

Strong's	Greek	Geneva	KJV	NKJV	ESV
G2887	<i>kosmios</i>	modest	of good behaviour	of good behavior	respectable
1 Timothy 2:9 In like manner also, that women adorn themselves in <u>modest</u> apparel... GEN comely ESV respectable					

INTRODUCTION

A church was assembled, and the young man who was proposed by the committee to be the new youth pastor was introduced. He was of a very striking appearance, because his hair was shaved on one side, but quite long on the other, and colored purple. His t-shirt and jeans were both slit in several places. He had five earrings in one ear. One arm was covered with several tattoos. His conversation consisted mostly of phrases like, “yo, dude,” and “what’s up,” and “like, you know, yeah.” When the young man was voted in as youth pastor, by a narrow margin, several of the long-time members decided that was the last straw. They tearfully left their church in search of some other. It was hard for them to put into words what the problem was.

We are studying the passage in 1 Timothy that teaches us that “a bishop must be blameless,” or “an overseer must be above reproach.” We are working our way through the five words listed in verse 2, describing the graces that must be present in a man in order for the church rightly to choose him as a pastor. Today we hear from our Lord Jesus, by His apostle, that a man, to be chosen as an elder, pastor, bishop, must be modest, must be respectable, must be of good behavior.

TEXT

1 Timothy 3:1-3

BODY

I. The Words Used to Describe This Grace

A. Greek word *kosmios*

1. most basic meaning: orderly, well-ordered, well-arranged
2. we have seen this word before 1 Timothy 2:9 In like manner also, that women adorn themselves in modest apparel... GEN comely ESV respectable

B. The English words in our translations

1. GEN modest
2. NASB, NIV, ESV, CSB respectable
3. KJV/NKJV of good behavior (this is a paraphrase)

C. The words in the commentaries

1. decent
2. comely
3. neat
4. courteous
5. mannerly

D. Take care regarding the meaning “orderly”

1. that is the basic meaning of the word, but not really the use of the word here
2. “orderly” was chosen for this place in the 1885 RV, Charles Ellicott
3. since then, most of the expositions I have read were centered on that concept
4. but prior to that, the expositors I read said little or nothing about a man being “orderly”
5. please treat “orderly” as an underlying concept, but not as the main idea being expressed here
6. the main idea is better communicated by these other terms: modest, respectable, decent, comely, neat, courteous, mannerly, of good behavior

II. A Passage Showing the Lack of This Grace: Nabal - 1 Samuel

25:2-17

A. 1 Samuel 25:3

1. how translated
 - a) GEN: churlish and evil conditioned
 - b) KJV: churlish and evil in his doings
 - c) NKJV: harsh and evil in his doings
 - d) ESV: harsh and behaved badly
2. see how this is about the opposite of “respectable” or “of good behavior”
3. Nabal’s position as the wealthy master of a large estate gave him the power to behave badly and get away with it

B. 1 Samuel 25:14

1. how translated
 - a) GEN, KJV, ESV: railed on them; railed at them
 - b) NKJV: reviled them
2. if a neighbor of yours, who had treated you well, was in need, and came to you to ask a favor, which it was well within your power to grant, it is expected that you would speak kindly to him and give him what he asked of you
3. but Nabal insulted his neighbors and refused to give them anything of his

C. 1 Samuel 25:17

1. how translated
 - a) GEN: he is so wicked that a man can not speake to him
 - b) KJV: he is such a son of Belial that a man cannot speak to him
 - c) NKJV: he is such a scoundrel that one cannot speak to him
 - d) ESV: he is such a worthless man that one cannot speak to him
2. he is a son of Belial, meaning he is a wicked, worthless scoundrel
3. so much is he like that, even his servants and his wife cannot speak to him; he will not heed what they say and respond appropriately, but will refuse to heed what they say and will respond with insult

D. A word I kept seeing in the old books I was reading about this concept: “boorish”

1. meaning, essentially, rude
2. a boor is a person who seems not to know how to be polite, how to be courteous; who does not have basic good manners
3. Nabal would be just such a person rightly described as a “boor” or as someone who was “boorish”

E. APPLICATION

1. from looking at Nabal, turn your eyes to Jesus of Nazareth
 - a) He is the opposite of Nabal
 - b) He loves His neighbors, all of them
 - c) He loves His neighbors in such a way that for those who hated Him, He died on the cross, that they would be forgiven
2. if you see that you are essentially this way, consider that you deserved the wrath of men and of God for it; repent and be forgiven in Jesus Christ
3. if you are a disciple of Jesus Christ, but see tendencies in yourself to act this way, watch and pray!
4. whenever it comes that you need to participate in the church deciding what men can be put into office as pastors or deacons, think about whether or not the man is like Nabal

III. A Passage Expounding This Grace: 1 Corinthians 14

A. Summary: 1 Corinthians 14:40

1. how translated
 - a) GEN Let all things be done honestly, and by order.
 - b) KJV Let all things be done decently and in order.
 - c) NKJV Let all things be done decently and in order.
 - d) ESV But all things should be done decently and in order.
2. this passage is teaching Christians to do all things decently and in order, especially in the meetings of the church; in my estimation, Paul means essentially the same thing here by “decently and in order” as he means by *kosmios* in 1 Timothy 3:2

B. Observations

1. 1 Cor 14:1-4 do not what is for your own benefit only, but what benefits others, what benefits the church
2. 1 Cor 14:12
 - a) you are zealous or eager for spiritual gifts; you covet spiritual gifts
 - b) let it be for the edifying of the church
3. 1 Cor 14:20
 - a) do not be children in understanding;
 - b) yes, regarding malice be children
 - c) but in understanding be mature
4. 1 Cor 14:23 if unbelievers come to church and everyone is speaking in foreign languages that they do not understand, won't it seem to them that we are out of our minds?
5. 1 Cor 14:24-25 if an unbeliever comes to church and hears the prophetic word of God, he will be convinced and convicted; the secrets of his will be revealed; he will fall down on his face and worship God; he will report that God is among us
6. 1 Cor 14:26 so whatever you do, let it be for edification
7. 1 Cor 14:33 God is not the author of confusion, but of peace

- C. This is the character of our Lord Jesus Christ, shown in His life here on earth
1. He did not what was for His benefit, but what was for the benefit of others
 2. His zeal was not for His own glory, but for the temple, that it be a house of prayer for all nations, as God intended
 3. He was mature in understanding, showing that maturity even at age 12
 4. His enemies did accuse Him of being insane or demon-possessed, but that was only because they were determined not to believe in Him; many sinners, by what Jesus said to them and did for them, found themselves crying to God for mercy and being forgiven
 5. He so blessed those to whom He ministered that even a wild, uncontrollable demon-possessed man ended up dressed, in his right mind, and seated calmly
 6. So, as you consider where to place your allegiance, whom to trust, whom to follow, understand that Jesus Christ is the one great man, the one man in whom you can trust, on whom you can rely, who is worthy of that trust
- D. Think of evaluating a man's conduct on this basis; is this true of a man?
1. the way he acts evidently is not for himself only, but for the benefit of others, of the church
 2. his zeal to use the gifts God has given him is evidently directed toward the edifying of the church
 3. he does not seem childish, but mature in his understanding of how he should act
 4. his deportment does not tend to make unbelievers think he and the church are crazy; instead, his deportment lends credibility to what the church believes
 5. the way he speaks and acts does not tend to throw the church into confusion, but to keep the church at peace

IV. The Areas in Which This Grace Shows Itself in a Christian

A. Decency in how we dress

1. generally, we reject, on this basis, what is shocking, trendy, flashy, showy
2. generally, we practice what is modest, conventional, moderate, traditional

B. Courtesy in how we speak

1. in normal, pleasant conversation
 - a) when meeting people for the first time
 - b) when greeting people on the Lord's Day
 - c) when conversing over lunch, or at other times
 - d) when doing business
2. in difficult, painful conversation
 - a) when asked possibly embarrassing questions
 - b) when criticized
 - c) when insulted

C. Mannerliness in how we act

1. giving place to others
2. showing reverence to those who are over
3. showing proper respect to all
4. maintaining proper formality

V. The Importance for the Church of This Grace Being Prominent in Its Pastors

A. Avoiding offense that could obscure the good news

1. some things about how we Christians live is necessarily offensive to the world; that cannot be avoided
2. but we are not to offend unnecessarily
 - a) not unbelievers
 - b) not our fellow disciples of Jesus Christ
3. this is because we want people to hear the gospel of Jesus Christ

B. Helping the church to be at peace: Romans 12:18 If it is possible, as much as depends on you, live peaceably with all men.

1. a man of this character will contribute to peace in his own family relations
2. a man of this character will contribute to peace in the church
3. a man of this character will not unnecessarily make the church a subject of wrath in the eyes of the world and the government

CONCLUSION

The long-time members who had to leave the church didn't know just what to say about it. But what they had experienced was that a man obviously not modest, respectable, of good behavior, had been set in office as a pastor, as agreed to by the church's other pastors and the majority of the church. May God be merciful to all such churches, and bring them reformation. And may it be that in this church, in which God already has poured out so much merciful work of reformation, we admire not immature boys with radical behavior, but the amazing perfect man Jesus Christ, and all mature men and women who, in following Him, are modest, respectable, of good behavior.

Roel: Call to Worship and Opening Prayer - Psalm 34:1-3

Chris - Scripture Reading - Psalm 34:4-19

Dillon - Congregational Prayer

Jeff - Benediction - Psalm 34:21-22

Rita - Prelude (please pick something)

Rita - Trinity 13 "O Worship the King"

Allison - Trinity 676 "More About Jesus"

Allison - Trinity 522 "Through All the Changing Scenes"

1 Corinthians 14:40

GEN Let all things be done honestly, and by order.

KJV Let all things be done decently and in order.

NKJV Let all things be done decently and in order.

ESV But all things should be done decently and in order.

1 Cor 14:1-4

-do not what is for your own benefit only, but what benefits others, benefits the church

1 Cor 14:12

-you are zealous or eager for spiritual gifts; you covet spiritual gifts

-let it be for the edifying of the church

1 Cor 14:20

-do not be children in understanding;

-yes, regarding malice be children

-but in understanding be mature

1 Cor 14:23

-if unbelievers come to church and everyone is speaking in foreign languages that they do not understand, won't it seem to them that we are out of our minds?

1 Cor 14:24-25

-if an unbeliever comes to church and hears the prophetic word of God, he will be convinced and convicted; the secrets of his will be revealed; he will fall down on his face and worship God; he will report that God is among us

1 Cor 14:26

-so whatever you do, let it be for edification

1 Cor 14:33

-God is not the author of confusion, but of peace

1 Cor 14:40

-Let all things be done decently and in order

So, the Christian is

decent
orderly
neat
outward/external/public conduct/behavior/habit/manners
boorish

Calvin:
one who conducts himself with **decency** and propriety

Trapp:
neat and handsome in his **outward habit**, venerable in all his behaviour

Poole:
of comely, **decent** behavior; no proud, supercilious man, that despiseth others, nor a morose man, who cannot accommodate himself to others

Henry:
composed and solid, and not light, vain, and frothy

Gill:
neat and **decent** in his apparel; modest in his whole deportment and conduct, and affable and courteous to all; beautiful in his life and conversation, being adorned with every thing that is graceful and comely

Clarke:
orderly, **decent**, grave, and correct in the whole of his appearance, carriage, and conduct.
The preceding term refers to the mind; this latter to the **external manners**.
A clownish [not meaning funny or silly, but rude], rude, or **boorish** man should never have the rule of the church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace.

Barnes:
The most correct rendering...would be that he should be “a gentleman.”
...personal **neatness**...

...boorishness...

...refinement and gentility of manners...

Ellicott (1819-1905):

orderly. This word refers to **outward conduct**, to behaviour in public.

JFB:

Greek "**orderly**" ...the **outward behavior**, tone, look, dress

VWS:

orderly

RWP:

orderly

Carroll:

The next word is "**orderly**." I said once to a young preacher, "You have mind enough to be a preacher, and I really believe you are a converted man, but you have a disorderly and lawless spirit. You will more likely succeed as an anarchist than as pastor of a church."

MacArthur:

When a person is clear minded, and they order the priorities in their thinking in a well-disciplined way; it will result in what is translated here of good behavior. The idea here of the word *kosmion*, which comes from the idea of *kosmos*... is an ordered system, and we live in that order. And what it's saying here is that the person who has that kind of mind which has the ability to think soberly on what ought to be thought about is the person, then, whose system of living is going to be **orderly**. He will fulfill all the duties and all the responsibilities of life, because he's controlled by that inner order, that well-disciplined spirit. He thinks on right things. He's clearheaded as we saw. As a result, he knows how to line up his priorities, and it shows in the order of his life. His life is orderly. You see the discipline of his heart and mind in the discipline of his duties and his action. You give him responsibility, and he does it. He can get his act together, to put it in the vernacular.

Frankly, the ministry is absolutely no place for the man whose life is a continual confusion of unaccomplished plans and unorganized activities. The opposite of the word *kosmos*, by the way, is the word chaos. And we saw that back in chapter 2, verse 9. Women there are to - if they're going to worship God properly, need to reverence themselves in an orderly way before God. They are to conduct themselves in a way that is orderly, proper, and so that same idea appears here in terms of spiritual leadership.

We are not to have a chaotic lifestyle but an ordered lifestyle. And the work of the overseer in the church is a work of administration; it's a work of ordering others; it's a work of overseeing; it's a work of putting things in their proper place. Everything has its place in time; everything has its place in the priority listing, and that must be part of the ability of this one who leads. It's a very special person. His life is not disconnected, disrupted, and disorderly.

And I confess to you that in my years in the ministry, I have seen many men who have great difficulty effectively ministering because they never do get their lives into any meaningful order. They can't concentrate on a task. They can't apply themselves to things within a larger framework to

accomplish goals, and the disorder is a disqualification. So, this is a special man