

January 11, 2025

## Teacher Teacher – Part 1

<https://www.youtube.com/watch?v=9mGoKn7M7zo> (Song)

<https://www.youtube.com/watch?v=eRyA9ngRBFA> (Trailer)

Did these bring back memories to you?

Did you go back in time and maybe recall that one teacher who inspired you or that one teacher you despised?

A teacher, whomever they may be are a very important part of your life.

Let me provide you with some background and thus a foundation for teaching based on Scripture.

Your first teachers in life are your parents, whether they are believers or not, Adonai knew this because He created us to be self sustaining. Meaning we would be responsible for the ones we bring into the world...

**Deu 6:4** "Sh'ma, Yisra'el! Adonai Eloheinu, Adonai echad [*Hear, Isra'el! Adonai our God, Adonai is one*];

**Deu 6:5** and you are to love Adonai your God with all your heart, all your being and all your resources.

**Deu 6:6** These words, which I am ordering you today, are to be on your heart;

**Deu 6:7** and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.

L'dor v dor Generation to Generation. Consider this passage from Genesis 17, conveyed to Avraham...

**Gen 17:7** "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.

**Gen 17:8** I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena`an, as a permanent possession; and I will be their God."

**Gen 17:9** God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation.

**Gen 17:10** Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised.

**Gen 17:11** You are to be circumcised in the flesh of your foreskin; this will be the

sign of the covenant between me and you.

**Gen 17:12** Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you.

Thus for one generation to move forward, the previous generation is responsible for preparing the next generation.

Moshe did this with Joshua for some 40 years.

**os 14:7** I was forty years old when Moshe the servant of Adonai sent me from Kadesh-Barnea to reconnoiter the land, and I brought back to him an honest report.

**Jos 14:8** My brothers who went up with me discouraged the people, but I followed Adonai my God completely.

**Jos 14:9** On that day Moshe swore, 'Surely the land where your foot has been will be the inheritance for you and your descendants forever, because you have followed Adonai my God completely.'

**Jos 14:10** Now, look: Adonai has kept me alive these forty-five years, as he said he would, from the time Adonai said this to Moshe, when Isra'el was going through the desert. Today I am eighty-five years old,

**Jos 14:11** but I am as strong today as on the day Moshe sent me—I'm as strong now as I was then, whether for war or simply for going here and there.

**Jos 14:12** Therefore, give me this hill, the one Adonai spoke about on that day; for on that day you heard how the `Anakim were there with great, fortified cities; perhaps Adonai will be with me, and I will drive them away, as Adonai said."

We know Moshe but a very specific name Rebbenu, "our teacher"

Sha'ul shares this with Timothy as part of directing (teaching him)...

**1Ti 2:5** For God is one; and there is but one Mediator between God and humanity, Yeshua the Messiah, himself human,

**1Ti 2:6** who gave himself as a ransom on behalf of all, thus providing testimony to God's purpose at just the right time.

**1Ti 2:7** This is why I myself was appointed a proclaimer, even an emissary—I am telling the truth, not lying!—a trustworthy and truthful teacher of the Goyim.

No one questioned that Yeshua the Messiah was a mediator for Jews; rather, they disputed Sha'ul's right to be a **teacher of the Goyim**, a **proclaimer** of the Good

News that "God's purpose" ([1Ti 2:6](#)) was to deliver Gentiles too.

Sha'ul was divinely **appointed** to be **a proclaimer, even an emissary** of Yeshua ([Act 9:15](#), [Act 13:47](#), [Act 22:21](#)). He frequently finds it necessary to defend this authority of his, nowhere more fully than in Galatians...

**Gal 1:1** From: Sha'ul, an emissary—I received my commission not from human beings or through human mediation but through Yeshua the Messiah and God the Father, who raised him from the dead—also from all the brothers with me

[Gal 1:2](#) To: The Messianic communities in Galatia:

Then Sha'ul instructs Timothy about prayer, first men...

**1Ti 2:8** Therefore, it is my wish that when the men pray, no matter where, they should lift up hands that are holy—they should not become angry or get into arguments.

Then women...

[1Ti 2:9](#) Likewise, the women, when they pray, should be dressed modestly and sensibly in respectable attire, not with elaborate hairstyles and gold jewelry, or pearls, or expensive clothes.

[1Ti 2:10](#) Rather, they should adorn themselves with what is appropriate for women who claim to be worshipping God, namely, good deeds.

1 Timothy 2:11 – 12

**1Ti 2:11** Let a woman learn in peace, fully submitted;

[1Ti 2:12](#) but I do not permit a woman to teach a man or exercise authority over him; rather, she is to remain at peace.

The reasons Sha'ul conveys are as follows:

**1Ti 2:13** For Adam was formed first, then Havah.

[1Ti 2:14](#) Also it was not Adam who was deceived, but the woman who, on being deceived, became involved in the transgression.

[1Ti 2:15](#) Nevertheless, the woman will be delivered through childbearing,

provided that she continues trusting, loving and living a holy life with modesty.

The two reasons given for women's not being disciples of men are Adam's chronological priority (compare [1Co 11:8-9](#)) and Eve's propensity for being deceived. Sha'ul does not say that Eve sinned, but that she **became involved in the transgression** (literally, "has become in transgression"), which I take to mean that she became mixed up in Adam's transgression. At [Rom 5:12-21](#) Sha'ul teaches that it was Adam who sinned through directly disobeying God's command to him ([Gen 2:17](#), [Gen 3:1-7](#)), and therefore he bears the primary responsibility for the "Fall"-the introduction of sin into human life. Although the Apocrypha gives us the verse, "Sin began with a woman, and thanks to her we must all die" ([Sir 25:24](#)), the New Testament presents a different picture. Eve was not the sinner, Adam was, since it was he who disregarded God's command. Eve, rather, was "deceived" ([2Co 11:3](#))-when the serpent duped her, she **became involved in Adam's transgression**.

So, what is Sha'ul trying to say about women teaching...

Greek *manthanetô* does not mean **learn** in the modern sense of acquiring information but is related to *mathetês*, disciple. Thus the context is the pattern of discipling and being disciplined which existed in Judaism and was exemplified by Yeshua and his *talmidim* (on this word see [Mat 5:1](#)). Orthodox Jews use the word "learn" to mean "studying *Torah*," not merely to gain knowledge but to become more holy. This is close to the sense here.

One who disciples others has responsibility for their spiritual life and growth; women are not to have that kind of responsibility for men. Nevertheless, Timothy is to **let a woman learn** (be disciplined) **in peace** (Greek *êsuchia*, "silence, restfulness"), without her being disturbed. The sense is not "in silence," as in most translations, implying she should keep her mouth shut, but "at rest"; compare [Act 22:2](#) and [2Th 3:12](#), where the word is translated, "settle down." On the other hand, [1Co 14:34-35](#) does teach against disturbing chatter by wives at congregational meetings. Although women may learn equally with men, Sha'ul does **not permit a woman to teach** (to disciple) **a man or exercise a discipler's authority over him**.

But in a well-led congregation (criteria for leaders is the topic of the next chapter) women may be given much authority and responsibility, including the discipling of women and the teaching of men; Sha'ul himself offers other examples-

Lydia, the businesswoman who opened her home to him ([Act 16:14](#), [Act 16:40](#)),

**Act 16:11** Sailing from Troas, we made a straight run to Samothrace; the next day we went to Neapolis;

[Act 16:12](#) and from there, we went on to Philippi, a Roman colony and the leading city of that part of Macedonia. We spent a few days in this city;

[Act 16:13](#) then on Shabbat, we went outside the gate to the riverside, where we understood a minyan met. We sat down and began speaking to the women who had gathered there.

[Act 16:14](#) One of those listening was a woman from the city of Thyatira named Lydia, a dealer in fine purple cloth. She was already a "God-fearer," and the Lord opened up her heart to respond to what Sha'ul was saying.

[Act 16:15](#) After she and the members of her household had been immersed, she gave us this invitation: "If you consider me to be faithful to the Lord, come and stay in my house." And she insisted till we went.

Priscilla, who taught Apollos ([Act 18:26](#)),

[Act 18:24](#) Meanwhile, a Jewish man named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent speaker with a thorough knowledge of the Tanakh.

[Act 18:25](#) This man had been informed about the Way of the Lord, and with great spiritual fervor he spoke and taught accurately the facts about Yeshua, but he knew only the immersion of Yochanan.

[Act 18:26](#) He began to speak out boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained to him the Way of God in fuller detail.

Phoebe, who held a leadership position...

**Rom 16:1** I am introducing to you our sister Phoebe, *shammash* of the congregation at Cencrea,

[Rom 16:2](#) so that you may welcome her in the Lord, as God's people should, and give her whatever assistance she may need from you; for she has been a big help to many people—including myself.

**Phoebe, *shammash* of the congregation.** She was either its only *shammash*, or one among several. It is possible that the Greek word "*diakonos*," with the root meaning "runner of errands," should be taken here to mean "servant" or "worker" in a general sense, as is usually the case in the New Covenant Writngs. But there is good reason to think that in this instance it is a technical term denoting someone ordained to a recognized office in the congregation and having the duty of caring for its practical affairs, as at [Act 6:6](#).

**Act 6:6** They presented these men to the emissaries, who prayed and laid their hands on them.

The usual English term for this office is "deacon," which transliterates the Greek word; and the closest Hebrew equivalent is "*shammash*", the person who handles the day-to-day practical tasks of keeping a synagogue going.

It should be noted further not only that this woman held a prominent office in the Cenchranean congregation, but that the word "*diakonos*" is a masculine, not a feminine, form. Phoebe was a "deacon," not a "deaconess" for which Sha'ul conveys to Timothy in this same letter.

**1Ti 3:8** Likewise, the shammashim must be of good character, people whose word can be trusted. They must not give themselves to excessive drinking or be greedy for dishonest gain.

**1Ti 3:9** They must possess the formerly hidden truth of the faith with a clean conscience.

**1Ti 3:10** And first, let them be tested; then, if they prove themselves blameless, let them be appointed shammashim.

**1Ti 3:11** Similarly, the wives must be of good character, not gossips, but temperate, faithful in everything.

**1Ti 3:12** Let the shammashim each be faithful to his wife, managing his children and household well.

**1Ti 3:13** For those who serve well as shammashim gain good standing for themselves and much boldness in the trust that comes through Yeshua the Messiah.

A woman's role can be as teacher, and yes even to men, yet, not to disciple them.

Disciplining offers a more intimate (non-sexual) connection, a closeness, an interpersonal dynamic

Consider Yeshua and the 12, they were all disciples, yet there were three that he was more personal with, more intimate, not in a sexual way but in a way that was closer, that with the other nine.

To Be Continued...