses 11-15 are a unit. In verses 11, 12 we have a charge to women. In verses 13-15 we have two reasons for the charge. We refer the admonition here given to the public service: women are not to lead out in such meetings; they are rather to be the silent learners. We, of course, think of the companion verses to this in I Corinthians 14:34,35. Possibly the conditions in Ephesus would have called forth such prohibitions.

Vs. 12. The expression "I permit not" is not to be passed off lightly as local or temporary, as we have heard it done in too many places. Paul speaks with divine authority to us as well as to the church at Ephesus. Are we to assume there are actually two prohibitions here? We are to read in a subsequent letter that Paul permits and encourages women to teach (Cf. Titus 2:3-5) so we must confine it to certain conditions and times. We would say then, that in gathering of the whole public assembly, the woman is not to teach. The expression "to have dominion over a man" could well be translated "lord it over" a man. In the public meetings where men are present, women are not to teach, nor in any way "lord it over" them, but in contrast they are to be "in quietness".

Vs. 13. "Adam was first formed, then Eve"; at first reading, this might appear as a rather superfluous reason for giving man precedence over the woman; but look again. How was man created? "out of the dust of the ground"!; and how was woman created? Out of man; man was a separate being before woman was created. I Corinthians 11:9 is a commentary on this thought. Man holds a direct relationship of responsibility to God; the woman through the man to God, i.e. in the husband and wife relationship. Only when this arrangement was altered did the first pair lose Paradise.

Vs. 14. The social position of the woman is as well established in the order of temptation and sin as in the order of creation. The woman was altogether deceived by the serpent and came into transgression. This would indicate a definite lack on her part. To quote another, "She wants, by the very constitution of nature, the qualities necessary for such a task—(i.e. ruling in the church) in particular, the equability of temper, the practical shrewdness and discernment, the firm, independent, regulative judgment, which are required to carry the leaders of important interests above first impressions and outside appearances, to resist solicitations, and amid subtle entanglements and fierce conflicts to cleave unswervingly to the right." (*Fairbairn*, p. 129). This, Eve did not do. Why she did not do it, the inspired writer is to say, has to do with her essential nature. Adam, on the other hand, was not deceived by the serpent. Adam was indeed a sinner, and responsible for his own action as well as his relationship to his wife. If Adam is the head of the woman, why does he not act like it? Both Adam and Eve were out of place. However, the only point being made here is that in the nature of the two, one is made to lead and the other to follow.

Vs. 15. This verse contains one of the most difficult of expressions in the whole letter. What shall we say of the promise of salvation to woman through "child bearing"? Does this refer to "the Messiah" or "The Child"? Is Paul offering salvation to women through the pains of bearing children? Are the "they" of the latter part of the verse the same as "woman" of the first part? Let each student answer these questions before he proceeds to formulate an opinion. *Gutherie* outlines the three leading views on this verse:

1. *Refers to the Messiah*—woman has been given the capacity to save herself and all others because it was through woman that the Saviour was born.
2. *The word "saved" is to be taken in the natural or physical realm* and refers only to the promise of the safe deliverance of children if the proper conditions are observed.
3. *Woman is to save herself* in the process of seeing to it that her children are saved.

Fact Questions 2:8-15

38. Give the meaning of the expression "every place."
39. Is Paul suggesting that men actually, physically, lift up their hands in prayer? Explain.
40. Give the meaning of "holy hands."
41. How would wrath and disputing relate to prayer?
42. Explain the phrase: "women in like manner"?
43. How shall we determine what apparel is modest?
44. Meaning of the words: "shamefastness and sobriety."
45. Is Paul against all braided hair?
46. Women are to adorn themselves with something—what is it?
47. When and where is a woman to learn in quietness?
48. Does the act of teaching give a woman dominion over a man?
49. Explain the two reasons for the subjection of women, as given by Paul.
50. How does the thought of verse 15 fit this particular context?

EXEGETICAL EXAMINATION OVER CHAPTER TWO OF I TIMOTHY

1. Give an outline of this chapter. It would be very helpful to you, if you were able to divide it with more detail than just the two main divisions.
2. Define the meaning and application of the four terms describing prayer as in Vs. 1.
3. What is "good and acceptable in the sight of God"—Explain why "acceptable" to God.
4. Give the four arguments for universal prayer.
5. What is "the testimony to be borne in its own times"?
6. Explain how "wrath and disputing" relate to prayer as in Vs. 8.
7. Explain what you believe about the little phrase "women in like manner", as in Vs. 9.

8. Explain "shamefastness and sobriety".
9. Paul did, and did not, permit women to teach—explain when, where, and why.
10. Explain the two reasons for the subjection of woman to man.
11. Explain Vs. 15.

III. CHURCH OFFICERS 3:1-16

A. Office of the Overseer (3:1-7)

1. THE ELDER. 1-7

Text 3:1-7

1 Faithful is the saying, if a man seeketh the office of a bishop, he desireth a good work. 2 The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; 3 no brawler, no striker; but gentle, not contentious, no lover of money; 4 one that ruleth well his own house, having his children in subjection with all gravity; 5 (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being puffed up he fall into the condemnation of the devil. 7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

Thought Questions 3:1-7

63. Why use the prefatory words: "Faithful is the saying"?
64. Why would this be such a desirable work? Is this a work, or an office?
65. Is the bishop the same man as the elder? Prove your answer.
66. No man can be completely "without reproach"; how shall we understand this phrase?
67. Does the text say an elder *must* be a married man? Explain.
68. Explain in your own words the meaning of the term "temperate."
69. In what particulars must a bishop be "sober-minded"?
70. Are we discussing ideals, or actual essential qualifications?
71. In what sense must a bishop be "orderly"?
72. How would it be known that a man was "given to hospitality"?
73. Some elders are "apt not to teach"; explain the phrase "apt to teach".
74. How would one serving as an elder, ever be involved in an accusation of being "quarrelsome over wine"?
75. How are we to define and apply the term "striker" as here used?
76. Show the contrast between "a striker" and one who is "gentle".