

# Lessons From I Timothy

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## Professing Godliness

(I Ti 2:8-15)

### INTRODUCTION

1. Good Evening,
  - a. Greeting...
2. Series of “Lessons From I Timothy.”
  - a. Two weeks ago we looked at “Prayer For All People.”
    - i. **I Ti 2:1-7** “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior...”
  - b. This week we are going to examine “Professing Godliness.”<sup>1</sup>
    - i. **I Ti 2:8-15** “I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; 9 likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness—with good works...”
3. Paul, having explained the need to pray for everyone, turns his attention to how Christians are to profess their godliness.
  - a. He gives two examples of how men and women are to profess godliness.
    - i. In Worship
    - ii. In Attire
4. With this in mind let us examine the text this evening.

### I. Professing Godliness In Worship

- A. Paul elucidates how men & women profess godliness in their prayers
  1. Notice what Paul writes.
    - i. **I Ti 2:8** “I desire then that in every place the men should pray, lifting holy hands without anger or quarreling”
  2. A few observations concerning verse 8.
    - i. The word desire is better translated “demand or divine will.”
      - a. The Greek word in Hellenistic Judaism (LXX) came to mean “...for royal will, caprice, and especially the divine resolve and will.” (Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). Theological dictionary of the New Testament. Grand Rapids, MI: Eerdmans.)
    - ii. The term “every place” can only be dealing with places Christian men & women are present.
      - a. We know there is nothing wrong with women leading prayerful worship where only women are present.
        1. **Ac 16:13** “On the Sabbath day we went outside the gate...where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together.”

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<sup>1</sup> All Scriptures are taken from the ESV unless otherwise noted. If other translations are used this is not necessarily an endorsement of the translation.

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- iii. The term every place is not limited to “only the collective church gatherings” but rather every place where prayer can take place.
    - a. Some have “assumed” this is dealing with public worship or collective worship however it says “every place.”
      - 1. This would be a restaurant.
      - 2. This would be your home.
      - 3. This would be your work place...
  - iv. The word men is not better translated mankind but is correct as men and as such men only are to pray not women when both are present.
    - a. The Greek word for mankind that can also be translated man if the context dictates it is “anthropos.”
    - b. The Greek word for man ie human male and is only able to be translated as man/men is “aner.”
      - 1. This verse has “aner” not “anthropos.”
  - v. God is not commanding the “lifting of hands” every time a Christian prays but rather when we pray our total self is to be holy whether lifting hands, kneeling down, or bowing our face to the ground.
    - a. The lifting of hands position in prayer was common under the Old Law and New.
      - 1. **Ps 141:2** “Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!”
      - 2. **I Ti 2:8** “...lifting up holy hands.”
    - b. This however was not the only way position prayer was done under both laws.
      - 1. **Mt 26:39** “And going a little farther he fell on his face and prayed...”
      - 2. **Ac 9:40** “But Peter put them all outside, and knelt down and prayed...”
- B. Paul explicates how men and women profess godliness in their learning and teaching
- 1. Notice what Paul writes.
    - i. **I Ti 2:11-15** “Let a woman learn quietly with all submissiveness. 12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.”
  - 2. A few observations concerning verses 11-15.
    - i. God is not saying women must learn without speaking but rather they are to learn with a submissive, quiet, and gentle spirit not being contentious or disrespectful.
      - a. The Greek word for “quietly” here is “hey-soo-heya.”
        - 1. This word does not mean absolute silence.
          - i. The word “silent” in **I Co 14:34-35** means absolute silence.

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2. This word means “tranquillity arising from within, causing no disturbance to others.” (Vine, W. E., Unger, M. F., & White, W., Jr. (1996). Vine’s Complete Expository Dictionary of Old and New Testament Words. Nashville, TN: T. Nelson.)
  - b. This tranquility or gentle spirit is that which propels an understanding and willingness to learn in submission.
- ii. Paul is not saying women cannot teach the gospel but that they are to teach in submission when men are present whether in a private setting or public setting.
  - a. Women are to teach others the gospel.
    1. **II Ti 2:2** “and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.”
      - i. The word “men” here is the Greek “anthropos.”
  - b. Women can teach men.
    1. **Ac 18:26** “He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.”
    2. **Co 3:16** “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”
  - c. Women do not have authority over men.
    1. **I Co 11:3** “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.” (NKJV)
  - d. A person in front of an assembly teaching is one with authority, thus a woman cannot stand in front of a class and teach where men are present.
    1. **I Co 14:31-35** “For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are subject to prophets. 33 For God is not a God of confusion but of peace. As in all the churches of the saints, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.”

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- iii. Women being in submission to men is not based on the custom of the time, Paul's personal prejudices, or anything like this. It is based in two realities creation and sin.
  - a. God created man first not woman thus man has authority over woman.
    - 1. **I Ti 2:13** "For Adam was formed first, then Eve"
  - b. Eve was deceived not Adam.
    - 1. **I Ti 2:14** "and Adam was not deceived, but the woman was deceived and became a transgressor."
- iv. God is not saying women are inferior, unimportant, or worthless but rather just the opposite. They are just as important being granted access to salvation just as men are.
  - a. God's grace has been given to everyone.
    - 1. **Ti 2:11** "For the grace of God has appeared, bringing salvation for all people"
  - b. God shows no partiality toward men or women.
    - 1. **Ac 10:34** "So Peter opened his mouth and said: "Truly I understand that God shows no partiality"
    - 2. **Ga 3:28** "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus."
- v. God is not saying women have to bear children to be saved.
  - a. Keep in mind God, through Paul, is using the Garden of Eden account as a background to explaining the reasons women are to be in submission.
    - 1. Man was created first then Eve.
    - 2. Eve was deceived not Adam.
    - 3. Eve was to desire her husband and he was to rule over her.
      - i. Notice childbearing and the pain given it is connected with her desire to be with her husband and his ruling over her.
  - b. We know childbearing is not required for women to be saved.
    - 1. **Ac 5:14** "And more than ever believers were added to the Lord, multitudes of both men and women"
  - c. Thus childbearing is connected to submission and submission is the avenue through which a woman is saved.

### C. Thus...

- 1. God expects men and women to profess godliness in their worship.

## II. Professing Godliness In Attire

### A. Paul expounds upon how women are to profess godliness in their attire

- 1. Notice what Paul writes.
  - i. **I Ti 2:9-10** "likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness—with good works."

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2. A few observations concerning verses 9-10.
  - i. God is dealing with a Roman cultural movement it would appear.
    - i. “Greek and Roman sources from the first century AD reveal an emerging movement in society where wealthy and influential women openly flouted traditional values related to dress and sexual propriety. The movement was characterized by women wearing suggestive clothing and seeking the type of unrestricted sexual promiscuity normally reserved for men in the society. Graeco-Roman writers strongly criticized the movement, which had disrupted the status quo so much that imperial legislation was issued to address it.” (Barry, J. D., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). Faithlife Study Bible (1 Ti 2:9–15). Bellingham, WA: Logos Bible Software.)
    - ii. God is not saying that if women today braid their hair or wear jewelry they are sinning.
      - a. Defining these physical items.
        1. Braided hair: “The reference is to the then common fashionable custom of interweaving gold, silver, and pearls in the hair, causing it to glisten in the light.” (A Commentary On The New Testament by Lipscomb, David pg. 142)
        2. Gold or Pearls: This refers to jewelry, in general, such as anklets, neckless, rings, chains...
          - i. Due to the Israelites **abuse of such**, like we find here, God told them to stop wearing these also.
            - a. **Is 3:16-23**
        3. Costly Attire: This refers to clothing that cost a great deal and was made so showcase such.
      - b. We know that wearing fine clothes and jewelry is not sin.
        1. James never condemns the jewelry or clothes, notice.
          - i. **Ja 2:1-3** “My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. 2 For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, 3 and if you pay attention to the one who wears the fine clothing...4 have you not then made distinctions among yourselves and become judges with evil thoughts?”
          - ii. James is condemning partiality based on clothing, jewelry not clothing and jewelry itself.
        2. God seems to have no actual problem with it.
          - i. **Lk 15:22** “But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.’”

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- c. Modesty is the emphasis which can be missed by under dressing and over dressing.
  - 1. **I Pt 3:3-4** “Do not let your adorning be external...but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious.”
- d. Lastly we can see this is dealing with excess here in the term “costly attire.”
  - 1. There is no actual set rule on how much costly is.
    - i. “Moreover, Paul’s prohibition includes “costly raiment.” How much does “costly” cost? Compared to what many folks in third world countries wear, virtually anything we put on is costly. The way we dress within our culture is, therefore, to some degree a factor in exercising good judgment. When the Christian visits certain poor countries, he may need to “dress down” somewhat.” (<http://goo.gl/zkGd8f>)
- iii. God is not saying women should be untid.
  - a. Barackman wrote, “Note that Paul did not say "careless" or "shabby." There is no virtue in offensive untidiness. What he meant was the kind of apparel that becomes a woman whose first concern is to be a credit to Christ. "Neither is Paul insisting on drab dress. Even this may be worn with vanity; the very drabness may be made a display." (from Coffman's Bible Commentary, Copyright © 1971-1993 by ACU Press, Abilene Christian University. All rights reserved.)
- iv. God is not limiting this principle to women only.
  - a. Men can be just as immodest as women and often worse given the misguided idea concerning certain anatomy.
    - 1. Men who take their shirts off are just as immodest as women are who do such.
      - i. This illustration is based on the fact of lust and not based on factors where this does not extend to such as marriage or the same gender (except homosexuality).
  - b. God has always expected men to be as modest as women.
    - 1. **Ex 28:42-43** “You shall make for them linen undergarments to cover their naked flesh. They shall reach from the hips to the thighs; 43 and they shall be on Aaron and on his sons when they go into the tent of meeting or when they come near the altar to minister in the Holy Place, lest they bear guilt and die. This shall be a statute forever for him and for his offspring after him.”

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2. **Jn 21:7** “That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea.”

B. Thus...

1. God expects us to profess godliness in our attire.

### CONCLUSION

1. Brethren let it be said here loud and clear we must strive to always profess godliness in all that we do.
  - a. Whether worship, attire, or anything else let us seek godliness.
2. Question: Are you seeking godliness in your life?
  - a. If so continue therein and grow thereby.
  - b. If not why not?
3. Invitation
  - a. For those that are Christians but are not living for Christ repent by confessing your sins to God that He may forgive you and dedicate your life/time back to Him.
    - i. **I Jn 1:7, 9** "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin...9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."
  - b. For those that are not Christians or for those that think they are Christians and want to know for sure notice what is required to become a child of God or Christian according to God and God only.
    - i. Hear/Study **Rom 10:17; II Tim 2:15**
    - ii. Have Faith In Jesus **Jn 3:16; 8:24**
    - iii. Repent/Turn To God **Ac 17:30; Lk 24:47**
    - iv. Confess Jesus As Lord **Mt 10:32; Rom 10:9**
    - v. Immersed For The Forgiveness of Sins **Ac 2:38; 22:16; I Pt 3:21**
    - vi. Live A Faithful Life **I Jn 1:7; Eph 5:8**