



“THE INFLUENCE OF A GODLY WOMAN”

1 Timothy 2:9-15

Part 1

Theme: *A godly woman will point others, including her husband and children, toward Christ.*

Introduction: When God created the world, He declared it is good after every day He worked. It was not until the final day with the final act of creation did He exclaim: “It is very good!” He had made man and had given dominion over creation to him, but there was a deficiency. God made a comment that was opposite of what He had been saying: “It is not good” – not good for man to be alone. God created Eve to compliment Adam, to complete him. She would be a companion to Adam for whom Adam would serve as a leader. Her responsibility was to joyfully serve as a means by which God would be glorified through each of them fulfilling their role as husband and wife, a man and a woman.

Of course, we know the story ... how sin entered the world and corrupted everything, including the relationship between men and women. Part of the curse was that men would become harsh and unloving, and women would become dissatisfied and assertive. These exhibitions of sin would characterize every man and woman of every age throughout time. The only deliverance from these things is the Gospel – the redemption provided through the work of Jesus Christ to save us from sin’s grip upon us and free us to live in a way that pleases the Lord, the fulfills once again the roles He has designed for men and women, and to do so with joy.

In our text, we have provided for us the intention of God for men to provide spiritual leadership – as we saw last week in v. 8. This week we see God’s intention for women to provide influence – not from a lectern or office, but from a sweet display of grace in her conformity to Jesus Christ. We see here the great joy awaiting a woman who will seek to fulfill God’s intentions for her within the context of the church and home. We see that **“A godly woman will point others, including her husband and children, toward Christ.”**

- I. The Influence through Modest Dress – 2:9-10
- II. The Influence through Modest Demeanor – 2:11-14
- III. The Influence through Maternal Discipleship – 2:15

I. THE INFLUENCE THROUGH MODEST DRESS – 2:9-10

A. The Propriety of Modesty – v. 9

1. *“Likewise ...”* - Paul addresses the problems with immodest women

directly by indicating that in the same ways that men had certain roles they were responsible to fulfill in worship, women did as well.

2. There were women who were failing to maintain modesty – boisterous women who were shameful in their ostentation and/or immodesty.
3. There are appropriate ways women present themselves as well as inappropriate ways and we must recognize that a woman dresses not merely for herself and how she feels, but for others and how they feel when they see her.
4. With Apostolic authority, Paul instructs *“women to adorn themselves with proper clothing ...”*
 - a) *“adorn” [κοσμέω] – a term from which we get “cosmetics” – meaning to put in order, or to make neat/tidy; it commonly refers to have an attractive appearance through decoration.*
 - b) *“proper clothing” [κόσμιος] – having qualities that evoke admiration or high regard.*
5. This demonstrates that Paul’s expectation is for women to present themselves in such a way as to demonstrate that they desire to display an external manifestation of what is true in their hearts – “godliness” (cp. v. 10).
6. There are two priorities that should be “admired” in how a woman dresses:
 - a) *“modestly” [αἰδώς] – a display of respectfulness & humility – it is the opposite of being shameful, arrogant, or conceited; it is the demonstration of what ought to be righteously desired, not sordidly lusted after.*
 - b) *“discreetly” [σωφροσύνη] – showing good judgment, prudence, moderation or self-control; not flamboyance or seduction.*
7. The emphasis of these two qualities together is a shrinking from trespassing the boundaries of propriety; they refuse to “show off.”
8. This does not mean that a woman cannot present herself with elegance and beauty, as a woman’s pride can sometimes be concealed behind a mask of pretended modesty.
9. As the old saying puts it: “Be not the first by whom the new is tried, nor yet the last to lay the old aside.”¹
10. What a woman is to put on display is her delight in the worthiness of Christ who has transformed her from sinful to godly – not her delight in being seductive, sexy, or “head-turning” (especially of men).

¹ W. A. Maier quoted by William Hendriksen, *Thessalonians, Timothy, and Titus*, p. 106.

11. Paul provides several illustrations of what apparently excesses in the Ephesian Church were:
 - a) *“... not with braided hair”* [πλέγμα] – a term that simply meant “hair styles” – he is not saying that a woman should be indifferent about her hair, she is to adorn herself; but ostentatious hairdos that distract others from the Lord and His sanctifying influences in our lives should be avoided.
 - b) *“... and gold”* [χρυσίον] – gold ornaments, jewelry – cp. 1 Peter 3:3; Isaiah 61:10.
 - c) *“... or pearls”* [μαργαρίτης] – a rare item of great price (more precious in the ancient world than gold and displayed massive wealth).
 - d) *“... or costly garments”* [πολυτελής] – yet another way a woman could flaunt her wealth and draw attention to herself.
12. Such flashy displays of self-promotion and pride in either one’s physical form and beauty, or in one’s financial advantages draws attention away from the singular worthiness of Jesus Christ and is therefore improper for worship.

B. The Priority of Modesty – v. 10

1. Here Paul provides what ought to be a woman’s priority when she gathers with the church in every place – *“... but rather by means of good works ...”*
2. If a woman desires to stand out, it ought to be for the genuine, humble responses to the work of grace in her life by which she is led to serve Christ as a slave.
3. *“good works”* [ἔργων ἀγαθῶν] – refers to genuinely good, not merely good in appearance – that is, they are for the promotion of the glory of Christ and not oneself.
4. How one dresses and how one behaves is a public testimony – a *“claim to godliness”* – [ἐπαγγέλλομαι] – to declare to do something with implication of obligation to carry out what is stated, *promise, offer*.²
5. A woman must present herself consistently with what she is claiming to be – *“as is proper”* [πρέπω] – that which is fitting or suitable to *“godliness”* [θεοσέβεια] – a reverence for God; piety.
6. There is a point where being attractive to the glory of God crosses a line

² William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 356.

and becomes seductive – not legalistically, but in the integrity of one's heart.

7. Again, a woman must possess a heart that says: “I desire the way I look to honor the Lord, substantiating my testimony of godliness and I will avoid causing others around me to either feel inferior or feel tempted to look longer.”

Part 2

Every person has been created to bring glory to God. Within the church, there are a variety of roles, callings and giftings that are diverse and distinct. God has not intended every person to do the same thing. This is true in the home as well. God has designed a distinction between the roles of a husband and wife. Within the church God has designed certain things to be done by every Christian – evangelism, worship, discipleship as each of us is to intentionally help another follow Christ more. However, God has intentions for men and women to engage in the life of the Church distinctly. When both men and women faithfully pursue their God-given roles, the church flourishes; when they do not, the church languishes spiritually, theologically, and dynamically. The feminine contribution is a powerful influence toward godliness. The masculinizing of women does not, nor has it ever, cause a woman to know satisfaction, fulfillment, confidence, or fruitfulness spiritually. As I've emphasized repeatedly in these discussions, ability is not the issue – many women have aptitudes required to be an elder and pastor. In everything our concern is what is the will of God, the intention of God, the design of God for the church. To be dissatisfied with God's design and the effort to break out of His mold, is defiance and rebellion regardless of how virtuous it might “seem.” A woman who realizes that God's design for her is not a demeaning subservience to men, but a complimentary influence causing God's purposes to advance to the glory of Jesus Christ has the ability for unprecedented influence toward godliness. Her influences are as significant and determinative as a man's – in both the home and the church. If we are to bring glory to Christ Jesus, it must be according to His Word; otherwise, our actions are a denigration of Him.

To a large extent, a godly woman's poise and grace sets the tone for the atmosphere within the church. At GBC, our women's spirits provide a sweet aroma of a love for Christ and His Word. Their attitudes and actions are a great draw of everyone's attention to Jesus Christ as He is displayed through them. This is first seen in **vv. 9-10** which addresses a godly woman's ***Influence Through Modest Dress*** – as she presents herself in a way that displays her desire for Christ to be magnified ***and not*** as a “competitor” to Christ for attention. In the verses we have today, we see two more spheres of her influence – ***The Influence through Modest Demeanor*** in **vv. 11-14**; and ***The Influence through Maternal Discipleship*** – **v. 15**.

I. THE INFLUENCE THROUGH MODEST DRESS – **2:9-10**

- A. The Propriety of Modesty – **v. 9**
- B. The Priority of Modesty – **v. 10**

II. THE INFLUENCE THROUGH MODEST DEMEANOR – **2:11-14**

A. The Importance of Teachability – **v. 11**

1. In keeping with modesty and self-control, Paul states that women are to influence others by setting an example of being eager to receive instruction from God's Word – ***"A woman must quietly receive instruction with entire submissiveness."***
2. Essentially Paul is speaking of God intended role for a woman to fill – she was not intended by the Lord to stand before the people of God and provide ***"instruction"*** [μανθάνω] – to make others acquainted with knowledge or truth.
3. God's design is that she be on the receiving side of this – in a manner that is described as ***"quietly"*** [ἡσυχία] – a state of quietness without disturbance.
4. Apparently, women were disrupting the teaching of God's Word in Ephesus through expressions of disagreement, protests, or questions.
5. It should be noted that such a statement is definitively an elevation of a woman's freedom to participate and is thus inclusive as some in the ancient world sought to bar women from being present for the instruction by teachers of the truth.
6. Instead of boisterously distracting during the teaching of God's Word, they are to be characterized as ***"entirely submissive"*** [ὑποταγή] – setting oneself up as cooperative with what is being taught; a way to emphasize teachability or a willingness to be obedient to the truth.
7. A woman's influence in the church is to set the example by being quick to do what is taught from Scripture as it is being preached – a way by which even their husbands who are disobedient to the Word of God can be influenced – cp. ***1 Peter 3:1-2***.

B. The Insistence on Teachers – **v. 12**

1. To clarify what he means, Paul continues: ***"But I do not allow a woman to teach or exercise authority over a man, but to remain quiet."***
2. There are many who seek to avoid the clarity of this by means of hermeneutical gymnastics and double-jointed bending of what is clearly stated here.
3. Even as Paul instructed the assembled church to insist on men leading in prayer, Paul is here stating that men are to also do the teaching.
4. The statement ***"I do not allow"*** ought not be dismissed as an indication of Paul's personal misogyny, but as an expression of an Apostle of Jesus Christ providing not personal opinion, but the Word of God as He was

“moved by the Holy Spirit.”

5. Women are to resist indulging within the assembly of the saints what God had indicated would be their yearning caused by sin – cp. *Genesis 3:16*.
6. *“to teach”* [διδάσκω] – refers to providing the instruction she is supposed to be eager to receive – the word essentially means to exhort people with what to do – to provide instruction.
7. *“to exercise authority”* [αὐθεντέω] – clarifies what teaching does – it assumes a stance of dictating to others what ought to be done; to show independent authority.
8. To further clarify, God insists that a woman is *“to remain quiet”* [ἡσυχία] – respectful toward the one who is speaking as she receives instruction – cp. *1 Corinthians 14:34*.
9. Again, It is necessary to emphasize that this is not a commentary of women’s intellect, aptitudes, gifting, or competency; rather it is a clarification of God’s design, intention, and plan.

C. The Illustration of Transgression – vv. 13-14

1. Paul now provides an illustration demonstrating the requirement of honoring God’s design and the danger of ignoring God’s intentions.
2. God demonstrated His intention for the role of leader to belong to the man – *“For it was Adam who was first created, then Eve.”*
3. This order of creation is a consistent reason provided for the obligation of men to lead and the woman to support the men in their leadership – cp. *1 Corinthians 11:8-9*.
4. The fact of the husband (male) being the head of the wife as a lover and leader is established even through Creation – one of the reasons that there is confusion in the roles of men and women is the rise of the denial of Creationism.
5. Clearly, Adam received instructions from the Lord and charged with the obligation to provide instruction to Eve as to God’s will for them, thus our instruction in 1 Timothy is not cultural or anachronistic or archaic, but intentional and culturally transcendent as the settled will of God since the beginning of our existence.
6. Additionally, Paul provides the illustration of how when God’s intention is ignored or violated, disaster comes.

- a) *This is not because women are ungifted or senseless, but because of God's resistance of the proud who step out of line from His will.*
 - b) *Eve faced a corruption of God's Word while herself corrupting God's Word by acting independently from her husband as she questioned truth.*
 - c) *When a woman is confronted with "new truth" her responsibility is to consult with her husband and honor his leadership - 1 Corinthians 14:35.*
7. Eve clearly did not do this but decided on her own - *"It was not Adam who was deceived, but the woman being deceived, fell into transgression."*
 8. When God's ways are dishonored, disaster is inevitable - *"transgression" [παράβασις] - refers to the "act of deviating from an established boundary or norm, overstepping."*³ .
 9. Thus, Eve's transgression did **not** result in her being disqualified from leadership, but rather serves as the first illustration of the disaster that comes when God's purposes for the roles of men and women are ignored or violated and God's grace is withheld.

III. THE INFLUENCE THROUGH MATERNAL DISCIPLESHIP - **2:15**

A. The Provision of Influence

1. Where then does God expect a woman to have the greatest impact and influence over others?
2. It is in the home - *"But women will be preserved through the bearing of children ..."*
 - a) *"preserved" [σώζω] - refers not to the ability to survive the birth process, nor to the soteriological salvation from sin, but being "delivered" from her inability to speak or teach others.*
 - b) *Her principal sphere of influence and where she can have the greatest exercise of authority in instructing others is within the home and her children.*
3. It should be noted that the verb *"preserved"* is singular - indicating that the antecedent refers to the woman who is not *"allowed to teach or exercise authority"* in v. 12.
4. It must be stated that it is not God's will for all women to either be married or to have children if married - such specially called and gifted women are free to invest in the lives of other women who are mothers

³ Ibid, 758.

and help mentor and disciple children within the context of the church.

5. Women who invest themselves in the discipleship of children and point them to the glories of Christ Jesus gain for themselves honor and glory within the Body of Christ.

B. The Proof of Influence

1. This is true particularly if the children disciplined by these women respond to their influences with faith.
2. It's been said that a woman ignoring God's design led the race into sin through a negative influence upon her husband and a woman has the ability to lead those out of sin who are her offspring as she points them to Christ.
3. Paul states that their leadership is praiseworthy *"... if they continue in faith and love and sanctity with self-restraint."*
4. Since the verb switches to a plural clearly referring to the children just referenced.
5. That is, a woman's influence among children is praiseworthy if the children *"continue"* [μένω] (remain or maintain) to walk with the Lord:
 - a) *CONFIDENCE IN GOD* - *"... in faith"* [πίστις] - *belief*
 - b) *COMPASSION FOR OTHERS* - *"... and love"* [ἀγάπη] - *interested in others' well-being*
 - c) *CONFORMITY TO GOD* - *"... and sanctity"* [ἁγιασμός] - *consecrated and devoted to holiness*
 - d) *CONTROL OF SELF* - *"... with self-restraint"* [σωφροσύνη] - *the moderation coming from soundness of mind*
6. Immediately upon the conclusion of this verse, Paul begins his discussion of the men who are qualified to serve as leaders in the church.

So What?

1. A woman has the ability to direct others' focus to God or to herself simply by the way she dresses.
2. The assembly of believers is to be a place where women are delighted to be led in worship by spiritual men.
3. When a woman exhibits dissatisfaction with the role God has given to her and engages in what He has not intended for her, spiritual decay is evidenced.

4. **A woman must invest in long-term influence through “spiritual offspring.”**

A godly woman will point others, including her husband and children, toward Christ.