

PREPARATION REQUIRED FOR WORSHIP PT. 4

I Timothy 2:8-10

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Fellowship Determines Mission

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Fellowship Determines Mission

Fellowship Determines Life and Worship Together

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I TIMOTHY 2:8-10

- I. Come to Worship with a Heart Right Toward God and ALL Those He has Placed in Your World v. 8**

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I TIMOTHY 2:8-10

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, **just as God in Christ also has forgiven you.**

Ephesians 4:31-32

But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; **just as the Lord forgave you, so also should you.**

Colossians 3:8, 13

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I TIMOTHY 2:8-10

Now **flee** from youthful lusts and **pursue** righteousness, faith, love and peace, with those who call on the Lord from a pure heart.

2 Timothy 2:22

Draw near to God and He will draw near to you. **Cleanse** your hands, you sinners; and **purify** your hearts, you double-minded.

James 4:8

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I TIMOTHY 2:8-10

- I. Come to Worship with a Heart Right Toward God and ALL Those He has Placed in Your World v. 8**
- II. Come to Worship Focused on the One to be Honored and the Work to which He has called you. vv. 9-10**

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I TIMOTHY 2:8-10

What do you hear in the words “modestly,” “discreetly,” “braided hair and gold or pearls or costly garments” that should guide our focus?

- Not insular, Not primarily about me, preferences – something, someone beyond me—shows attitude of humility
- In background (discreetly this is not the place), therefore, not ostentatious, focusing on recognition
- Speak of resources used – time, expense, study

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I TIMOTHY 2:8-10

What attitudes and focus from the first part of this chapter can give framework for our study and adherence to these topics?

- Different mission leads to different presentation emphasis
- V. 6 – price paid to bring you to fellowship with God - therefore want to include, do nothing to bring dishonor to One in fellowship
- Preeminence of God we are worshipping – therefore, light shines first on Him
- Want life to be pointing to One true God
- V. 4 – all men to be saved -> this should filter through all other identity issues
- Vv. 1-2 – when things are quiet, what shows

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I TIMOTHY 2:8-10

Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

1 Peter 3:3–4

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As put both sides together (vv. 9-10), what can we learn about center of each? Where do each focus? Where do each invest their resources? What do each value, requiring study and precision?

Wrong

- Individualism
- Leads with external appearances
- Time spent focused on quality of “you”
- Focused on investing in material
- Value – what others think - study them so can measure up to what they value
- Oversimplify by not engaging with God

Right

- Leads with internal
- Time spent focused on how this advances kingdom
- Leading with external works
- Focused on investing in eternal
- Value – what God wants – study other people so can give them His desires
- DO spend time running this through fellowship with God

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I TIMOTHY 2:8-10

“And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not. What? Do you approach God to pray with broidered hair and ornaments of gold? Are you come to a ball? To a marriage-feast? To a carnival? There such costly things might have been seasonable; here not one of them is wanted. **You are come to pray, to ask pardon for your sins, to plead for your offences, beseeching the Lord, and hoping to render him propitious to you. Away with such hypocrisy!**”

John Chrysostom

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The phrase “good deeds” “becomes shorthand for describing the whole of Christian existence in its observable dimension, in terms of the fruit produced by authentic faith.”

Philip Towner

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I TIMOTHY 2:8-10

The phrase “good deeds” “becomes shorthand for describing the whole of Christian existence in its observable dimension, in terms of the fruit produced by authentic faith.” Philip Towner

For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

Titus 2:11-14

Preparation Required for Worship Pt. 4

I Timothy 2:8-10 CBC, Wednesday, September 28, 2022 441 Take Time to Be Holy

PRAY—relationship with God is antidote to false gospel lived and given in church at Ephesus; we saw that WHO God is determines WHAT pray for—His desire, becomes ours, **fellowship determines mission**; NOW see that WHO God is also determines HOW we ask Him for provision, **fellowship determines life and worship together**; not just private prayer/fellowship, this section speaking of public worship—as you gather “in every place” publicly/together for worship; but this public prayer as well as rest of public worship requires preparation: ⁸ **Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension. I. Come to Worship with a Heart Right Toward God and ALL Those He has Placed in Your World v. 8** men, b/r lead public worship in prayer, come lifting holy hands—dependence, need, worship (we under, you worthy), also clean hands—known sin, but living in profane world, profane heart—priests wash EVERY TIME—it’s what we do; come before Him with reverence, respect for awesomeness/holiness by working through attitudes that contradict His holiness, specifically, attitudes/actions characterized by strife/dissension that are hard on relationships, **without wrath and dissension**. when not showing clean heart, repent, look through the wrong toward the right path in passages & do it! **Eph. 4:31-32, Col. 3:8, 13** talking about not just purity, but complete devotion to God, committed to His service; trace actions back to heart, **clear way back**; **II Tim. 2:22, James 4:8**; talking about Eph. 4 unity of Spirit (preserved, not originated by us, **yielding to Spirit produces patience, kindness, forgiveness**; **II. Come to Worship Focused on the One to be Honored and the Work to which He has called you. vv. 9-10** ⁹ **Likewise, I want women to adorn themselves kosmeo—put in order, make neat, decorate with proper clothing**, appropriate clothing/how present self; preparation for worship, but like with men, extends beyond worship as look at attitudes and actions involved; **modestly and discreetly, not with braided hair and gold or pearls or costly garments**, gave a little background for these words, little cultural perspective which MUST have—**YOU are NOT EQUIPPED from YOUR EXPERIENCES and cultural backgrounds alone to determine what these words mean**—I have not plumbed depths, but seek to honor those who have—often those writing about these passages have own goal in sight; **want to be careful/go beyond that even though missing pieces in historical/cultural setting OR will end up focusing somewhere passage NOT, THAT would dishonor Word of God**; **reverence toward God and understanding power of your own flesh means be slow to assess what hear by what immediately think about—there’s ALWAYS MORE**; so past couple of weeks a first go round together, **talk amongst selves, but always be looking for more WHILE you live heading in general direction think its going**; **what do you hear in words “modestly,” “discreetly,” “braided hair and gold or pearls or costly garments”?** STARTED to get it, **show what I mean, modestly** appropriate, morality—prepared for work at hand, other’s first, NOT self-expression—their thoughts, consciences; **and discreetly** sober, with self-restraint, self-control, moderation; thought out, not on whim, ripples, so slow w changes as it effects other people, their focus; sexuality to be acknowledged but in its place (**NOT saying that if a man lusts, it’s always the fault of the women dressing**, ARE saying, while emphasizing your gender, what shows that sexuality expressed inside of marriage, not before the world); **but more than just horizontal effect on others, this comes in context of relationship w God** **What attitudes and focus from the first part of this chapter can give framework for our study and adherence to these topics?** Reverence, preparation, holiness, living w missional purpose God saved us to do—includes more people, pieces than you/I usually include; **Where/how do these desires/attitudes show in your lives?** NOW seek to apply to vv. 9-10 Talking about something seen, elaborate, expensive—time involved—but also talking about freedom, rights, sensuality, relationships honored by dress (sexuality); **to firestorm of what? Where? Me? I’m not . . . THEY are doing this, etc., adds** ¹⁰ **but rather by means of good works, as is proper for women making a claim to godliness**. Looked at wrong, NOW where focus? Good works; starts w work to properly present yourself; As compare two sides, then other is **making claim** for something else—identifying, showing faith in (word for showing what valuable, where invest, live towards) **dress says something—maybe not what you/I think, but says SOMETHING I** **Pet. 3:3-4** All can understand why shouldn’t have men as final sense of justice tearing apart relationships—this would be out of balance from God’s call for them to lead, take stand, **but how can a women steal glory from God/sin with giving attention to her appearance?** **As** put both sides together, what can we learn about center of each? **Where do each focus their attention? Where do each invest their resources? What need to study/what most important on each side?** Note: plenty of charges against men, but **I Tim. 5:6, 11-13, II Tim. 3:6-7** characterized by feeling, immediate, makes sense, independent (didn’t have to ask others who disagreed) therefore swayed by those outside of God; **who/ what has your attention when comes to defining what means to be a women, what determines beauty, appropriateness;** (very suspicious of what pop stars, fashion says—fashion MEANS something—conveying creativity, difference, etc. okay—but what driving it? What has your attention?) **something about identity & desire to be dressed “just right”/w class; how much independence/ individualism, desire to be noticed (where focused—takes time, money); those in the arts must be especially careful, b/c creativity always emphasizes improving, changing, new rules, emphasis on my way—GOD large enough for us to explore and we will be unique, but HE focus, HE glory; in comparison, how much time/attention preparation for godliness—what is the purpose of coming together to worship?** It is in this context that 4th century John Chrysostom wrote, “And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not. What? Do you approach God to pray with broidered hair and ornaments of gold? Are you come to a ball? To a marriage-feast? To a carnival? There such costly things might have been seasonable; here not one of them is wanted. You are come to pray, to ask pardon for your sins, to plead for your offences, beseeching the Lord, and hoping to render him propitious to you. Away with such hypocrisy!” Cited in Plummer

“The Pastoral Epistles,” in *The Expositor’s Bible* p. 101 (MacArthur, pp. 79-80)—not to be distraction from honor going to God at best, at worst, seductive to men; To avoid focusing on tricky lines of appropriateness MacArthur, start w heart—if you **make a claim/profess (promise)** Bentley, very strong word meaning to convey a message loudly and clearly, announcing something about your intentions/values; if **making a claim to godliness**--actions resulting from fear of/reverence of God; **context 2:1-8, WE have responsibility to THEM**; if study, imitate them, then living **THEIR values**; **on other hand, if sending them mixed messages about worth/value/identity, then have no gospel b/c value same things as them**; **ALL** should be focused on **all being saved and coming to knowledge of the truth**; Doesn’t mean they your conscience, hence they might think/be offended, but **DOES** mean conscious of landmines and work to get to roots of these attitudes, actions; **want clear gospel—center of Gospel? Restored to God so LIVE for HIS glory—HE determines, we glad to do it, THEREFORE, study, imitate life from God—not just how look, but HOW change—self-control & rest of these “good works” come NOT from you but from yielding to Spirit**; **MUST** remember this, or calling people to look inside themselves for all change instead of up to God for what He provides (He doesn’t get glory and we stuck w focus on our success or failure); with this perspective stemming from relationship with God, **THEN HOLY SWEAT Phil. 2:12-13 Fee healthy teaching 1:10 leads to healthy conduct appropriate for women who profess to worship God**; here is connection w ALL saved, Eph. 2:10 **good works**; **Towner—**phrase “good deeds” “becomes shorthand for describing the whole of Christian existence in its observable dimension, in terms of the fruit produced by authentic faith” p. 212 **Titus 2:11-14, Knight** “various deeds that flow from and give evidence of the power of Christ and the Spirit at work in one’s life” p. 137 **Guthrie** greatest asset woman possesses is devout and godly life . . . b/c selfless devotion to others is regarded as “an enhancement of the person” – focus of her adornment, not what she puts on, but in “loving service she gives out” p. 85 **God glorified, others benefit, I Tim. 5:5, 9-10, 14, 16**; w this, must conclude for now w I Timothy, but take this focus through rest of book & well on your way to honoring God w life/mission among the people of God—I Tim.

3:15, 4:13-16, 5:21-22, 6:6-21

Ephesians 4:31–32 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³² Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Colossians 3:8, 13 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. ¹³ bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

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Titus 2:11–14 For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

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1 Peter 3:3–4 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴ but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

Towner “flutters of emancipation can sometimes be detected behind the apostle’s discourse” p. 192 Spirit enthusiasm combined w over-realized sense of salvation I Cor. 4:8 and inattentiveness to ethics/overrealized eschatology II Tim. 2:18 – equality mentioned in I Cor. 12:13, Gal. 3:28, Col. 3:11 w/o complete picture could lead to “elements of disruption in Paul’s churches and his response.” P. 192 – household codes sought behavior “that sought a respectable showing in and interaction with society.” NOT just reflection of society, “but rather a Christian adjustment (in terms of motive and goal and supporting theology) that nevertheless aims at producing and maintaining a respectable public image.” Pp. 192-193 – missionary necessity of maintaining dialogue w culture that drives Paul to seek reasonable solution in case of behavior of men and women p. 193; I Tim. 2:11-15, I Cor. 14:33-35 – in both cases, women restricted from public behavior “that had reached a level of abuse and was causing disruption” p. 194