

1Timothy 2:8–10

Apostolic Instruction for Prayer Meetings that Are Well-Commended to God

**Thursday, October 6, 2022 ▫ Read 1Timothy 2:8–10**

*Questions from the Scripture text: Whom does the apostle desire would pray (v8)? In what places? Lifting what? Without what two things? What does v9 say about the desire in this verse? Whom does this desire concern? And what aspect of their life? What three principles govern their adornment? What four examples, at the time, were violating that principle? What about them makes it inappropriate to dress in a showy or unrestrained way (v10)? What is the proper adornment for women who profess godliness?*

**What are some things for men and women especially to concern themselves with in the church?** 1Timothy 2:8–10 looks forward to the second serial reading in morning public worship on the coming Lord’s Day. In these three verses of Holy Scripture, the Holy Spirit teaches us that **men are to be men of prayer for godliness, and women are to be women of the godliness for which we pray.**

**Men of prayer for godliness, v8.** The word ‘men’ in v8 is specific to males. Of course, women were included in the exhortation in v1. But now, vv8–12 are dealing with a corporate context. Proper order in the church isn’t limited to church officers, to which the apostle will come in chapter 3. So it is the men in every place who lift up their hands in prayer, something that is not connected to the modern self-expression that you might have seen in churches, but to the worship-leading described in Ps 134:1–2. And men who do so need to be of the character that we have seen described in v2.

They are holy men—men of godliness (treating God as weighty in the heart) and reverence (carrying themselves in a weighty, dignified manner). So, when they lift up hands, when they lead in prayer, they do so as men whose holy conduct is observable in the life and whose reverence toward God can be heard in their praying. And they are men who lead quiet lives (without wrath) and peaceable lives (without doubting). Their praying is not showy but steady, not anxious but sure of God. Even as such men aim at the church’s godliness in their praying, they are already examples of that godliness.

**Women of the godliness for which we pray, v9–10.** Women tend to focus upon how they are adorned. This is not altogether bad, since it is proper for a woman to “wow” her husband (Adam’s first word in Gen 2:23), and the mystery of marriage concerns Christ and the church (cf. Eph 5:27, 32), who is at last as a bride adorned for her husband (cf. Rev 21:2). So the impulse to think about adornment is not entirely wrong, only usually misdirected.

Ultimately, one’s adornment should match one’s status. And a Christian woman has a status higher than any worldly royalty or socialite: “women professing godliness.” The only adornment that can rise to the level of being appropriate for such a status is “good works.” The word for ‘good’ in v10—a word often associated with the goodness of God—is a higher word than the one in 3:1.

These good works are not done in the assembly. Rather, as men lift their hands and lead with their words, the women are contributing to the prayer by the very-precious-to-God hidden person of the heart that commends the praying to Him in Christ (cf. 1Pet 3:3–4). If a woman has not been living this way, with good works toward others as the fruit of a good heart toward God, she has come to church underdressed!

Of course, such character will actually come out in how she dresses and does her hair. The principles here are described by words in v9 translated modesty (the Greek word means “suitable” or “orderly”), propriety (respecting others rather than drawing attention to themselves), and moderation (sensible, wise, judicious, restrained). Such attire seeks to draw as little attention to itself as possible. This seems to have been a needed correction to the hairdos, jewelry, and expensive outfits displayed by some ladies in Ephesus! It may also be a needed correction for women who underdress in a manner that draws attention. There is such a thing as religiously immodest, intentional homeliness of dress.

All need must remember that the church aims at God in its gatherings, and what He loves to see is the godliness at which He has taught us to aim by our praying. And each of us help others aim at Him by drawing as little as possible attention to ourselves.

**At Whom should you be aiming your conduct in the church? What does this passage say that you, specifically, need to be working at in order to do so? Whom else will He help by your doing so?**

*Sample prayer: Lord, You desire holiness in our hearts, lives, and church gatherings. Forgive our men for acting as if we can live obviously and wrathfully, or anxiously and doubtfully, and then come lead prayer acceptably in the church. Forgive our women for thinking more about the adornments upon which others focus than the adornments upon which You focus. Forgive us all for focusing upon ourselves rather than loving You and one another. Conform us instead to Christ, who has loved You perfectly, and loved us perfectly, and perfectly pleased You in all things. In His Name we ask it, AMEN!*

**Suggested songs: ARP1 “How Blessed the Man” or TPH520 “What a Friend We Have in Jesus”**

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First Timothy 2 versus 8 through 10. These are God's words I desire therefore that men that the men pray everywhere lifting up. Holy hands without wrath and doubting and like manner also that the women adorned themselves in modest apparel with propriety and moderation. Not with braided hair, or gold, or pearls, or call for clothing, but which is proper for women.

Professing Godliness with good works.

So, for the reading of God's inspired and inerrant worked.

So the apostle has been telling Timothy, is he gives Timothy direction for Reformation in the church and one of the first things that is to be done is the prayers be made for all sorts of people, especially kings and high and those and high position. So that they may lead quiet and peaceful lives and godliness and reverence.

And then he describes how this is a participation and the desire and mission and work of God. Who is redeeming to himself reconciling to himself, and redeeming for

himself people through the Lord. Jesus Christ.

And he returns. Now, to how this works out in the church, gatherings Now, all believers are called to be people who pray. But in the church gatherings, there are particular roles for men in verse 8, and for women and verses 9 and 10. The men are to be the one who lead in prayer and he's using the word.

The word. That's translated. Men here is the one that is specific to males. The word man or man? Previously in chapter two, is a generic word. That means all humans, including females, this one. Specifically excludes females and he says I desire. Therefore that the men pray everywhere. Lifting up.

Holy hands. Now this is true that they are to be holy men. But here he's talking about being set apart for the purpose of leadership because of the age in which we live. And the lifting of hands usually being the person who gets lost in themselves or at least wants to give that impression and kind of letting go control or whatever, We may not very well understand what this lifting of hands is.

But this lifting of hands is in the scriptures, something that the worship leader does particularly in prayer or in benediction. And perhaps the plainest example of that is Psalm 134 where the servants of the Lord in the evening. In the evening service in the temple. Are the ones who stand in front of the congregation and lift their hands.

So it is what describes lifting hands. It's talking about leadership and all of the men of the church then are to be aiming at and working towards being the sort of holy man who can fulfill the set apart responsibility of being a leader of the church in prayer. This means that a man should be well, practiced and being a leader of his family in prayer, his wife and his children should be able to learn by experience, how to come before.

God, well, from the Word of God. Aiming at the purposes of God independence upon the power of God, given by the Spirit of God, They should be, they should have that modeled for them. So that when they come to their private praying, they find it more and more, not, maybe not natural, isn't the word habitual?

Well, formed in them through modeling being glad and then their own practice. And the man who is praying for kings and those in high position and indeed for all people. So that we may live quiet that is externally quiet and peaceful. That is internally quiet lives. He needs to be that sort of man, himself, a man who is always agitating and the public sphere.

And as always up in arms about the latest thing this politician did or that person is conspiring to do or whatever, That is not, the sort of man that is described in verse 8. Now, this sort of man is one who is without wrath externally, quiet. Now we're doubting internally peaceful.

He is the sort of man that the Lord is aiming at in verse 2 of this chapter that we may lead a quiet and piece of a life. So we men and all of us, indeed, but for the purpose of leading in prayer, it's we men ought to be seeking from God for ourselves.

First of all, to be the sort of men that we hope the sort of people that we hope people will be producing in his church and from the world as he redeems people from the world into his church,

The Apostle doesn't leave the lady's out. He says, in verse 9 in like manner, also that the women adorn themselves in modest apparel with propriety and moderation. That's a little bit of an oxymoron or a

Not entirely a contradiction but there's a tension in the terms. Women don't think of adorning themselves with that, which will not draw attention to itself or stick out or make them the focus of anything. He says, well that's the first part of a woman's adornment and this may be such things as not wearing bright colors, wearing, tight cuts, those sorts of things but it also goes to not wearing fancy things.

Watching against the desire in your heart that someone would notice your new outfit until you how lovely it is. Now, that doesn't mean you've sinned. If somebody notices, you're new outfit and tells you how lovely it is, but it might mean that you try not to wear new outfits too often since probably by the third or fourth time, the person compliments you on your new outfit.

And you said, you said that last time, you know, look they will realize what they're doing and stop saying something about it, but a woman doesn't want attention drawn to herself a woman once to be modest with propriety and moderation. Now it's very different. When she's alone with her husband, she wants to be as attractive as possible to him.

But the attraction in the church is the church as a whole, the church is the bride. Not any individual woman in the church and the bride is adorned by not how lovely the women appear to the eye. But by the good works in particularly, by good works. That God alone sees as the Lord Jesus teaches us in Matthew 6, we are to not let our left hand know, and our right hand is doing.

We're trying to try to keep our good works, a secret as possible because they are especially for our father in heaven to season secret.

Now, these women are professing godliness, so they too are aiming at even before. Coming to the worship service, the sort of character that you see at the end of verse 2, in all godliness and reverence. And one of the ways that they participate in and help, the prayers of the congregation is that when God looks down upon the congregation, he sees his son and he sees the fruit and the character of his son being worked out in the lady's lives.

And so it's not something that you're going to see published in the prior meeting folder and it's not something that you're going to hear audibly. As the men are standing up and leading in prayer, but it is something that the living God sees from heaven. And it is a much more powerful version of saying in Jesus name, when the prayers are being lifted from hearts in the congregation that bear Jesus's character, The Lord answers our prayers for the sake of his love.

And for the sake of his son, whom he has given in that love and to whom he is united us, Jesus is the one who earns that which the father's love desires to give to us. And so, if a woman professes godliness, how should she dress? Well, as invisibly as possible, which means not just not too fancy.

It also means not too homely, A woman who is trying to make the holiness of her dress. Is literally trying to wear her good works where everyone can see them. That's not secret. And so He uses the words, modest propriety and moderation. The word modest means suitable. For orderly.

We're propriety means respecting others rather than drawing attention to themselves. This is the sort of woman who is not constantly thinking about what others think of her. Because she is giving too much of her, attention to care for and compassion, towards and patience with, and trying to think of how she may be helpful to others.

So propriety She puts herself in her place. It's just doesn't think too highly of herself but rather with sober judgment and she seeks to give herself to serving others, not to be in thought well of by others. And then, moderation, sensible, wise judicious restrained, and maybe that last word is the most helpful for thinking about

carrying yourself and moderation.

That of course has to do with much more than just dress. It means not having a boisterous personality or being dramatic or any of the other things, that a woman who really wants to be appreciated is tempted to do in front of men, the way to aim at this.

My dear daughters is to remember that. It is the Lord whom you most wish to have appreciate you and he already does. Not only has he loved you and given you Christ. But once he has given you Christ and you're united to him, then you may be confident that he is as pleased with you.

In a sense of your standing, as he is with Jesus, you're justified in Jesus, you're adopted in Jesus, you're loved in him. And then when you think about the Lord, appreciating you and the Lord, what the Lord sees, when he sees you, Then you're freed to give him all of the godliness of heart and life, not just heart, but also good works.

There at the end of verse 10, even the woman who is married to a man who refuses to obey the word for Peter 3 tells us may still by a gentle and quiet spirit or her humble service and her patient example, hope that her husband will be one without a word, but he might not be.

But what first Peter 3 says, is that this conduct of hers and this heart of hers is very precious in the side of the Lord. And so, she can learn the lesson that took Leah, four children, four sons, to learn that. However else, anybody else appreciates it, even her husband and God helping us and being merciful to you.

And merciful to whomever you marry You will not have the sad state of Leah, or the wife and 1st Peter 3. But even if you did, you would still have your Lord and your gentle and quiet spirit. And in this case, you're adorning yourselves with modest apparel and not trying to stick out or make sure of yourself.

Those things will be very precious in his site as you can have that sweet fellowship with him and knowledge that contentment with the knowledge that it's very precious and his sight. And so as the church gathers to lift, the prayers that the apostle has been calling for since the beginning of this chapter, the men and the women, both are to have sought from God and worked at and dependence upon God.

The sort of character that they hope to see produced and other believers. And those who the Lord would bring to the faith and the men are to lift up their hands there to lead in such praying with such character and the women are to be let and not want to draw attention to themselves as they also bear such character before God.

Let's ask the Lord to help us in this Father, we thank you that you have given us, this passage even on a day that we have of our meeting planned in the evening and we pray that you would help us to be quiet and peaceful. That we would be without wrath.

Not flying into rages or making big deals out of things, grant that we would be without doubting that we would. Live with hearts that are steadied by confidence in you. And in the righteousness, the justification, the right standing with you that you have given us in Jesus. So that we may also be those who are without doubting and are unshakable even by some of the dreadful things concerning, which we often pray before you in the churches, and in the nation and in the nations.

So, we pray that you would do this, not only for men, but for are women, not only for our boys, but for our girls and that as you work, this character, and all of us that the boys, especially, you would be preparing to lead their families. Well, in prayer and those places and to be leaders well in prayer in the assembly.

Lord help my daughters to know your delight in them particularly in their union with Christ. And the good works that your spirit produces from Jesus in their lives, make it sweet delicious to them. That these good works are very precious and nearsight Grant that the enjoyment of your affection and your appreciation of Christ as displayed in them, grant that this would squeeze out.

Any felt need to be noticed by or appreciated by others. Make them we pray. O. God powerful in the praying that occurs in their homes. Make them powerful in the praying that occurs here. That you would look at this family and see the six. Ladies who are full of the grace of Christ, when the with them commending us to you, as a household, that belongs to Jesus through faith that you would hear us and the prayers that we lift to you.

And then as you bring them into homes of their own grant that they would be that way and their marriages bend in their future homes and we pray. Lord for our church, that it would be full of women and whom you have done. Such a work that are assemblies would have holy hands.

Lifted by the men who lead and holy hearts commended by good works that you have seen done in secret.

And that the prayers that are lifted by these gatherings would powerfully be heard in heaven because they have been lifted through Christ. And by the help of your spirit and in accordance with this portion of your word O Lord help your church help our congregation of it for. We ask it in Jesus name, amen.