

Abounding Grace Christian Church

A Study of Paul's First Letter to Timothy – Part 6

I. Exposition of Chapter Two (Continued).

A. Verse 7 - **“For which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and not lying*—a teacher of the Gentiles in faith and truth.”**

1. The word **“appointed”** means; **“to set, put, place”**¹ (cf. I Corinthians 12:18, 28). So, in the context of verses 4-6, Paul is saying, because of the fact, that God desires all men to be saved (verse 4), and that Jesus is the Mediator and gave Himself as a ransom (verses 5-6), he had been set in place as a **“preacher and an apostle”** and **“...a teacher of the Gentiles in faith and truth.”**
2. The word **“preacher”** means; **“a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders. In the NT God’s ambassador, and the herald or proclaimer of the divine word.”**²
3. The word **“apostle”** was mentioned in 1:1 and was defined as; **“broadly refers to a ‘messenger, delegate,’ or ‘sent one.’ In classical Greek, apostolos referred to a person of merit sent as an envoy or on behalf of a master in an administrative role.”**³
4. A **“teacher”** is usually understood as one who expounds on the Scripture. Teaching is necessary in order to make strong disciples (followers) of the Lord Jesus Christ. The Great Commission as is recorded in **Matthew 28:18-20**, gives commands including, **“Go therefore and make disciples...teaching them to observe all things that I have commanded you...”**
5. **“...of the Gentiles...”** – Paul had been commissioned by the Lord to take the Gospel primarily to the Gentiles (nations; non-Jews). (See Galatians 2:7-8).
6. **“...in faith and truth.”** – Dr. Linda Bellevue writes in the Cornerstone Biblical Commentary:

“The subject matter of Paul’s teaching is ‘faith and truth’ (2:7). Since the two nouns are linked by one preposition and lack the article, it is likely that Paul was describing one thing (not two)—‘true faith.’ ‘True faith’ for the Gentile is to truly know that an idol is not really a god and that there is only one God and no other (1 Cor 8:4) and to turn from idols to serve the true and living God (1 Thess 1:9).”⁴

B. Verse 8 – **“I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;”** – Paul now continues on the subject of prayer. He gives the men a command to pray. Warren Wiersbe asserts:

“Paul stated definitely that ‘men’ should pray in the local assembly. Both men and women prayed in the early church (1 Cor. 11:4–5), but the emphasis here is on the men. It is common to find women’s prayer meetings, but not often do we find men’s prayer meetings. If the men do not pray, the local church will not have dedicated leaders to oversee its ministry.”⁵

1. **“...pray everywhere...”** – This seems to be a command that wherever Christians assemble together, the men are to be involved in prayer, this is not excluding the women, but realizing men often need to be pushed to do so. Several scholars add the idea that men are being told they should be leaders in prayer. Certainly, this is a need in churches today as well. Too often, men relegate prayer to the women and by doing so, they are hindering the work of God in their own lives and in the life of the church.
2. **“...lifting up holy hands...”** – This was a common way of praying for the Jews. The Complete Biblical Library states:

“Prayer was to be accompanied by ‘lifting up holy hands’ (see 1 Kings 8:22; Psalms 28:2; 141:2; 143:6). These uplifted hands were to show the personal purity and freedom from improper motives of the worshiper.”⁶

3. **“...without wrath and doubting.”** – **“Wrath”** is better translated as **“anger”**, and **“doubting”** here, means; **to argue about differences of opinion**⁷ Warren Wiersbe writes:

“Effective praying, then, demands that I be in a right relationship with God (‘holy hands’) and with my fellow believers (‘without murmurings and disputings’). Jesus taught the same truth (Mark 11:24–26). If we spent more time *preparing* to pray and getting our hearts right before God, our prayers would be more effective.”⁸

C. In verses 9-15, Paul now turns to address the women. Because of a lack of understanding the cultural background, some have completely misinterpreted and misapplied these verses.

¹ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (Grand Rapids, MI: Baker Book House., 1977)

² Ibid.

³ Mounce’s *Complete Expository Dictionary of Old and New Testament Words*, William D. Mounce, Gen. ed. (Zondervan Publishers, Grand Rapids, 2006.)

⁴ Linda Bellevue, *Cornerstone Biblical Commentary, Volume 17: 1 Timothy*, (Carol Stream, IL: Tyndale House Publishers, Inc., 2009)

⁵ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 216.

⁶ *The Complete Biblical Library: Acts – Revelation, Volume 2*, (Empowered Life, Tulsa, OK, 2016.), 889.

⁷ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 437.

⁸ Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 217.

1. Verses 9-10 – “in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works.”

a. The word “adorn” means; “to cause something to be beautiful by decorating”⁹

b. “...modest...” – “pertaining to being proper or suitable in terms of being attractive”¹⁰

c. “...apparel...” – “clothing as a symbol of behavior”¹¹ This suggests that the way we dress, in this context, the way women dress, is a reflection of the condition of one's heart.

d. “...with propriety...” – “the quality of modesty, with the implication of resulting respect”¹²

e. “...moderation...” – “soundness of mind; self-control.”¹³

“Clothes reveal the heart and mind. Believers need to dress appropriately, not only at church but in all places and at all times because they are Christians. The emphasis of this passage is not on outward appearance but on godliness (cf. v. 10; 1 Pet. 3:3, 4). In every area of life believers are the light of the world and the salt of the earth (cf. Matt. 5:13–16).

We must remember who we represent!”¹⁴

f. “...not with braided hair or gold or pearls or costly clothing...” - Dr. Craig Keener is one of the foremost authorities on Biblical ancient culture, he writes:

“Most Jewish teachers allowed wives to adorn themselves for their husbands, but both Jewish and Greco-Roman moralists ridiculed women who decked themselves out to turn other men’s eyes. This was a common theme in ancient moralist literature: Jewish writings warn especially of the sexual temptation involved in such adornments; Greco-Roman writers also condemn wealthy women who show off their costly array. Hair was sometimes braided with gold, which Paul might have in view here (among the wealthy); men were especially attracted by women’s decorated hair. Like most other writers who condemned such gaudiness, Paul should be understood as attacking excess, not as ruling against all adornment.”¹⁵

2. Verses 11-12 – “Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence.” These verses are often thought of as very difficult to understand and often thought of as controversial. Again, the key to understanding is found in understanding the culture of that day.

a. “Let a woman learn in silence with all submission...”

1) First, we need to understand the phrase, “...learn in silence...”. For insight into this, Bible scholar Gordon Fee writes:

“But she... is to learn not ‘in silence’ (that is, without speaking), as some would have it..., but ‘in a quiet demeanor’ (cf. the same word in 2:2 and the evidence from 1 Corinthians 11). Since this is the first thing said about women here in verse 11, and the last thing said in verse 12, it seems clear that the emphasis lies here. Most likely, in this context, it is against her being ‘up front,’ talking foolishness, or being a ‘busybody’”¹⁶

2) “...with all submission...” – This has to do with submitting to proper authority. In this context it would include being teachable and listening to the teachers who were teaching correct doctrine.

b. “And I do not permit a woman to teach or have authority over a man, but to be in silence.” –

Several scholars believe that this is addressing a specific problem within the church at Ephesus. For example, Dr. Eddie Hyatt writes:

“The best interpretation of I Timothy 2:11-12 is that Paul is addressing a specific situation in Ephesus that is having a particular effect on the women. He may also be addressing a particular woman (she may be representative of a company of women) who is propagating the ‘other doctrine’ about which he is so concerned. That this is the case may be indicated by the fact that prior to 2:11 in verses 9-10, Paul addresses the ‘women’ in Ephesus; but when he comes to the prohibition of verse 11 he switches to the singular and speaks of “a woman” in Ephesus. This interpretation is also borne out by the phrase in 2:12, *I do not permit*, which, in the Greek, is in the present, ongoing sense and literally reads, ‘I am not permitting.’ This seems to point to a restriction specific to the current situation in Ephesus, with the meaning, ‘I am not permitting at this time.’ Paul is concerned about this woman’s teaching, not because she is a woman but because of what she is teaching. The situation may change if she recognizes the error of her ways. In such case, she will be allowed to teach again.”¹⁷

⁹ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 694.

¹⁰ Ibid., 627.

¹¹ Ibid., 525.

¹² Ibid., 747.

¹³ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (Grand Rapids, MI: Baker Book House., 1977)

¹⁴ Robert James Utley, *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy*, vol. Volume 9, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 31.

¹⁵ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*. (Downers Grove, IL: InterVarsity Press, 1993), 610-611.

¹⁶ Gordon D. Fee, *1 & 2 Timothy, Titus* (Grand Rapids, MI: Baker Books, 1988)

¹⁷ Eddie L. Hyatt, *Paul, Women and Church*, (Grapevine, TX: Hyatt Press, 2016)