



Somewhere around 20 years ago when I was working at the IT department for Toyota in Kentucky... (story)

The Walmart women's hair dye aisle was an eye-opening experience. I had never ventured there.

Why was this funny? Because men typically don't dye their hair... that's a women's thing.

I promise this story is relevant for us today. The point: Men's and women's natures are very different. We really cannot entirely understand the world of the other one. And that is God's good design. We are very different for a purpose. (pause) And, those differences include temptations that are unique to each gender.

GODLINESS INSIDE AND OUT

1 Timothy 2:8-10
Gender Roles in the Church
Part 2



Today we are continuing a series on one of the most-contested passages in the Bible. I volunteered for this. Why? Because this is a passage I have personally wrestled with and finally came to understand.

<read title and subtitle>

We are continuing our series on the book of 1st Timothy.

Your bulletin insert has a place to take notes as we go along and some resources to consider.

As I mentioned last week, my computer is having fits with upper case letters, so if you see those in the slides do not interpret that as my emphasis. That is the computer glitch.

My name is Ashley McGlone, and I am one of the elders here at New Song. I love you, and I am glad you are with us today.

WHY DID GOD CREATE TWO GENDERS IF WE ARE ONE IN CHRIST? IT IS GOOD.

For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving.

1 Timothy 4:4



Last week we answered this question...
Salvation applies equally to men and women.
Roles apply differently.

In discussing “difficult” passages we learned that if we have a problem with scripture, the problem lies with us and our cultural baggage. We call this “Supremacy of scripture”.

And we discussed a “plain reading of scripture” – It means what it says. So then it is on us to understand what it means.

The topic of gender roles is only uncomfortable, to the degree, that we have accepted the world’s narrative, over obedience to God. If these passages are difficult, then it is a clue to an area in our life that we may not have surrendered to God.

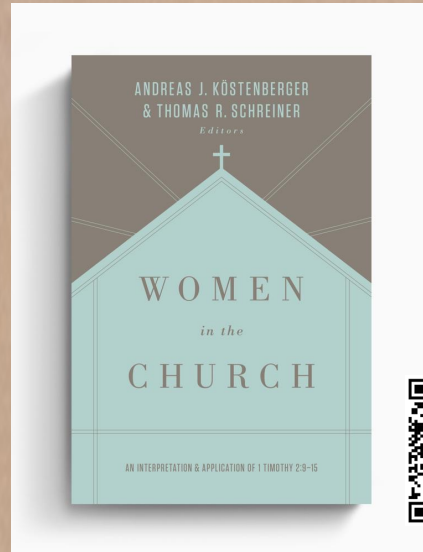
Women in the Church:
An Interpretation and Application
of 1 Timothy 2:9-15
Third Edition

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<https://www.amazon.com/Women-Church-Third-Interpretation-Application/dp/1433549611/>
<https://www.crossway.org/books/women-in-the-church-tpb/>

Last week I commended this book to you for a good summary on the passage.

humble, thorough, careful, scholarly, accessible

And when I introduced one of the authors last week, Dr. Tom Schreiner, ... (next slide)

QUICK CLARIFICATIONS

- DR. TOM “NERDY”
- ABUSE
- ABILITY
- NEW SONG

...I said that he looked “nerdy”, and then went on to explain that I label myself the same way. That was not slander. It was actually a term of endearment from one technically-oriented man to another. A compliment.

I said it multiple times last week. No one in the church should endorse or promote the abuse of women. The egalitarian position campaigns against “male dominance” which is usually attributed to angry men lording it over women. God’s design had nothing to do with angry men and everything to do with both genders fulfilling their God-given nature and roles with love for one another. The verses in this series actually elevate women, as we shall see.

And as we will see next week, this issue of gender roles in the church has nothing to do with ability and everything to do with both men and women submitting to God’s good design. We will unpack that more next week.

And lastly, why are we covering this passage? Is this a big problem at our church here, New Song? Are the elders aiming for certain troublemakers?

No. This is simply the next passage in our study of 1 Timothy. I think we do pretty well in this department, actually.

However, if the Holy Spirit convicts you of sin or a wrong heart attitude through this series, then God's word has accomplished its purpose.

It's also very possible that these passages validate your own convictions as encouragement.

I will say that a couple people told me last week that they had not heard this taught before, and it was very helpful to them.

GENDER ROLES IN THE CHURCH -- 1 TIMOTHY 2 & 5

Two views – complementarian & egalitarian

“Difficult” Passages

- { Context – Ephesus & 1 Timothy
- { Gender differences – vv.8-10
- Permissions of women – vv.11-12
- Support from Genesis – vv.13-15
- { Men’s leadership roles – elders & deacons – 1 Timothy 3 }
- Women’s roles – 1 Timothy 5:1-16

If you missed last week it will be helpful to listen to the recording online. There was a lot of foundational understanding there as we move forward.

FIRST... A BIT ABOUT EPHEBUS

As I urged you when I was going to Macedonia,
remain at Ephesus so that you may charge certain
persons not to teach any different doctrine

1 Timothy 1:3

We see that Paul was writing to Timothy in Ephesus. Ephesus was a Greek city in the Roman empire where you could see both Greek and Roman culture in play. Let's talk about a couple Roman culture points that influence the passage we will read this week and next week.

Patronage in Roman Times

EPHESUS



In ancient Rome, **patronage** was a hierarchical social bond where a high-status **patronus** provided legal protection, financial aid, and political influence in exchange for a client's loyalty, public support, and services. While traditionally a male-dominated political tool, elite women wielded significant informal power through this system, particularly during the Empire.

Elite women acted as **city patronesses** and benefactors, using their wealth to commission public buildings, temples, and art, thereby gaining public recognition and political sway. These women often acted as brokers between their local communities and the central Roman government, providing legal support and distributing goods like bread or money.

Women's patronage was **informal** rather than a formal political career, yet it was real and publicly acknowledged. This system allowed wealthy women to exercise leadership in religious and economic contexts, bypassing traditional restrictions on female political office.

(Brave Browser AI summary of sources)

This was a very real dynamic in the Roman world for men and women. Rome was a patriarchal society, meaning women did not have as many opportunities for public influence. For those of means, patronage was a way to gain status and a

voice.

We see patron men and women frequently in the NT. Think about all of the house church leaders Paul names in his letters. They were likely patrons within the community and church, with homes large enough to host gatherings and provide leadership in the early days of the church. Romans 16 is a long list of patrons and patronesses Paul thanks for advancing the gospel.

Think of this as financial and social status with strings attached. Those helped by the patrons were called clients, and reciprocity was expected. If you received support from a patron, there was an expectation that you would improve their position in some way. Paul navigated these waters often in his letters.

Here is one of several examples of Paul making it clear that no patron-client reciprocity was in order:

2 Thessalonians 3:7–8

[7] For you yourselves know how you ought to imitate us, because we were not idle when we were with you, [8] nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. (ESV)

And it is likely that in Romans 16 Paul is publicly thanking patrons in common Roman custom:

Romans 16:1–6

[1] I commend to you our sister Phoebe, a servant of the church at Cenchreae, [2] that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

[3] Greet Prisca and Aquila, my fellow workers in Christ Jesus, [4] who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. [5] Greet also the church in their house.

Wealth and Influence

In Paul's Journeys



The Greek work “protos” mean first or influence. In the ESV here it is translated as “leading”. This term was applied equally to influential men and women of society.

Acts 17:1-9

[1] Now when they had passed through Amphipolis and Apollonia, they came to **Thessalonica**, where there was a synagogue of the Jews. [2] And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, ...[4] And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the **leading women**.

Acts 17:12

Many of them therefore believed, with not a few Greek women of high standing as well as men.

But not everyone of influence was happy with Paul:

Acts 13:50 But the Jews incited the devout women of high standing and the leading men of the city, stirred up persecution against Paul and Barnabas, and drove them out of their district. (ESV)

So what did Paul have to say to wealthy and influential people? How did he manage their expectations of leadership in the church? They were used to special treatment. Here is what Paul says later in 1 Timothy 6:

1 Timothy 6:6-10

[6] But godliness with contentment is great gain, ~~[7] for we brought nothing into the world, and we cannot take anything out of the world.~~ [8] But if we have food and clothing, with these we will be content. ~~[9] But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.~~ [10] For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

1 Timothy 6:17-19

[17] As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. [18] They are to do good, to be rich in good works, to be generous and ready to share, [19] thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

Contrast this with the fact that about 80% of society in Paul's day worked in food production. Men and women did not have spare time or spare money. And that is why Paul said "But if we have food and clothing, with these we will be content."

Paul was charged with the mission to the Gentiles. They did not have an understanding of Jewish practice or worship, let alone scripture.

Now imagine with this background of the Roman patron-client relationship and the influence of the wealthy COMBINED with Jewish believers in Jesus, all meeting together in new churches. This is truly a powder keg for misunderstanding, unmet expectations, and culture conflict.

I TIMOTHY 2:8-10 ESV

[8] 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.

And that brings us to our passage for today's teaching:

<read slide>

It is worth noting that often verse 8 here is lumped in with the first 7 verses where Paul tells us to pray for people everywhere and especially those in authority that we can lead quiet lives. Some think that the reference to prayer is a continuation. Actually, this verse begins a new paragraph that is different than the previous seven verses. This will become clear as we go along today.

Last week we established that God created two genders because it was good. This passage speaks to the unique temptations of each gender, rather than painting them with the same brush.

Men: fleshly anger and spiritual apathy

Women: focus on external appearance

Both: choose godliness: men prayer, women modesty and good works

I want to be very clear:

This is not Paul meddling.

This is not Paul singling out women.

This is Paul addressing both men and women with gender-specific temptations and pointing both at the same remedy: godliness.

1 Timothy 2:8–10 ESV

[8] 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.

Look at it this way. There are positive encouragements and negative prohibitions for each gender. And these are unique to the nature of each gender.

We see the word “likewise” telling us that this is something similar for each gender, but uniquely applied.

The egalitarian anti-patriarchy people would be all over this. “That’s right, Paul. You give it to those angry men.”

Women have no more right to complain about this passage than the men do. Both of us are being called out here by a default temptation of each gender.

This is about the tendencies of men and women in their behavior naturally. Is this telling women that men are the only ones who can pray? No. Is this telling men that women are the only ones who can wear clothes? No. That is a silly question on purpose. Some twist first 8 into a prohibition of women praying, and it doesn’t say that at all.

Of course women pray and men wear clothes. Later in chapter five we will see

Paul talk about the valuable prayers of widows, for example.

All people are to pray and wear clothes. The point here is holiness, self-control, and resisting pride, in a gender-specific manner.

Let's explore this in scripture.

WHO SAYS MEN HAVE A PROBLEM WITH ANGER?!

God to Cain: “Why are you angry?”

Saul was a madman with anger toward David.

Nabal was “harsh and badly behaved”,
his wife “discerning and beautiful”

God to Jonah: “Do you do well to be so angry?”

The Pharisees raged against Jesus.

Genesis 4:6–8

[6] The LORD said to Cain, “Why are you angry, and why has your face fallen? [7] If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, and you must rule over it.”

[8] Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him. (ESV)

1 Samuel 18:8

[8] And Saul was very angry, and this saying displeased him. He said, “They have ascribed to David ten thousands, and to me they have ascribed thousands, and what more can he have but the kingdom?” (ESV)

1 Samuel 25:3

[3] Now the name of the man was Nabal, and the name of his wife Abigail. The woman was discerning and beautiful, but the man was harsh and badly behaved; he was a Calebite. (ESV)

Yes, we could go on... men often have a problem with anger.

Typically in scripture if you find someone who is angry, it would be the man, not the woman. Typically.

EXAMPLE MEN LIFTING HANDS IN PRAYER?

David

Solomon

Ezra

Daniel

Jeremiah

Psalm 24 Clean hands and a pure heart... godliness

David throughout the Psalms. - Psalm 141:2 “Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!”

Solomon — 1 Kings 8:22 “Then Solomon... spread out his hands toward heaven.”

Ezra — Ezra 9:5 “...I fell on my knees and spread out my hands to the Lord my God.” Also in Nehemiah 8:6 .

Daniel 6:10 When Daniel knew that the document had been signed, he went to his house where he had windows in his upper chamber open toward Jerusalem. He got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously.

Men are to lift holy hands to God, confessing sin, asking for clean hands. Hear what it says in Lamentations 3 and Psalm 24:

Lamentations 3:41–42

[41] Let us lift up our hearts and hands to God in heaven:

[42] “We have transgressed and rebelled,
and you have not forgiven. (ESV)

Psalm 24:3–6

[3] Who shall ascend the hill of the LORD?

And who shall stand in his holy place?

[4] He who has clean hands and a pure heart,
who does not lift up his soul to what is false
and does not swear deceitfully.

[5] He will receive blessing from the LORD
and righteousness from the God of his salvation.

[6] Such is the generation of those who seek him,
who seek the face of the God of Jacob. Selah (ESV)

Now think about this:

A large part of Paul’s audience were Gentiles. They didn’t know these scriptures. Paul is instructing them on proper attitude and dress when praying.

Let that sink in. Paul is explaining how to pray to the living God, not the Greek or Roman gods. This is how you pray, with hands lifted and modest dress.

John Chrysostom

c 400 AD

ANTIOCH

CONSTANTINOPLE



men should pray, lifting holy hands without anger or quarreling;

When you pray, says Christ, you shall not be as the hypocrites are; ... Christ is recommending us to avoid ostentation, ...

And what is holy? Pure. And what is pure? Not washed with water, but free from covetousness, murder, rapacity, violence, without wrath and doubting. What means this? Who is angry when he prays? It means, without bearing malice. Let the mind of him that prays be pure, freed from all passion.

1 Timothy 2:8–10 ESV

[8] 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.

So we see that scripture is filled with timeless examples of both angry men and godly men. This is what Paul was talking about here.

[8] I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;

Now let's look at the women's passages.

[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.

TIMELESS FASHION TRENDS

- 1200 BC Exodus
- 950 BC Solomon
- 600 BC Isaiah
- 50 AD Paul
- 400 AD John C

Let's do some time travel. This is fascinating to me.

Exodus 32:2-3 c 1200 BC

So Aaron said to them, “Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me.” So all the people took off the rings of gold that were in their ears and brought them to Aaron.

Exodus from Egypt
jewelry came with them
scarabs at Shiloh

“Scarabs carved from stone or molded from clay were popular amulets and impression seals in Ancient Egypt.”
<https://israel365news.com/332277/egyptian-scarabs-discovered-at-shiloh-hint-at-exodus/>

PROVERBS 7:10-11 C 950 BC

[10] AND BEHOLD, THE WOMAN MEETS HIM,
DRESSED AS A PROSTITUTE, WILY OF
HEART.

[11] SHE IS LOUD AND WAYWARD;
HER FEET DO NOT STAY AT HOME;

My point here is not about prostitution particularly, but that HOW we dress is meaningful and shows the content of our heart.
It was that way 3,000 years ago, and it is that way today.

Proverbs 31 c 950 BC

- “Very capable woman working in concert with her husband.” *Michael Foster*
 - [17] She dresses herself with strength...
 - [22] ...her clothing is fine linen and purple.
 - [25] Strength and dignity are her clothing...

How Complementarians Fall Short | Doug Wilson & Michael Foster
<https://youtube.com/watch?v=STt4H6Gsnno>

https://www.biblicalcounselingcoalition.org/2026/02/18/body-image-valuing-what-god-values/?utm_source=Biblical+Counseling+Coalition+List&utm_campaign=c603d63e8b-RSS_EMAIL_CAMPAIGN&utm_medium=email&utm_term=0_4197f12852-c603d63e8b-1206123859

How we dress reveals our heart in a positive way as well.

ISAIAH 3:18-23 C 600 BC FASHION LISTING

[18] IN THAT DAY THE LORD WILL TAKE AWAY THE FINERY OF THE ANKLETS, THE HEADBANDS, AND THE CRESCENTS; [19] THE PENDANTS, THE BRACELETS, AND THE SCARVES; [20] THE HEADDRESSES, THE ARMLETS, THE SASHES, THE PERFUME BOXES, AND THE AMULETS; [21] THE SIGNET RINGS AND NOSE RINGS; [22] THE FESTAL ROBES, THE MANTLES, THE CLOAKS, AND THE HANDBAGS; [23] THE MIRRORS, THE LINEN GARMENTS, THE TURBANS, AND THE VEILS.

Lael, that sounds like the women's section at Target.

No wonder the women's sections of clothing and beauty care are so much larger than the men's section.

20 years ago as a man wandering into the women's hair dye section I was completely lost. I haven't been back since.

1 Peter 3:1-5 c 60-65 AD

[1] Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, [2] when they see your **respectful and pure conduct.** [3] **Do not let your adorning be external**—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—[4] 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.** [5] For **this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands,**

This is a parallel passage where Peter says something quite similar to Paul. And actually, this sentiment was quite common among secular Roman writers at the time.

In God's sight this is beautiful and VERY PRECIOUS!

To clarify this a bit: “Do not let your adorning be external... (to include) the clothing you wear” You are still supposed to wear clothes. The choice is clothes and jewelry that reveal your heart.

JOHN CHRYSOSTOM

C 400 AD

ANTIOCH

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OVER A MILLENIUM EARLIER SOLOMON WROTE ABOUT WOMEN DRESSING AS PROSTITUTES.

<Read underlined>

We can no longer distinguish harlots and virgins, to such indecency have they advanced. A virgin's dress should not be studied, but plain, and without labor; but now they have many artifices to make their dress conspicuous. O woman, cease from this folly. Transfer this care to your soul, to the inward adorning. For the outward ornament that invests you, suffers not that within to become beautiful. [UNGODLY MEN LOOK AT THE OUTSIDE...] He that is concerned for that which is without, despises that which is within, even as he that is unconcerned about the exterior, bestows all his care upon the interior.

Moral. What? Do you approach God to pray, with broidered hair and ornaments of gold? Are you come to a dance? To a marriage? To a gay procession? There such a broidery, such costly garments, had been seasonable, here not one of them is wanted. You have come to pray, to supplicate for pardon of your sins, to plead for your offenses, beseeching the Lord, and hoping to render Him propitious to you.

Why do you adorn yourself? This is not the dress of a suppliant. How can you groan? How can you weep? How pray with fervency, when thus attired? Should thou weep, your tears will be the ridicule of the beholders. ***She that weeps ought not to be wearing gold.*** It were but acting, and hypocrisy. For is it not acting to pour forth tears from a soul so overgrown with extravagance and ambition? Away with such hypocrisy! God is not mocked! This is the attire of actors and dancers, that live upon the stage. Nothing of this sort becomes a modest woman, who should be adorned with shamefacedness and sobriety.

1 Timothy 2:8–10 ESV

[8] 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.

Look at this last part, godliness - with good works.

Godliness – In 1 & 2 Timothy Paul mentions godliness 10 times! This is a big emphasis to Timothy and Ephesus, along with the recurring theme of purity for both men and women.

We are going to spend a lot of time unpacking good works later when we get to 1 Timothy 5 where it lists a significant number of good works specific to women. So for now we're going to “stick a pin in it” and revisit these good works at the end of the series.

Last week we established that God created two genders because it was good. This passage speaks to the unique temptations of each gender rather than painting them with the same brush.

This is not Paul meddling.

This is not Paul singling out women.

This is Paul addressing both men and women with gender-specific temptations and pointing both to the same admonishment: godliness inside and out.

HOW WE DRESS ON THE OUTSIDE SHOWS THE CONDITION OF OUR HEART ON THE INSIDE.

IN EVERY PLACE.
NOT JUST EPHESUS.
NOT JUST FIRST CENTURY.



Remember last week when I said that there are attacks from every angle on this passage.

Why am I spending so much time on this one point? Because those who attack the plain reading of this passage say that Paul was only speaking to his local audience at that time. They say it doesn't apply to us today. Here we see Paul in a long line spanning MILLENNIA and GEOGRAPHIES making the same point.

This is a timeless truth:
How we dress on the outside shows the condition of our heart on the inside.

This is godliness inside and out, for both men and women.

Ashley, are you saying that women should wear feedsacks? No.
Do these scriptures say that beauty is wrong? By no means! No!

It means that God created women as the most beautiful part in all creation. God wired women that way and called it very good. That beauty is reflected as much internally as externally.

Remember what we read in Proverbs 31 earlier.

Andrea Lee serves as a biblical counselor for women in Roswell, Georgia.

~~*She has a Master of Arts in Biblical Counseling from The Masters University. Andrea has been married to her husband, Darien, since 2006.*~~

She wrote this:

“Physical beauty is momentarily appealing, but it doesn’t last, and it isn’t ultimate. The praise-worthy woman’s relationship to God guides how she uses her body, how she dresses herself, and how she thinks about beauty. ~~She makes her arms strong (Prov. 31:17), not to show off her muscles, but to serve. She dresses herself and her family in notable clothes (Prov. 31:21-22), not to attract attention, but to display God’s provision.~~ She is humble, delighted to know and obey God. This humility leads her to be strong, fearless, dignified, and kind (Prov. 31:25-26). She trusts God to tell her what matters most, and her life is the outworking of that trust, including how she relates to her body.”

1 Corinthians 11:7 For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man.

This is what we call “the glory of the glory”. Woman was the pinnacle of creation as the most beautiful and glorious thing God made. We celebrate the beauty of women. And we find true beauty both inside and outside.

This is Paul showing mature respect and elderly council following years of ministry “in every place”.

Johnny Cash is famous for his song “I’ve been everywhere, man.” He had nothing on Paul the Apostle.

Ephesus wasn’t Paul’s first rodeo. He had been around the Mediterranean several times, both Jewish synagogues and Gentile house churches. The list of cities on his missionary journeys reads like a concert t-shirt.

I would venture after our review of scripture that “in every place” could just as easily mean “in every time”. Human nature hasn’t changed.

In 2026 AD same concerns, same ungodly culture, same call to be holy and different.

So that answers a couple concerns people point out with this passage:

1 Paul is not picking on women. He is calling out gender-specific temptations for both men and women.

2 He says, rightly so, that this applies everywhere.

3 And the answer is to pursue godliness.

Another attack on this passage is directed at Paul himself and his “opinions”...

Questioning Paul's "opinions"?

IST TIMOTHY 2

VI - "I URGE" (PRAYER)

V8 - "I DESIRE" (GODLINESS)

VI2 - "I DO NOT PERMIT" (LEADERSHIP)

"The carrot and the stick." Have you heard that expression? Two ways to motivate people. You can try to force them to it, or you can give them an incentive.

Let's review how Paul used to accomplish his goals before his encounter with Jesus:

Acts 8:3 - But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

Acts 9:1-2

[1] But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest [2] and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.

Acts 26:9-11 Telling his story before Agrippa and Festus

[9] "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. [10] And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they

were put to death I cast my vote against them. [11] And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

The Mandalorian has nothing on Paul. He was a temple bounty hunter, with vengeance.

Now, we read last week how Paul told Timothy to “command and teach” these things, true doctrine. But it was nothing like the rage and persecution of his old life.

He was a Pharisee, an insider. He saw firsthand the hypocrisy that Jesus preached against. Paul was part of the system. Remember when Jesus said this in Matthew 23:

[Matthew 23:15](#) - Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

So considering all of this, yes, sometimes in Paul’s letters he chooses to be gentle when giving direction to the churches. He lived the other way of making converts and correcting opponents. And Jesus, completely, redeemed him.

So if Paul says, “I urge”, “I desire”, “I do not permit”, would you rather him unleash the raging Pharisee bounty hunter mode?

If Paul chooses the carrot, rather than the stick, I’m good with that. And we know it is good, because in [2 Timothy 3:16](#) he tells Timothy, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,”

In 2 Peter 3, the Apostle Peter counts Paul’s letters as scripture.

QUESTIONING PAUL'S AUTHORITY

Appointed by Jesus directly

Endorsed by Peter, James, and John

Peter equated his letters to scripture

Gospel revelation

Suffering

Etc.

In a recent sermon Phil mentioned the “ad hominem” attack. If you cannot win the argument you resort to attacking the person. This is precisely what the egalitarian side of the debate does.

Some take it even a step further to question Paul's legitimacy as an apostle. Remember what we read last time, the other side of the church gender roles debate takes creative “leaps” with scripture to satisfy their position.

Regarding Paul's calling, I always think of this verse. Luke, the doctor and traveling companion of Paul, heard his conversion story many times. He says this of the prophet that Jesus sent to Saul:

Acts 9:13–16

[13] But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. [14] And here he has authority from the chief priests to bind all who call on your name.” [15] But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. [16] For I will show him how much he must suffer for the sake of my name.”

“I will show him how much he must suffer.” <pause> wow. The hunter becomes the hunted. The one who was dragging others is now himself dragged:

Acts 14:19 - But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul and dragged him out of the city, supposing that he was dead.

Acts 16:19 - But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the marketplace before the rulers.

Acts 21:30-31 - Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion.

Here is what Paul told the Corinthians about his sufferings when they questioned his credibility:

2 Corinthians 11:22–31

[22] Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. [23] Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. [24] Five times I received at the hands of the Jews the forty lashes less one. [25] Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; [26] on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; [27] in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. [28] And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. [29] Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

[30] If I must boast, I will boast of the things that show my weakness. [31] The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying.

If time permitted, I would go on about his experience in the third heaven, his gospel that he received as a direct revelation from Christ, in addition to his sufferings and travels we have mentioned, in addition to Peter vouching for his credibility. There are many proofs for Paul’s authority. But let’s go back to Acts 9:15 again where Jesus is speaking to Anaias the prophet. Jesus says this about Paul:

“he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.”

and write these letters.

We know that Paul was under relentless attack for his conversion and passionate preaching, because in his letters Paul was routinely defending his authority that came directly from Christ.

Considering his sufferings and divine appointment, when I get to heaven, I cannot imagine walking up to the Apostle Paul and saying, “Paul, was that just your opinion? Did you really mean what you said about gender roles in the church?”

--reference—

2 Peter 3:15–16

[15] And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, [16] as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. (ESV)

Galatians 2:7–9

[7] On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised [8] (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), [9] and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

Galatians 1:11–24

[11] For I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. [12] For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. [13] For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. [14] And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. [15] But when he who had set me apart before I was born, and who called me by his grace, [16] was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; [17] nor did I go up to Jerusalem to those who were apostles before me,

Arabia, and returned again to Damascus.

[18] Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. [19] But I saw none of the other apostles except James the Lord's brother. [20] (In what I am writing to you, before God, I do not lie!) [21] Then I went into the regions of Syria and Cilicia. [22] And I was still unknown in person to the churches of Judea that are in Christ. [23] They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." [24] And they glorified God because of me. (ESV)

ANSWERING THREE OPPOSING VIEWS

- IT WAS JUST FOR THAT TIME AND PLACE.
- IT WAS ONLY PAUL'S OPINION.
- PAUL WAS NOT A LEGITIMATE APOSTLE.

I TIMOTHY 2:8-10 WWJD?

[8] 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.

What did Jesus say about this?

Jesus was clear in the Sermon on the Mount:

Anger:

Matthew 5:21–22

[21] “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ [22] But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. (ESV)

Giving, praying, fasting:

Matthew 6:1

[1] “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. (ESV)

Clothing:

Matthew 6:32–33

[32] For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. [33] But seek first the kingdom of God and his righteousness, and all these things will be added to you. (ESV)

And this is consistent with the OT:

1 Samuel 16:7

[7] But the LORD said to Samuel, “Do not look on his appearance ... For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.” (ESV)

And again in the woes to the Pharisees, Jesus makes the same point as this passage: godliness inside and out:

Matthew 23:25–28

[25] “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. [26] ~~You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.~~

[27] “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. [28] ~~So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.~~ (ESV)

So yes, we know that Jesus clearly taught godliness inside and out.

IF IT MEANS WHAT IT SAYS, THEN ARE WOMEN TODAY NOT SUPPOSED TO WEAR JEWELRY TO CHURCH?



If you say it is for all places and times, then we cannot wear gold or pearls. Right? Are men allowed to be angry if women are allowed to wear gold?

In the Sermon on the Mount that we quoted earlier, Jesus was making the point about not being hypocritical. Hypocrisy is an inconsistency between the inside and the outside.

If you wear expensive jewelry to prop up an inferiority complex, that is hypocrisy. If you wear expensive clothes to signal virtue in some way, that is hypocrisy. If you pray out loud with big words to make yourself sound super spiritual, that is hypocrisy.

To quote a Getty hymn that we sing, “My worth is not in what I own, but in the costly wounds that flowed at the cross. ~~I rejoice in my Redeemer, greatest treasure, well-spring of my soul. I will trust in Him, no other, my soul is satisfied in Him alone.~~”

If we derive our worth externally, then we have not understood the price Christ paid for us.

In response to God’s lavish grace towards us, we respond with modesty, self-control, godliness, good works, lifting holy hands in prayer.

As I said in the opening, the elders have not observed a concern like this in our church. That's one of the things I love about our community here, we are country folks who aren't trying to impress anyone. We simply love God and love one another. And good works abound.

Regarding the external adorning of women in this passage, the key word is "costly". The intent is to avoid being ostentatious, showy, flaunting wealth. If you come in wearing \$500 shoes and swinging a \$1,000 handbag, that is what Paul is describing here.

Ordinary jewelry and clothing are not flashy or drawing attention to oneself. These are normal parts of our experience. However, Gucci, Louis Vuitton, Prada... if you can afford that, wear it anywhere but church. Focus on wearing good works.

This was Paul's challenge with rich men and women with influence in society. Yes, he wanted them to be saved, but he also needed them to understand how the household of God operates, with humility.

WHAT ABOUT THE MEN?



We have spent more time today on the women's part of the passage, because that is the one that gets the most heat from culture.

Men and women each battle temptation, and men's temptation to anger is very real. Again, this is about the heart. Men, be an example of prayer, confession, repentance. Lead your family as an example of prayer. Remember Psalm 24:

Psalm 24:3-6

[3] Who shall ascend the hill of the LORD?
And who shall stand in his holy place?

[4] He who has clean hands and a pure heart,
who does not lift up his soul to what is false
and does not swear deceitfully.

[5] He will receive blessing from the LORD
and righteousness from the God of his salvation.

[6] Such is the generation of those who seek him,
who seek the face of the God of Jacob. Selah

Let's talk



As with any sermon series, we only have so much time. You may have questions about what we discussed today.

The elders are always open to questions and discussing what we present on Sunday mornings.

Please feel free to reach out. This is a community church where we enjoy Bible discussions.

Remember if have two loaner copies of this book I will gladly share with you.

Permission, Not Ability

1 Timothy 2:11-12
Gender Roles in the Church

Part 3



That's wraps up our coverage of godliness inside and out.
Next week in part 3 we will approach the most contested verses in our passage
when we explain that it is about “permission, not ability”.

BENEDICTION

REMEMBER THAT WE HAVE PRAYER DOWN FRONT AFTER SERVICE.

LET US STAND FOR THE BENEDICTION:

EPHESIANS 6:24

GRACE BE WITH ALL WHO LOVE OUR LORD JESUS CHRIST
WITH LOVE INCORRUPTIBLE.

YOU ARE DISMISSED.