

US 1

παρακαλῶ - I encourage, exhort
 πρῶτου = first (of time, then of status) - chief.

ποιεῖσθαι - make, manufacture, construct

δεήσεις - requests, begging -
 primarily, a wanting, a need, then, an
 asking, entreaty, supplication

προσευχάς - prayers (to God) - the most frequent term
 for prayer -

This is used of prayer in general;
 δεήσεις stresses the sense of need; it is
 another use of request from man to God.

ἐντεύξεις - petition (lit. approaching the king, hence,
 a ~~technical~~ technical term.

- a petition to a superior.

- ~~see~~ primarily denotes a lightning upon,
 meeting w/; then, a conversation.

Here, seeking the presence & hearing of God on
 behalf of others.

εὐχαριστίας - thankfulness, gratitude.

εὐ, well, χαρισθῆναι, to give freely -
 giving thanks

"Thanksgiving is the expression of joy
 Godward."

Tipped 11.7.13 Jv

① ἔντεός τις - to fall in w/ a person; to draw near so as to converse familiarly - approach to G in free & familiar prayer

~~to intervene~~
ἐντουχάθειν (verb, to make intercession) is to intervene, interfere. Thus in Rom 8:26, it is not that the Spirit pleads in our behalf, but that he throws himself into our case; takes part in it. So Heb 7:25: not that Jesus is ever interceding for us, but that He is eternally meeting us at every point, & intervening in all our affairs for our benefit - In ἔντεός τις here the idea of interposition is prominent: making prayers a factor in relations w/ secular rulers. (Vincent)

② the most important point in my Exhortation (1:18) concerns the universal scope of public prayers.

Paul's object is to cover every possible variety of public prayer. (EGT)

③ The Therefore makes it clear that there is a connection w/ what precedes; it is resumptive particularly of the charge, vv 5, 18. The apostle now gives in detail what previously had been a general admonition.

First of all = indicates the primary importance of the subject dealt w/.

for all men = this is to be connected w/ all the four preceding ~~words~~ words.

The exhortation (to be thankful) forbids the circumscribed exclusivism which often limits the prayers of the gathered saints, to the neglect of the ~~the~~ ^{the} universality here indicated. (Vine)

④ The first word implies the humble feeling of our great need of the gifts & the blessings of God who alone is able to bestow what is good & wholesome;

The second, coming to God w/ due reverence, recognizing Him as ~~Lord~~ The Lord, The great God of heaven & earth, before whom we must bow in the dust;

The third, drawing nigh to him in childlike trust & freedom, making known our wishes, & knowing that He will give us what is needful.

Thanksgiving adds grateful acknowledgments for past mercies to humble, worshipful, trustful requests.

For all men = Paul does not seem to be afraid that a congregation may pray for too many or ask too much (Lonskie)

⑤ Summary of W1-7 = as reasons for this duty he states: 1- the necessity of good government, in order to a quiet & peaceful life; & 2. The excellence & acceptableness of such prayer in the sight of God, inasmuch as He wills the salvation of all men.

In proof that D has such good-will toward all, & that public prayer, therefore, should be offered for all, he shows (a) that there is one D for all men; (b) that there is one mediator between D & all men; (c) that the mediator gave himself a ransom for all; & (d) that the testimony to this universal provision & offer of salvation in the Gospel is the divine message appointed of the Xian age, for which testimony Paul had been specially appointed an apostle & teacher of the Gentiles. (4)

He has charged Timothy (1:18) to war the good warfare — now he gives him the details of the fight.

Supplications = signify, used, denotes prayer as arising from the feeling of need, & thus embraces all petitions relating to the wants of the supplicants.

Prayers — prompted not by need but by the being, ~~attributed~~ attributes & acts of D, the object of love & worship. The word includes adoration, praise & worship inspired by the character & acts of D.

Intercessions — prayers offered for others —
(American)

(6) There are few passages in the New Testament which so stress & underline the universality of the Gospel — Walter ~~Lock~~ Lock: "D's will to save is as wide as His will to create."

D wants all men, therefore, His church must want all men

Request: Prayer begins w/ a sense of need. — ⑤
w/ the conviction that we can't deal w/ life ourselves — a
sense of our own inadequacy. The sense of human
weakness is the basis of all human approach to Q.

Prayer = προσευχας = never used of anything else but
approach to Q. There are certain needs which only Q
can satisfy. It may well be that our weakness
leads us because we so often take them to the wrong
place.

Intercession: to enter into a king's presence & to submit a
petition to him. (Berkeley)

⑦ The keynote of W 1-7 is the universal relevance of the
Xian faith. vs 1 is grounded in vs 3-6 — we Q, the
mediator, one ransom, one desire.

The heaped-up language — supplications, prayer,
intercessions & thanksgivings — indicates the centrality
of prayer in the Xian worship. Synonyms add
fullness & emphasis.

It is significant that the main emphasis here
seems to be upon prayer for others —
(Intep Bible)

ΥΠΕΡΟΧΉ - a position of superiority
 primarily, a projection, eminence, as
 a mountain peak -

ἤρεμον - undisturbed, tranquil - indicates
 tranquillity arising from w/out.

ἤσυχον - quiet - indicates tranquillity arising
 from w/in, causing no disturbance
 to others - characterizes the spirit
 & disposition.

ἡσυχῶνεν - pass time, live

βίον - life, manner of life

εὐσεβείᾳ - piety towards G, godliness - to be
~~devout~~ devout, denotes that piety
 which, characterized by a devout
 attitude, does that which is well-pleasing
 to Him.

βεβότητι - gravity, dignified behavior,
 dignified seriousness - denotes
 venerableness; it is a necessary
 characteristic of the life & conduct of a
 a qualification of a bishop or overseer in a
 Church, in regard to his children, 1 Tim 3:4

a necessary characteristic of the teaching imparted by a servant, & - Titus 2:7 (7)

① ἤρεμος denotes quiet arising from the absence of outward disturbance; ἡσυχίος, tranquillity arising from within.

Thus, a peaceable man is the composed, discreet, self-contained man, who keeps himself from rash doing.

The Quiet man is he who is withdrawn from outward disturbances. Hence Quiet (ἤρεμος) here may imply keeping aloof from political agitations & freedom from disturbances.

Dignity: a becoming deportment, decency, decorum — exhibiting a dignity which arises from moral elevation, & thus invites reverence.

(Vincent)

③ Prayer for all men must be given intensity & directness by analysis into prayer for each & every sort & condition of men. Verse 2 is an explanatory parenthesis, exemplifying how the prayer "for all men" is to begin.

On the duty of prayer for kings, see - Jer. 29:7; Ezra 6:10; Rom 13:1; Titus 3:1, 1 Peter 2:13.

authority - in high place.

ἵνα ἤρῃται = This expresses not the reason why prayer was to be made, but the purpose, the prayer itself.

εὐσεβεία is almost a technical term for the Xian religion as expressed in daily life.
(E6T)

③ authority - denotes all who have part in constituted authority. Civil Government is a divine institution. Some the attitude adopted by such authorities influences the subjects of the state, & thus affects the life & testimony of Xians, much depends upon their obedience to the command here given. Josephus records that a refusal by Jews to pray for Roman magistrates led to the war which involved their national overthrow.

placable - suggests the stillness that accompanies quietness, in contrast to noisy commotion & merely bustling activity

Honesty - The significance of the Greek word is that of gravity combined w/ dignity, w/ freedom alike from nervousness & from levity. (Vine)

④ "in order that..." That I may so influence
the minds of those in authority as to lead to a wise &
just government, thus enabling Xians to live in
peace, free from turmoil & oppression, & to pursue a
life right in the sight of I, & honorable in the
sight of men.

Honesty = a conduct which is honorable,
respected, & which before men befits the Xian
profession. ~~It is~~

Obliviousness & Honesty thus present the two sides
of life, the former, the life toward I, the latter, the
life toward men.

Such prayer recognizes the fact that the
hearts of rulers are in the hands of I, to guide, influence
& overrule for the best good of his people; & the
offering of it in public worship is here strictly
enjoined. (American)

⑤ (va = contemplated result.)

Obliviousness - the right reverencing of I, inward & thus
also outward.

Honesty = dignified & worthy conduct toward our
fellow man.

all - both obliviousness & honesty are to be completed

⑥ Oblivion & Honesty denote the character that can best be developed in an atmosphere of calm.

Oblivion = Xian devotion

Honesty = ~~serious~~ seriousness of purpose -

For their fullest expression both require conditions of external peace - (Fyndale)

⑦ It is extraordinary to trace how all throughout the days of the early church, time days of bitter persecution, the church still regarded it as an absolute duty to pray for the Emperor & his subordinate kings & governors.

Oblivion = almost untranslatable - it describes reverence both towards God & man. It describes that attitude of mind which respects man & honors God & respects oneself. It never forgets the reverence due to God; it never forgets the rights due to man; it never forgets the respect due to self.

Honesty = another almost untranslatable word. R. C. Jenck says that the man who is honest "has on him a grace & a dignity not lent by earth." He says that ~~the~~ he is one who "k/ out demanding it challenges & inquires reverence." (Barclay)

verse 3

καλόν - beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, & seen to be so.

denotes that which is intrinsically good, & so, goodly, fair, beautiful - used of that which is well-adapted to its circumstances or ends.

ἀποδέκτον - worthy to be received (welcomed), acceptable, welcome.

a strengthened form of δεκτός - ἀπό, used intensively - acceptable in the sense of what is pleasing & welcome.

ἐνώπιον - before the face of; in the presence of; in the eyes of.

① "This" has reference not merely to vs 1, but to that mode of life mentioned in vs 2, which alone is consistent w/ prayer & intercession.

in the sight of ... - Suggests not only that God's eyes are upon the ways & actions, but that He is pleased w/ the apprehension of this on our part.
(Vine)

② In the sight of acceptable - This presents the ¹² ultimate standard for all Christian worship.

Of our Superior - This title has special significance here, as it relates prayer for all men to the saving character of God. There is point in praying on all men's behalf to One whose nature it is to save, a thought developed in the next verse. (Lyndall)

Verse 4.

① Lit. who willeth all men - Seeing that he, giving the ground of the previous statement. Prayer to God for all is acceptable to him, because he wills the salvation of all.

Θέλει - willeth, marking a determinate purpose

Come to the knowledge of the Truth - cf. here 2 Tim.

3:7. Ἐπίγνωσις is a favorite Pauline word signifying advanced or full knowledge. In N.T. always of the knowledge of things ethical or divine, & never ascribed to God. (Vincent)

② The salvation of men here depends upon the cooperation of those who pray for all men; & by so doing, generate a spiritual atmosphere in which the designs of God may grow. (E.G.T.)

③ who will have all men ... This speaks of 13
G's consistent mercy towards all - Intercussion
for all men could be justified only on the ground
of G's willingness to save all.

Knowledge of Truth - The whole revelation of G in
X, to know which must be the ultimate aim of
salvation. (Tyndall)

④ Willeth is an important substitution for
"will have," which might imply that G has determined
θελω - to will, chiefly indicates the impulse of the
will rather than the tendency.

Here stress is laid upon G's sovereignty - second,
it expresses His gracious desire for all men.

⑤ ἐπιγνωσε - difference between τινος + γινωσκες illustrated
in 1 Cor 13:12

To come to a knowledge of the truth is the accompaniment
of salvation in its present significance & fullness. There
cannot be real salvation without apprehension of the truth
The doctrines of the faith have all of them a practical
effect upon the lives of those who are saved. John 8:32.

⑥ Truth - The means by which salvation must
be appropriated is by coming to the knowledge,
full apprehension, realization, conviction of the Truth.
(American)

(6) all men is placed forward for the sake of emphasis. This is the important term, it is repeated from v.1 & is followed by the general word men & by for all in v.5, 6. 14

The truth that God wants all men to be saved is corroborated by the fact that He "gave himself a ransom for all" (v.6), & that He provides the efficacious means of grace & salvation for all.

The phrase, "who wants all men to be saved," is used because ~~for~~ it implies the means for being saved even as "to come to the realization of truth" states the means.

Knowledge: There may be a false γινωσκω, but not a false ἐπίγνωσις. "of Truth" is the objective genitive, meaning "saving Truth" or the gospel in its substance as divine reality. Its embodiment is Jesus in His person & His work. "Truth" & "The Truth" are regularly used in the N.T. as terms for the gospel, & as objective means for salvation.

"Realization of Truth" - saving apprehension of & faith in the gospel, the subjective & the objective means combined. (Lieski)

(9) Wish = speaking of a wish or desire that 15
arises from one's emotions. The desire for the salvation
of the lost arises spontaneously from the love of
for a lost soul. (Wuest)

a program
 I - The Word of Commands etc.
 1- Placed first in my house or home of people in all nations
 2- Practiced fully & faithfully
 3- all prayer
 12 all men

II - The will of Demands of
 1- Evangelism of the world - all men to be saved
 2- edification of the church - full knowledge of Jesus

I Timothy 2:1-4

Verse 1

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This is used of prayer in general; stresses the sense of need; it is sometimes used of request from man to man.

- petition (lit. approaching the King, hence, a technical term.
- a petition to a superior.
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Here, seeking the presence and hearing of God on behalf of others.

- Thankfulness, gratitude. well, to give freely - giving thanks.

"Thanksgiving is the expression of joy Godward."

1- Place first - E. O. Gordon: "You can do more than pray after you've prayed - but you can't do more than pray until you have prayed."
 * John Wesley, Matthew Henry:

Secret weapon
 Secret weapon
 Secret weapon
 Secret weapon

Prayer is individual but not isolated

Design of