



Service 05/28/2017

1 Timothy 2:8 – 10

John 14:21

John 15:10

Ladies; I want you to cut me some slack today and next Sunday. Now let me get all the way through these two places before you want to shoot me. I didn't write this. So walk with me. Now I want you to turn first today to John 14:21. We're inside the section of scripture where Paul has said told Timothy to tell his church at Ephesus that they're to pray for those people who lead their city in Ephesus so that the Christian church can lead a quiet and tranquil life so that they can proclaim the gospel with ease because the desire and heartbeat of God is that everybody come to Christ. So there's the section that we're in. Now before we look at how he continues this, I want you to listen to a couple things, and really two verses. Listen to John 14:21. Now you need to understand cultures, for example, cycle. I mean we elect a Democrat, we elect a Republican, Democrat/Republican, I don't know what we have in the office now. But we elect generally, we go back and forth between conservative and liberal, conservative and liberal. Unfortunately, the church has done the same thing. We're general are not balanced. We go between grace, our idea that it's some ephemeral feeling that God has, that he just likes us and everything's OK, and we kind of go from that and then we get unholy out of that mindset and then we come into this, boy we're going to be holy, we're going to get it right, we're get cathartic, and then all of a sudden we fall into legalism and then we go, "You know, that's wrong." So we go back to this idea of grace. The Bible is a balanced book. When he talks about grace, remember in 2 Corinthians 13:13, end of the book, last verse, he talks about the fact that grace is God's gift to us through the act of Jesus on the cross. Without him on the cross and the resurrection, there is no grace. God's grace is the idea that he would give me freely his forgiveness and as a result of that he will implant in me his Holy Spirit. His Holy Spirit according to Romans 8 does two things. Holy Spirit, the Bible says, we cry Abba father, he builds and enables me to have a relationship with the God that created the universe and then it also talks in Romans 8, it says, "By the Spirit we put to death the deeds of the body." So the Holy Spirit creates in me holiness. He creates a relationship with the Father and holiness out of that relationship. So if you understand the balance in the Bible, God gives us forgiveness through the grace that he executed on the cross. I don't do anything to earn it, I don't do anything to get it, he gives it to me by my faith in what the Holy Spirit tells me about the cross. There's grace. And then that enacts forgiveness which further enacts the implantation of the Holy Spirit which then creates relationship and holiness.

Now listen to Jesus, John 14:21:

²¹The one who has my commandments and keeps them, that's the one who loves me. The who loves me shall be loved by my Father and I shall love him.

Now that's a hard verse. John 3:16, it says, God loved the world, he gave his only son. 1 Timothy we've already seen, heartbeat of God is everybody to be saved. Why? Because he loves everybody. So what does this mean when Jesus says you have my commandments, you keep them and if you do that then I will love you and my Father will love you. There is a difference between God loving me and me living inside that love. And experiencing that love and getting the blessings out of that love and enjoying that love there is a distinction, now look at the next thing he says.

and I will make myself available to him. I will shine to him. I will make my presence known.

You can't be unholy and experience the presence of Jesus Christ in your life. You say, "Well now wait a minute. Does that mean I have to be perfect?" No. Remember what he talked about in the first chapter. 1 Timothy. He talked about the fact that the Bible takes my conscience, right, and it tunes it to the character of God so when my conscience and his Holy Spirit, as I walk toward Jesus, I stumble and fall, they pull me back, and I keep walking towards Christ. As long as my direction is Jesus and repentance follows my failure, I am moving in, having his commandments and keeping them. It's not perfection, it is direction. Now look in John 15, verse 10. Same thing.

¹⁰If you keep my commandments, abide in my love, as I have kept the commandments of my Father, and I abide in his love.

He says, what he's telling us to do is exactly what he did. So go with me now, 1 Timothy chapter 2. He continues through the prayer. He's telling us what to pray. He's probably addressing prayers in church, although he's going to make it beyond church, but he's going to talk about church worship a little bit and he's going to address the men and the women in their prayer life and what they have to do to be holy in the prayer life. So there are two things that are going to make your prayers work. 1 John 5 we're going to pray God's will. Which is why he mentions early on that when I pray for people in leadership in Bryan/College Station, that I pray with specificity out of my prayer life where I hear what he says and I pray with boldness. So those are the things that he says. So I pray God's scripture over people in the community making sure that holiness in my life is undergirding that. Listen to what he says, verse 8, 1 Timothy 2:

⁸Therefore I counsel the men to pray in every place,

In other words, not just church, but he's talking about church worship.

But in every place lifting holy hands

Now they actually did, Jewish synagogue and in the Christian churches, they lifted holy hands in worship. So this is not some modern Chris Tomlin, he wrote a song, we lift up our holy hands and we created something. People have been lifting holy hands for 3,000 years. So he says during the worship service you're lifting holy hands. Then he says to the men, "While you're doing that, and he said, "I want you to do this everywhere you go, not just in church, but while you're in church lifting holy hands." Listen to this:

[I want you to pray holy hands without wrath and disputingness.](#)

Now he's going to address then a particular problem the men were having. Now it's interesting the way he addresses it because it fits exactly what Jesus said in John 14:21 and 15:10. There are two Greek words for anger in the New Testament. One is *thumos*. If, and I've just heard of people doing this, if you're on the golf course and you hit a bad shot and you throw your golf club, I've heard of people doing that. Never actually witnessed it, but I've heard of it. There's your bald faced lie. So at any rate, that's *thumos*. You get mad, you chunk your club, you pick up, you put it back in that bag or you take it to Pro Golf and get a new shaft. Whatever you have to do. But you put it back in the bag and you're fine. That's *thumos*; momentary bit of anger. But *orgé* the word here is a settled anger. If I get so mad, I did get so mad one day I went to Pro Golf and I walked in, took my bag, emptied all of the clubs on the floor and said, "Sell it." I did buy some the next day, but that's beside the point. Now *orgé* is you go in and you drop those clubs and you never pick up another club for the rest of your life. You quit playing golf. Every time you drive by a golf course you sneer at it, you hate it, you don't watch it on TV, you despise the Masters, you hate golf for the rest of your life and I've been close to that in my heart at times. So that's *orgé*. He says, "Men", that these guys, he says, "Listen you've got a settled anger against your brother that winds up in disputing in issues between you and him. You can't lift holy hands and despise your brother." You guys say, "Aw Jesus is not that strong." You stay in 1 Timothy. Let me read you a verse all men hate, but we've got to deal with it.

[Men in the same way live together with your wife as a weaker vessel giving her honor as a joint heir of the grace of life so that your prayers will not be hindered.](#)

You say, "Well, man, I fail all the time as a husband. I must never have any reason to pray." There's a distinction between periodically failing as a husband and having a demeanor of absolute despising of your spouse so that you never honor her as a joint person of the grace of life. There's a distinction between those two things. And he writes and he says, "Look if you're men and you're going to lead, you can't have a single person in the church you struggle with." Remember when Jesus said, talking about money, he said, "You have a problem with a brother and you come to the church, you drop your gift off, you go home, you fix that before you come back to worship." I can't consistently hate a man in this church and have my prayers be effective.

When I was called to preach there were four or five of us that were called to preach at the same time out of First Slidell, Louisiana. And one of them, David Frasier, this is really embarrassing for me, but I've got to be honest with where I was. We had a pretty competitive preaching thing and I would come in periodically from college on a weekend and we'd be in Sunday school class

together and David would say something about when he preached and all these people got saved and this happened and this happened and all these decisions, and I wasn't having the decisions when I preached that he was. And so I found myself being pretty angry and pretty frustrated with that. But I was taking my first semester of Greek. And I'm embarrassed to admit this, but this is what I would do. I would come home and I would, because I couldn't compete with him with my preaching, I would wait for him to say something and then I'd pull out a Greek word and kind of pounce on him because he wasn't as sharp as I was biblically. Which is despicable. But it's exactly what he's addressing here. Gentlemen, if we're going to pray with holy hands in this building, and we're going to lead this church well, there can't be a single person you hate, you've got to make sure you treat your wife well, and we simply have to be men that have no settled anger and we stand well with Jesus Christ. Because we have to lift holy hands when we pray.

Now look at verse 9:

⁹likewise also the women

Now 9 – 3:1 if you're not preaching through 1 Timothy you are never going to preach or read in public ever. So ladies, you read ahead next week and come back.

In the same way women are to adorn themselves in clothing that is modest with decency and with a good judgment, not in braided hair or gold or pearls or really expensive clothing, ¹⁰but what is fitting a woman who claims to be godly because of her good works.

Now, men, don't look around and look for women that have gold or pearls on, or their hair's braided, or they have a really nice dress on. Ladies, here's what he says. Now go with me here. I'm not trying to be mean here. But I think there are three types of ways that this plays out in a woman's dress. And obviously that's his address. There are women here, we're going to look at the last part of 1 Timothy, we'll find there were rich, very rich, women who wore really expensive things. And so we're going to discover that. That there was a wealthy part of this church that is in Ephesus that Paul's telling Timothy he needs to address. It's going to come up later in the book. Now there are churches in this community, and every community, that take the verses I just read literally. You see those women with dresses from here down to their ankles, no makeup, hair's up, never wear any kind of jewelry, and that's been taken literally. And so there is that reaction to the scripture. What you learn, though, is there's a Jewish philosopher named Philo who lived 20 B.C to 50 A.D. So he's living in this timeframe. He takes the very same Greek words Paul uses here and he refers them to a courtesan. Now let me explain what that is and let me explain how this works. A courtesan was a lady who frequented the court where all the rich, important, people were; she frequented that. And so she dressed in as bright and as beautiful as way as she could so that when she walked into the room men would turn and look at her. Much of the time this agenda was also very, very sensual because one of the things that the courtesans were trying to do, they had no problem with being a mistress because it meant an uptick in their lifestyle, particularly if they're coming out of some squalor in that day. It's an uptick in their lifestyle and all they have to do is sleep with a guy and so there was that aspect of being a courtesan as well.

Now so for me there are three ways in which to play with this. When Princess Di first married Prince Charles, and there are some exceptions to this, but when she first married there was a massive contrast between her and the queen. The Greek word for the Queen's attire is the word *dow-di*, it's not really in there, but I'm sure it's somewhere. But that's what you had. And then you had Princess Di, and there were times when maybe there was some sensuality, but when she first came out, there were these classy outfits and there was this massive contrast between her and the Queen. Her outfits were classy and modern; the Queen's were whatever. But then you had the courtesans who are going to go beyond classy, beyond modern, all these statements in this verse are hyperbolic statements. They're extreme statements. Where the goal is to get men to look at you. Now ladies if you dress, I think, if you come in here and say, let's, we're just going to be, I'm so nervous. There are days you don't want to be a pastor; this is, the next two Sundays, two of those. So I'm just going to lay it out here and die. Here we go. Ladies there are some of you that God has made really beautiful physically. I don't think this verse means you have to decline that. That you have to dress in a way and fix yourself where you hide the beauty God's given you. I don't think that's Biblical and I don't think that's what he's saying. I do think the other extreme is he hasn't made you beautiful so that you can dress in a way, particularly as he says here, coming to church where we're supposed to be lifting holy hands, because that's what he says, ladies you've got to lift holy hands with us and you don't come in here where you've dressed in a way that people look at you instead of the Jesus you're in love with. You don't dress in a way that causes people to see the beauty Jesus gave you instead of the beauty Jesus puts in you. So I think that's here. Now there was a lady that I buried, and I can't even remember, I think it was 8 or 9 years ago now, Christi Walker. She was one of those ladies that was just physically beautiful. Gorgeous. Christi, though, when you got to know her, and she didn't dress like Queen Elizabeth. And she didn't dress here. Always she dressed in modest clothing with decency, sound judgment, not as a courtesan. When you got to know Christi you discovered a couple things about her. She did good works. She served people. You learned she loved her husband and would never betray him. There was a holiness attached to him. She loved her children. She loved her brothers and sisters in Christ. And what happened is the radiance, and I'm not saying this with any kind of phony junk, the radiance inside her outshined the physical beauty God gave her. That is what he's addressing here for you ladies. You don't have to look like Queen Elizabeth but you need to make sure however you dress that your purpose in your life is not for men to see you, but for them to see the Jesus in you. That's your agenda.

Now ladies the other thing that happens over here is there is a sensual agenda to the dress of a courtesan. Now ladies I'm going to speak real frankly today. Don't come in here and make it hard on us as men to worship. There are aspects of you physically that only your husband should see and none of us should see in this room. So you have a responsibility to live in a way that you don't direct us sensually towards you. You say, "Well that's your problem." And you're right. We have to address that. But let me tell you something. Men are visual and you do not help that matter. You say, "Well," and ladies, I'm sorry, you don't get it. You don't get what men are like. You let your husband help you decide what's OK to wear in public and what's not. Because he will know better than you do. I know that's offensive to you, but it's absolutely true. You do not get what we go through. There are, there's romantic literature for men and women. For men it's all visual. For women it's relational. He held me in the moonlight. He danced with

me. He held my hand. He told me his deepest darkest feelings. So my point to that is, I've wanted to do that for years, my point to that is you have romantic literature, but it's not visual. You don't get what we struggle with. So don't make this harder for us. Dress well. Not the Queen. Not a courtesan. Modern, classy, modest, and decent so that when men see you they see your beauty, you don't hide that, but when they see your beauty, your inner beauty outshines the outer beauty no matter how good the outer beauty is. Because why? Because men and women in the church have to pray, both of us lifting holy hands, because all of our prayers are needed to take the Brazos Valley and pray over those that are over us because our prayers can turn this valley into a place where the gospel can go out clearly and that is the most important thing we live for until we die.

Let's pray.

Father thank you for the clarity and the purpose of your word. Bring that home to us today. And realign us, men and women, with holiness and with chasing after you and nothing else. I ask you that in Jesus Christ name.