



LESSON TWO

Prayer to Carry Out God's Desire for Man's Salvation

Scripture Reading:

1 TIMOTHY 2:1-15

- 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men;
- 2:2 On behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity.
- 2:3 This is good and acceptable in the sight of our Savior God,
- 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.
- 2:5 For there is one God and one Mediator of God and men, the man Christ Jesus,
- 2:6 Who gave Himself as a ransom for all, the testimony to be borne in its own times.
- 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.
- 2:8 I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning;
- 2:9 Similarly, that women adorn themselves in proper clothing with modesty and sobriety, not with braided hair and gold or pearls or costly clothing,
- 2:10 But, what befits women professing godly reverence, by good works.
- 2:11 Let a woman learn in quietness in all subjection;
- 2:12 But I do not permit a woman to teach or to assert authority over a man, but to be in quietness.
- 2:13 For Adam was formed first, then Eve;
- 2:14 And Adam was not deceived; but the woman, having been quite deceived, has fallen into transgression.
- 2:15 But she will be saved through her childbearing, if they remain in faith and love and holiness with sobriety.

QUESTIONS:

SECTION 1:

1. What is the first thing we need to do in order to have a proper church life?
2. What should we do if we hear of problems in the church life? Please share some of your own experiences.
3. What is the difference between “prayer” and “petition”?

SECTION 2:

1. What is a tranquil and quite life?
2. Please explain what God’s desire is.
3. What is the principle of incarnation?

SECTION 3:

1. What is the difference between praying at every time and praying in every place? What does praying in every place imply?
2. Explain the term “lifting up holy hands” and its significance.
3. What must we avoid in order to have a proper prayer life? Please relate this to your own experience.

SECTION 4:

1. What does proper clothing in Greek denote? According to verse 9, how should a woman behave?
2. What was God’s ordination in the beginning? How does Paul relate this to a woman not being permitted to teach or exercise authority over a man?
3. Does Paul refer only to Eve in verse 15? Related to your own experience, do you experience the Lord more during times of suffering or times of ease?
4. What principle should the sisters hold on to in their dress and contact with one another? What are the two virtues that are related to this matter?

A PROPER PRAYER LIFE FOR A PROPER CHURCH LIFE

In the first chapter of 1 Timothy Paul lays a good foundation to speak of the church life in a positive way. In 2:1 he goes on to say, "I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men." If we would have a proper church life, we must first have a prayer life. The leading ones, those who minister the Word in the church, should take the lead to have such a prayer life. A prayer ministry is the prerequisite for the administration and shepherding of a local church. Thus, Paul exhorts Timothy that petitions, prayers, intercessions, and thanksgivings be made on behalf of all men. This is the first word concerning the positive aspect of the church life Paul gives after speaking of God's economy and after charging Timothy to war the good warfare for God's economy. Timothy had to take the lead to have a prayer life.

Of the fourteen Epistles written by Paul, ten were written to churches and four to individuals. Romans was written to all the believers in Rome, and Hebrews was written not to individuals, but to believing Hebrews addressed corporately. Ephesians, Philippians, Galatians, Colossians, 1 and 2 Corinthians, and 1 and 2 Thessalonians were all written to churches. However, the four Epistles of 1 and 2 Timothy, Titus, and Philemon were written to individuals. Some may think that these Epistles are not related to us because they were written to individuals. However, we should be today's Timothy, Titus, and Philemon. In particular, each individual saint needs to be a Timothy.

If we would be a Timothy, we must take the lead not to argue, gossip, or criticize, but to pray. Whenever we hear some news, good or bad, concerning a particular church, we should pray. Do not discuss the situation, do not gossip about it, and do not criticize. Just pray! Likewise, if you hear something about a saint or about an elder, pray for that one. The first requirement to have a proper church life is to pray. Oh, we all need to practice this! If we exercise ourselves to have a prayer life, the church will be living and uplifted. If some would be today's Timothys to take the lead to pray, the others will follow. This can be illustrated by the way a flock of sheep follows the few who take the lead. If you, as a Timothy, take the lead to pray, the congregation in your locality will follow.

Instead of talking so much and even instead of working so much, we should pray more. Should you hear that a saint is weak or backsliding, do not talk about that person, and do not criticize him. Moreover, do not immediately go to visit him. Instead, pray for

him. Whether or not you should visit him depends on the Lord's leading. After you pray about the matter, if the Lord leads you to visit that one, simply follow the Lord and visit him. But do not do anything presumptuously. If the Lord does not lead you to visit a backsliding saint, you should not visit him on your own. It is possible that even in visiting the saints we may be presumptuous. Yes, visiting a backsliding saint is a presumptuous sin if it is done in ourselves apart from prayer and the Lord's leading. But if through our prayer the Lord definitely leads us to visit a certain one, that visitation will be effective.

We should also pray whenever we hear of problems among the saints. We should not presume that we are experienced and qualified to solve problems. Such an attitude is not only presumptuous; it is also blasphemous, for it is to consider ourselves as God. If we learn about a problem between brothers, we should bring this matter to the Lord in our prayer.

The first thing the elders should do in caring for the church is pray. Do not make decisions without praying. Do not either criticize someone or praise him without first praying for him. Before doing anything, we need to pray. Furthermore, our prayers should not be light or superficial; they must be thorough. Only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently, but in oneness with the Lord and according to His leading. If the elders practice in this way the church life in our locality will be uplifted and proper.

...The Bible in black and white letters can be likened to a human body, and the writer's spirit can be likened to the life, or to the spirit, in the body. Within the "body" of the Bible, there is the writer's spirit. If we touch Paul's spirit in 2:1-7, we shall sense his burden that those who take the lead in the church life must have a prayer life. In these verses Paul seems to be telling Timothy, "I have shown you a clear picture of God's economy and how it is versus different teachings. I have also pointed out to you that, in His mercy, the Lord has made me a pattern of His economy. I have also charged you solemnly to war the good warfare on behalf of God's economy. Now deep in my spirit is the burden to exhort you to pray. I exhort that petitions, prayers, intercessions, thanksgivings be made on behalf of all men. Do not think that teaching comes before prayer. No, prayer must be first, and teaching, second."

In 2:1 Paul mentions petitions, prayers, intercessions, and thanksgivings. Prayer is general, with the essence of worship and fellowship. Petitions are special and are for particular needs. The Greek word rendered "intercessions" means approach to God in a personal and confiding manner, that is, intervening, interfering,

before God in others' affairs for their benefit. In addition, we must offer thanksgiving. Often when we hear good news about certain churches, elders, or saints, we praise them instead of giving thanks to God for them. If the situation in a certain church is good, it is because of God, not because of the church. Likewise, if a particular elder or saint is doing well, it also is because of God's grace. Therefore, instead of praising a church or a person, we should give thanks to God.

In mentioning petitions, prayers, intercessions, and thanksgivings, Paul's spirit was very burdened concerning the importance of prayer. He wanted his dear spiritual children to pray. Again and again I would emphasize the fact that we can have a proper church life only if we have a prayer life. I can testify that I have never prayed more than I have during the past several years. I can also testify that I have seen definite answers to my prayers. Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed.

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GODLINESS AND GRAVITY

After pointing out that we should pray on behalf of all men, Paul goes on to say that we should pray "on behalf of kings and all who are in high position, that we may lead a tranquil and quiet life in all godliness and gravity." A tranquil and quiet life is one that is peaceable, still, and without disturbance, not only outwardly in circumstances, but also inwardly in our heart and spirit, that we may have an enjoyable church life in godliness and gravity. Godliness is God-likeness; it is to be like God and to express Him. The Christian life should be a life which expresses God and bears God's likeness in all things. Gravity is a qualification of human character which is worthy of utmost respect; it implies dignity and inspires and invites honor. Godliness is the expression of God; gravity is toward man. Our Christian life should express God toward man with an honorable character that invites man's utmost respect.

OUR SAVIOR GOD

Verse 3 says, "This is good and acceptable in the sight of our Savior God." In this Epistle Paul emphasizes the Savior God. Hence, in this verse he speaks not of the God of grace, nor of the God of mercy, but of the Savior God, the God who saves us.

GOD'S DESIRE

In verse 4 Paul says that God desires all men to be saved and come to the full knowledge of the truth. We should pray on behalf of all men because God our Savior desires all men to be saved and know the truth. Our prayer is required for the carrying out of God's desire.

God desires all men not only to be saved, but also to have the full knowledge of the truth. Truth means reality, denoting all the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ. Every saved person should have a full knowledge, a complete realization, of these things.

The object of the two Epistles to Timothy is to deal with the church's decline. In the first Epistle the decline crept in subtly through differing teachings (1:3), and in the second, it developed openly and became worse through the heresies (2:16-18). To deal with such a decline the truth must be maintained. The first Epistle emphasizes that God desires all His saved ones to have the full knowledge of the truth and that the church is the pillar and base of the truth (3:15). The second Epistle stresses that the word of the truth should be rightly unfolded (2 Tim. 2:15), and that the deviated ones should return to the truth (2 Tim. 2:25).

ONE MEDIATOR

In 1 Timothy 2:5 Paul continues, "For there is one God and one Mediator of God and men, the Man, Christ Jesus." In this verse Paul explicitly says that there is one God. Although God is Triune—the Father, the Son, and the Spirit—He is still the one God, not three Gods, as mistakenly realized and believed by many Christians.

In this verse Paul also tells us that there is one Mediator of God and men. A mediator is a go-between. The one Mediator is the Man, Christ Jesus. The Lord Jesus was God from eternity (John 1:1). In time He became a man through incarnation (John 1:14). While He was living on earth as a man, He was also God (1 Tim. 3:16). After resurrection He was still man as well as God (Acts 7:56; John 20:28). Hence, He is the only One qualified to be the Mediator, the go-between, of God and men.

THE TESTIMONY BORNE IN ITS OWN TIMES

Verse 6 says, "Who gave Himself a ransom on behalf of all, the testimony to be borne in its own times." Christ gave Himself a ransom for the accomplishment of redemption for all men. This was necessary in order for Christ to be our Mediator. The Greek word for ransom means payment in recompense. He is qualified

to be the Mediator between God and man, not only in His divine and human Person, but also in His redemptive work. Both His Person and work are unique.

In this verse Paul speaks of “the testimony to be borne in its own times.” This is in apposition to the preceding clause; that is, the fact that Christ gave Himself a ransom for all men becomes the testimony to be rendered in its own times. Whenever this fact is proclaimed, it is a testimony to be rendered to men in its own times. For example, when this fact was preached in Africa, that automatically became a testimony rendered to men in Africa in its own times. The preaching of the fact is always spontaneously a testimony of the fact. When Paul preached in Asia Minor, that was the testimony borne in its own times. The same was true when he received the Macedonian call and began to preach in eastern Europe. That was the proper time for the testimony to be declared there. Whenever the facts of Christ’s incarnation and death on behalf of all are proclaimed, that is the preaching, the testimony, borne in its own times.

PAUL’S TRIPLE STATUS

In verse 7 Paul concludes, “For which I was appointed a herald and an apostle (I speak the truth, I do not lie), a teacher of the nations in faith and truth.” A herald is a proclaimer of the gospel of Christ, an official reporter of God’s New Testament economy; an apostle is one sent by God with a divine commission to set up churches for God, an ambassador from God to the world for the carrying out of His purpose; and a teacher is a tutor who defines, explains, and teaches the contents of God’s eternal purpose and His New Testament economy. Paul had such a triple status and commission for the nations, the Gentiles.

FAITH AND TRUTH

Paul had such a status in faith and truth. Faith here refers to the faith in Christ (Gal. 3:23-26), and truth refers to the reality of all the things revealed in the New Testament. This corresponds to 4:3, those who believe and “have fully known the truth.” It is in the sphere and element of this faith and truth, not of the law, types, and prophecies of the Old Testament, that Paul was appointed a herald, an apostle, and a teacher of the New Testament.

THE PRINCIPLE OF INCARNATION

The title of this message is “Prayer to Carry Out God’s Desire for Man’s Salvation.” Although God has such a desire, a heart, to save people, He can fulfill His desire only through the principle of incarnation. This means that He cannot save people directly; He must do it through us. Not even the angels have been appointed

by God with such a commission for the carrying out of God’s desire. This commission has been entrusted only to man. For the carrying out of this commission, we need to pray. According to Acts 10, both Peter and Cornelius were praying. Peter was praying on the housetop, and Cornelius was praying in his house. From both sides, prayer ascended to the throne of God for the carrying out of God’s desire. By means of this prayer, God could accomplish His desire to save the Gentiles. The first Gentile household to be saved was that of Cornelius. This one example shows that our prayer is crucial for the carrying out of God’s desire for man’s salvation.

-----SECTION 3-----

THE NORMAL LIFE OF THE BROTHERS AND SISTERS IN THE CHURCH

...We shall consider from 2:8-15 the normal life of the brothers and sisters in the church. After Paul charges Timothy to take the lead to have a prayerful life, he goes on to speak of this matter. In 2:8-15 Paul devotes one verse (v. 8) to the brothers and seven verses to the sisters (vv. 9-15). This indicates that if we are to have a proper church life, the sisters must bear a sevenfold burden, a sevenfold responsibility.

I. THE BROTHERS

A. Praying in Every Place

Concerning the brothers, Paul says in verse 8, “I will therefore that men pray in every place, lifting up holy hands, without wrath and reasoning.” In a local church the leading ones must have a prayer life, as they were charged in verses 1 and 2, to set an example of prayer for all the members to follow by praying always in every place. In Ephesians 6 Paul tells us to pray at every time, but here he says to pray in every place. Although it is possible for us to pray at every time, morning, afternoon, evening, and night, it may not be possible for us to pray in every place. The requirement to pray in every place is more demanding than that to pray at every time. If we can pray in every place, we can surely pray at every time. But even if we are able to pray at every time, it still may not be possible for us to pray in every place. For example, it is not possible to pray in certain worldly places. Since you cannot pray in those places, you should not go there. If you can pray in a particular place, it is permissible for you to be there. But if you cannot pray in a certain place, you should not be there. According to verse 8, the brothers must bear the unique burden to pray in every place. Pray at work, at home, and in your car. As men, we should be those who pray.

It is significant that Paul opens verse 8 with the words, “I will.” This expression is stronger than “I wish” or “I exhort.” Paul’s use of the word “therefore” indicates, as we pointed out in the previous message, that the elders, the leading ones, are to take the lead in prayer and pave the way for others to follow them to have a prayerful life. In the first message ... we covered some very important matters related to God’s dispensation. But no matter how important these matters are, they cannot be carried out without the prayer of the brothers. Knowing this, Paul said, “I will therefore that men pray in every place.”

As I am speaking about this matter of praying in every place, I am deeply burdened. I would beg you all, especially the leading ones, from now on to have another kind of life—a life of praying in every place. If you pray in every place, your living will be transformed, and the church in your locality will be transformed also. Some brothers may not be entirely satisfied with the church in their locality. The only way for the church in your locality to be satisfying to you is for you to pray at every time and in every place. Instead of discussing the situation of the church, pray for the church. The normal life of the brothers in the church is to pray in every place.

B. Lifting Up Holy Hands

When we pray in every place, we should lift up holy hands. Hands are a symbol of our doings. Hence, holy hands signify a holy living, a living sanctified and separated unto God. Such a holy life strengthens our prayer life. When our hands are not holy, our living is not separated unto God. We then have no supporting strength to pray, no holy hands to lift up in prayer.

In prayer, we should not lift up our eyes to observe others, but lift up holy hands. If you are watchful over the elders and the saints in a critical way, your prayer life will be killed. But if you lift up holy hands, your prayer will be strengthened.

C. Without Wrath and Reasoning

In verse 8 Paul also urges the brothers to pray “without wrath and reasoning.” Wrath and reasoning kill our prayer. Wrath is of our emotion, and reasoning is of our mind. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to a normal condition under the control of the Spirit in our spirit.

The Greek word for reasoning means disputatious reasoning. What Paul is speaking of here is not normal or ordinary reasoning, but a reasoning filled with

disputation. We must avoid this if we are to pray properly.

Paul’s word about not having disputatious reasonings is related to his admonition to lift up holy hands. If we close our eyes and lift up our hands, we shall be able to pray. But if we open our eyes to consider others and reason about their situation, we shall not be able to pray. Instead of lifting up our hands, we may clasp them behind our back. Who can pray with his hands clasped behind his back? But if we lift up our hands and refrain from disputatious reasoning, we shall be able to pray in a proper way.

From experience I have learned that our prayer life can be affected by our mood. If I do not keep myself in a proper mood, my prayer life is put to death. Anger always destroys our prayer life for a period of time. If a brother loses his temper with his wife, he may find that he cannot pray properly for a few days. If we are to have a prayer life, we must learn not to be moody or angry with others. By the Lord’s grace that is with our spirit, we must exercise a strict control over our emotion.

-----SECTION 4-----

II. THE SISTERS

In verse 9, Paul turns to the sisters. He begins this verse with the word “similarly.” This refers to “I will” in verse 8. It may also indicate that Paul’s word about praying in every place applies to the sisters as well as to the brothers.

A. Adorning Themselves

Verse 9 says, “Similarly, that women adorn themselves in proper clothing with modesty and sobriety, not with braided hair and gold or pearls or costly clothing.” Proper clothing denotes what is fitting to the sisters’ nature and position as saints of God. Clothing in Greek implies deportment, demeanor. Clothing is the main sign of a sister’s demeanor, and it must befit her saintly position.

The Greek word rendered modesty literally is shamefastness, that is, bound or made fast by an honorable shame (Vincent), implying not forward or overbold, but moderate, observing the proprieties of a woman.

Sobriety denotes sober-mindedness, self-restraint. It means to restrict oneself soberly and discreetly. The sisters in a local assembly should clothe themselves with these two virtues—shamefastness and self-restraint—as their demeanor.

In verse 10 Paul continues, “But, what befits women professing godly reverence, by good works.” Godly reverence is reverence toward God; it is the revering and honoring of God as those who worship Him should.

B. Learning

In verse 11 Paul says, “Let a woman learn in quietness in all subjection.” Quietness means silence. For a sister to learn in silence and in all subjection is to realize her position as a woman. This safeguards the sisters from the presumption of overstepping their position in the local assembly.

Verse 12 continues, “But I do not permit a woman to teach or to exercise authority over a man, but to be in quietness.” To teach here means to teach with authority, to define and decide the meaning of doctrines concerning divine truth. For a woman to teach in this way or to exercise authority over a man is to leave her position. In God’s creation man was ordained to be the head, and woman was to be in subjection to man (1 Cor. 11:3). This ordination should be kept in the church. The word quietness in verse 12 refers to silence from speaking.

In verse 13 Paul offers a word of explanation, “For Adam was formed first, then Eve.” This brings us to the beginning. God always wants to bring us back to His beginning (Matt. 19:8).

In verse 14 Paul goes on, “And Adam was not deceived, but the woman being quite deceived was in transgression.” Verse 13 gives the first reason that a woman should subject herself to man. Here is the second. Eve was deceived by the serpent (Gen. 3:1-6) because she did not remain in subjection under the headship of Adam, but overstepped her position to contact the evil tempter directly without her head being covered. This is the strong ground for the apostle not to permit the sisters in a local assembly to teach with authority or to exercise authority over men, but to learn in silence and remain in all subjection. Man’s headship is woman’s protection.

C. Their Salvation

In verse 15 Paul concludes, “But she shall be saved through childbearing, if they remain in faith and love and holiness with sobriety.” Childbearing is a suffering. Suffering restricts and protects the fallen one from transgression.

The grammar in verse 15 is rather unusual. At the beginning of the verse Paul says, “She shall be saved”; then he goes on to say, “if they remain in faith and love and holiness with sobriety.” The pronoun “she”

refers to Eve in verse 13. The reason Paul changes from a singular to a plural pronoun was that in referring to Eve he was including all women. Not all women are included in the pronoun “she,” but none can deny that they are included in the pronoun “they.” Paul’s use of pronouns in this verse makes it clear that in speaking of Eve he is speaking of all women.

In verse 15 Paul mentions faith, love, and holiness. Faith is to receive the Lord (John 1:12), love is to enjoy Him (John 14:21, 23), and holiness is to express Him through sanctification. By faith we please God (Heb. 11:6), by love we keep the Lord’s word (John 14:23), and by holiness we see Him. (Heb. 12:14).

In this message I am especially burdened concerning modesty, the leading female virtue. In some families there is not adequate stress on modesty. Rather, both boys and girls are brought up and instructed in the same way. Modesty is a virtue which emphasizes the difference between male and female. As we have pointed out, the Greek word rendered “modesty” in 2:9 is literally shamefastness, that is, bound and made fast by an honorable shame.

A word related to the virtue of modesty is shamefacedness. To be shamefaced is to be modest and have a sense of shame and know how to show shame. When a sister speaks in a church meeting, she should do so with modesty, with a certain amount of shamefacedness.

Modesty is a great safeguard and protection to a female. It is a mistake to teach girls in the same way as boys. Boys may expose themselves in certain situations; girls, however, should not. Otherwise, they will be without protection. This lack of protection can open the way for fornication. If the women working in an office have the virtue of modesty, they will be free from any improper involvement with the men who work there. A woman working in an office may easily become involved with a man if she does not have the proper covering, the necessary modesty, shamefacedness, which causes her to keep a proper distance.

All the sisters in the church life should have the virtue of modesty. The sisters should dress according to the principle of modesty. This principle does not allow the exposure of one’s body. For a woman to expose her body is to go against the principle of modesty. A sister needs to have a head covering, not only physically, but also psychologically, ethically, morally, and spiritually. This is the modesty spoken of in the Bible. To be modest simply means that a female is fully covered in every way.

In the church life the brothers and sisters have quite a lot of contact with one another in fellowship. In such fellowship it is necessary for the sisters to wear a moral, ethical, and spiritual covering known as modesty. In all their contact with the brothers, the sisters should be covered with an “overcoat” of modesty. This is a great safeguard and protection.

The sisters should never forget that they are females. This must be true especially of young unmarried sisters. They should be careful not to allow any evil thing to defile their holy body, which has been separated unto God and which is the temple of the Holy Spirit. For a young woman to preserve her body in this way requires modesty. I advise all the young sisters to wear a heavenly cloak to cover themselves from the influence of this evil age. Then they will be preserved for God’s purpose. At the time appointed by God, He will arrange for the right brother to marry a young sister as a virgin. Again and again I would remind the sisters to wear a cloak of modesty. The sisters must always remember that they are females. As females it is necessary for them to be covered. This is modesty.

Along with modesty, the sisters need sobriety (2:9). As a sister is practicing modesty, she needs to be sober. Far from being foolish, she should be sober-minded and discreet. She should be clear about things and have a keen discernment. A sister should be quiet, but she should not be without sobriety and discernment. A sister should be quiet soberly, not foolishly. As a sister exercises herself to be quiet and not to overstep her position, she needs a keen discernment within. Her spiritual sky should be clear, without clouds or smog. Then she will be clear, careful, and discreet.

The two virtues of modesty and sobriety are of great importance in the church life. The sisters should attend the church meetings in order to gain the full knowledge of the truth. This knowledge will cause them to be sober in their understanding. Then, along with their modesty, they will have what Paul calls “holiness with sobriety” (2:15). They will not be holy in a foolish way, in a way devoid of knowledge. On the contrary, they will be holy in a way that is full of knowledge, understanding, and discernment.

In the first two chapters of 1 Timothy Paul gives practical instructions to have a proper local church: (1) terminate the distraction of differing teachings (1:3-11); (2) emphasize God’s dispensation, making it the central line and goal of the Christian life (1:4-6); (3) preach Christ to save sinners (1:12-17); (4) war a good warfare for God’s New Testament economy by holding faith and a good conscience (1:18-19); (5) deal with the heretical teachers and the opposers of the apostle (1:20); (6) let the leading ones take the lead to

have a prayer life, interceding for all men that Christ’s redemption may be testified in due time (2:1-7); (7) let the brothers follow the pattern of prayer, praying all the time (2:8); and (8) let the sisters adorn themselves in proper deportment and subject themselves to the brothers, remaining in quietness, faith, love, and holiness with sobriety.