

an heretical teacher at Ephesus, named afterward in 2 Tim. 2:17. **Alexander.** Perhaps the same Alexander referred to as put forward by the Jews at the riot in Ephesus (Acts 19:33), and again afterward named as an opposer of the apostle. 2 Tim. 4:14. **Whom I have delivered unto Satan.** The Church was regarded as belonging to Christ, the world as under Satan's power. Hence when one was formally cut off from Church-membership, he was considered as given over to Satan, "the prince of this world." The formal sentence of excommunication was only the expression of the fact that he had already forsaken Christ and followed Satan, and Paul's words made him no more a child of the devil and an heir of perdition than he was already. **That they may learn.** This shows that the apostle did not consider even these blasphemers beyond the possibility of repentance and salvation. **Not to blaspheme.** We know not what was their precise blasphemy, except that it in some way misrepresented the Christian faith. (7) *How terrible to stand through all Christian history pilloried as a monument of wrath!*

1. I exhort. The apostle, having named the great truths to be maintained, now begins the enumeration of specific duties to be observed. **Supplications, prayers, intercessions.** Three words of similar meaning, united for emphasis. The first denotes petition, the second devotion, the third prayer for others, and taken together, with **giving of thanks**, they represent all the varied elements of true prayer. **For all men.** Not for Jew, or Greek, or Roman merely, but for all men, for the Gospel is as wide as the world.

2. For kings. The Roman world was now ruled by a single man, whose title was "emperor," but who was often spoken of as "king." **All that are in authority.** Rev. Ver. "In high place," as proconsuls over large districts, procurators and proprietors over smaller sections, and thus down to the rulers of cities. The science of government was among all nations best understood by the Romans, who had conquered and were wisely ruling the lands around the Mediterranean. (8) *Rulers need the prayers of God's people, for upon their acts depends the happiness of whole states. That we may lead.* It was important that rulers should know that Christianity was not a revolutionary or disorganizing force in society, partly because it was often misrep-

resented by enemies, and partly because some of its doctrines, such as the equality of all men in God's sight, and the higher law of Christ, might promote sedition if unwisely taught. (9) *The greatest danger to society often comes from the wrong application of great truths.* **A quiet and peaceful life.** The desire of the early Christians was simply to be left alone by the authorities, and to live in peace and kindness with all men. **Honesty.** The word in the original here means *decorum, or proper conduct*, and is translated in Rev. Ver. "gravity."

3. For this. This prayer for rulers. **Good and acceptable.** Fitting in itself, and regarded with favor by the King of kings. **God our Saviour.** Here spoken of God, and not specifically of Christ. He who saves us through his Son, and is willing to save all men, is appropriately called "our Saviour."

4. Will have all men to be saved. Rev. Ver. "Who willeth that all men should be saved." If one man in all the world fails of salvation, it will not be through the will of God. **To come unto the knowledge.** The word translated *knowledge* here means a full, complete knowledge, implying personal experience; in other words, a saving knowledge of the Gospel.

5. There is one God. A great truth, at the basis of all true religion, and especially of all prayer. **One mediator.** The word in the original means, "one between," or one who acts as an agent between two parties. (10) *All of God's mercies to men come through Christ as their channel. The man Christ Jesus.* The Rev. Ver. presents the thought of this passage in a distinct manner. "One mediator also between God and men, himself man, Christ Jesus." The humanity of Christ is here emphasized because it is essential to his mediatorship.

6. Who gave himself. The offering of Christ was voluntary and self-appointed, not thrust upon him by a fate or compulsion. **A ransom.** He came to offer himself as our substitute, and to set us free by his own death. The philosophy we cannot fathom, but the fact stands on every page of Scripture. **To be testified.** And that testimony was now to be made to all mankind, that Christ is the Redeemer of every man.

HOME READINGS.

- M.* The faithful saying, 1 Tim. 1:15-20; 2:1-6.
Tu. The mission of Christ, Matt. 9:1-13.
W. The office of Christ, John 3:1-17.
Th. Mercy in salvation, Titus 3:1-8.
F. Justification through belief, Acts 13:38-52.
S. The Christian warfare, 1 Tim. 6:1-16.
S. The ransom for all, Isa. 53:1-12.

GOLDEN TEXT.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, 1 Tim. 1:15.

LESSON HYMNS.

No. 174, Dominion Hymnal.

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride. etc.

No. 175, Dominion Hymnal.

Alas! and did my Saviour bleed?
 And did my Sovereign die?
 Would he devote that sacred head
 For such a worm as I? etc.

TIME.—A. D. 66, when Paul was at liberty after his first imprisonment.

PLACES.—Perhaps written from Macedonia, to Timothy, who was at Ephesus.

RULERS.—Nero, Emperor; Gessius Florus, Procurator of Judea; Agrippa II., King of Bashan; Matthis, high-priest. The rebellion of the Jews was just beginning.

DOCTRINAL SUGGESTION.—The mediation of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. A Faithful Saying, v. 15, 16.**
 What saying does the apostle quote?
 How does he characterize the saying?
 What does he say of himself?
 What did the conversion of Paul reveal?
 For what was Paul thus fitted?
- 2. A Solemn Charge, v. 17-20.**
 How does Paul express his adoration?
 What charge did Paul give Timothy?
 To what must he hold fast?
 Who had made shipwreck of faith?
 What had Paul done to them?
- 3. An Earnest Exhortation, v. 1-6.**
 For whom should prayer be made?
 What result would likely follow?
 What does God desire for all men?
 Who is the mediator between God and men?
 For whom did he give himself a ransom?

Practical Teachings.

Where does this lesson teach—

1. Paul's faith and humility?
2. The danger of unbelief?
3. The duty of prayer for others?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Faithful Saying, v. 15, 16.**
 What is the faithful saying? [GOLDEN TEXT.]
 By whom should it be accepted?
 What had Jesus said of himself? Luke 19:10.
 What estimate had Paul of himself?
 Why had mercy been shown him?
 Who would be encouraged by his experience?
- 2. A Solemn Charge, v. 17-20.**
 What is Paul's ascription of praise?
 What charge does he give to Timothy?
 What warfare is here meant? Chap. 6:12.
 What two things should be maintained?
 What will loss of faith cause?
 What examples are given?