



# 1 Timothy

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**...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 Timothy 2:7**

“For which” is speaking of that which he just stated in verses 5 & 6 – there is one God; there is one Mediator between God and men, the Man Christ Jesus; and Christ Jesus gave Himself a ransom for all, to be testified in due time. This explains Paul’s “For which.” It is these things for which he then acknowledges that “I was appointed a preacher.”

The word “preacher” here is literally “a herald” or a “town crier.” In essence, he was one who proclaimed critical news to the public, such as at a town gathering. This is exactly what he did as is recorded in Acts. At times, the entire town would show up at a synagogue to hear his words. When in Athens, he spoke at the public meeting at the Areopagus. Paul also states that he was appointed “an apostle.”

Paul’s calling is recorded in Acts 9, he was called personally by the risen Christ, and he is specifically said to be designated as the apostle to the Gentiles on several occasions in the New Testament. In Galatians 2, he is contrasted to Peter, whose apostolic ministry was specifically to the Jews –

“But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter <sup>8</sup> (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles)...” Galatians 2:7, 8

After making his claims of authority concerning his ministry, he then adds in, "I am speaking the truth in Christ *and* not lying." This is a claim similar to the one he makes in Romans 9:1. He is herein making a solemn oath, and a resounding declaration, that what he says is the truth. This statement actually shows us that this letter is more than a personal letter to Timothy, but one which was intended to be read by all in the church.

Timothy was already aware of these things, but those in the church at Ephesus where Timothy was were probably arguing against his apostolic authority, saying that he was converted after Christ's death. Because of this, it would be argued that he couldn't have been called by Christ. But Paul's call was supernatural. His ministry as an apostle was, as he says in 1 Corinthians 15:8, "as one born out of due time." The need for stating this apostolic authority openly in this letter probably finds its source in the Judaizers & false teachers referred to early in chapter 1. They had a beef against Paul and worked to diminish his authority in the eyes of others.

Paul then continues with the words, "a teacher of the Gentiles." This is probably what irritated the Judaizers the most. Paul was teaching the Gentiles their freedom in Christ. They wanted the Gentiles to look to all things Jewish through "fables and endless genealogies" which were intended to highlight them as a superior line, deserving of emulation. Paul completely refutes this nonsense throughout his letters. What the Gentiles have to offer is equal to that of the Jews. In fact, throughout the church age, it has been the Gentiles who have faithfully carried the untainted gospel of freedom from works of the law. It is they who have sent missionaries and established churches throughout the world. It is they who have, for 2000 years, searched out the word, faithfully translated it to almost all languages on the planet, and have held it in the highest of esteem as the true and undefiled word of God. This is the legacy of Paul who here defends his apostolic ministry in the presence of God with a firm and sure vow. He then finishes that his teaching is "in faith and truth."

This combination of words concerning his teaching is found only here. Vincent's Word Studies says about it that, "The phrase must not be explained in true faith, nor faithfully and truly. It means that faith and truth are the element or sphere in which the apostolic function is discharged: that he preaches with a sincere faith in the gospel, and with a truthful representation of the gospel which he believes." Paul has completely contrasted himself to the false teachers of Chapter 1, and he has set the example for all pastors to follow in the future.

Life application: The closer one sticks to the word in their teaching and preaching, the finer of a teacher and preacher of the word they are. Superfluous words of oration do very little to build up and edify others in proper instruction of the word of God.

**I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 1 Timothy 2:8**

We now begin a passage which contains Paul's commands which are more and more spoken against in the church. Because of his words, he is called a chauvinist and a misogynist. Some arbitrarily claim that the passage only applies to a certain time, but not today. To others, the words are said to be irrelevant to the true workings of the church. On and on go the attacks against his directions in this passage, and on and on those attacks are misguided and will be dealt with by the Lord Himself when He judges those in the church for not adhering to His word.

For now, Paul begins this section with, "I desire." Paul uses the word *boulomai* which is translated as "I desire." It "is a strong term that underlines the predetermined (and determined) intention driving the planning" (HELPS Word Studies). Rather than "desire," Paul's words give the sense of "I resolve." As the apostle to the Gentiles, whose writings determine church-age doctrine, Paul is resolving that the conduct he now writes about be set. These are not words isolated to the church at Ephesus, nor are they words which are isolated to the culture of the time. Rather, they are words which form instruction for the church at all times. Paul, bearing the authority granted to him by Christ Jesus, is laying down church doctrine.

His resolved decision is now stated, "therefore that the men pray everywhere." He is addressing public prayer within the group who meets as a church. It is in this context that he writes his thoughts for proper conduct. The word for "men" here is one which indicates males only. It is preceded by an article, and thus it rightly reads, "the men." The word "everywhere" is literally, "in every place." In every place that the church meets, it is the men who are to conduct the prayers. The idea of "every place" means that the church is not restricted to simply meeting in a particular building, but it is free to worship anywhere and at any time. However, when the church meets, it is to be conducted as Paul outlines. The men are to conduct the prayers.

The reason for Paul's rendering of this may stem from the practice of women prophesying and praying during the early church period as is recorded in Acts. Like the bulk of the book of Acts, the words are descriptive of what occurred as the church was becoming established. They are not prescriptive, nor can they be used as a basis for what should be done in the church at later times. Instead, Paul's letters provide what is prescriptive. If Paul's letters are not followed, then the church is not acting in obedience to the set directives authorized by Christ Jesus Himself. Understanding this concerning prayer, that of men being those who are to pray, he then adds in "lifting up holy hands."

The phrase is unique in the New Testament. The idea of lifting up holy hands means "pure hands." It is reflective of the attitude of prayer found in the Psalms and elsewhere in the Old Testament. A few examples to explore would be Psalm 24:4, 28:2, 63:4, 119:48, 134:2, & 141:2. The term is used to show that the prayers are undefiled because the person is

undefiled. If one's hands are "unclean," it indicates active sin. If one's hand are bloody, it indicates a person who has shed blood or even committed murder. If they are clean, it indicates purity in the person. Whether one actually raises their hands or not is less on Paul's mind than what the term signifies – purity of heart and openness towards God. However, the lifting of the hands continues to be an outward demonstration of the inward purity desired by the Lord, even to this day.

Paul then continues. He states that the men should pray "without wrath and doubting." Again, he uses a combination of words which is found only here. "Without wrath" clearly shows that there is a connection between the heart which is angry towards others, and the acceptability of prayers before God. When we bear wrath in our hearts, it is as if a wall is built up between us and God. The "holy hands" are proven to be tainted with the presence of an unholy attitude. This "wrath" is tied to the next word. The translation of "doubting" does not give the proper sense of what is being conveyed. A word such as "disputing" or "dissension" is what is intended. There is not to be an attitude of dispute mingled with the wrath. Instead, when prayers are offered, they are to be humble and heartfelt. The idea here can be seen in two contrasting prayers which might be given in a church –

- "Lord, we have a brother in the church who is intolerable. We are angry at his attitude, and we are tired of his childish behavior. We pray that you will judge this offender and bring ruin upon him and those like him."
- "Lord, our hearts are broken today at the lack of fellowship which has arisen in this holy place. There is strife and conflict, and we have been unable to resolve it. Our heart's desire is that peace be restored, felicity return, and true Christian fellowship be felt between those who have been divided. Hear our prayer, O God. We turn to You for Your kind hand of grace and help. Amen."

The difference is one of the heart, and this is what Paul is addressing for "the men" as they make their prayers and petitions to God.

Life application: There is nothing wrong with women praying to God. However, in the gathering of the saints in a church setting, Paul has directed that prayers be conducted by men. There is nothing discriminatory about this, but rather it is what is ordained by God, and through the hand of the apostle Paul. May our churches pay heed and be conducted according to these prescriptive words.