

INTRODUCTION

It is the perfect will of our Lord and Savior Jesus Christ, written down for us by His apostle Paul, that men pray everywhere, both every place across the world, and in every kind of place men might meet. Today, God having provided, we are praying in a church building of our own, for which we are very grateful. But wherever we are, wherever we live, in whatever place of worship God provides, we are to give thanks and pray for all men.

When we gather to pray in whatever place God provides, the men are to pray not as those whose hands hold tightly to the things of this world, nor yet as those whose hands are always busy with the labor of earning their bread, and most certainly not as those whose hands are stained with sin, unrepented of. Instead, the men are to pray as those who repent of sin, receiving the forgiveness from God that washes hands clean in the blood of Jesus Christ. Men are to pray as those who let go the things of this world, to hold their hands open toward God the Father, to receive all that is needed from Him. Men are to pray as those whose hands pause from their labor for a day each week, so those hands can be lifted up in prayer together with the hands of their brothers, seeking God's blessings for themselves and for all men.

The women who fear the Lord are to join in this praying, also, in the same spirit. And they are to take their place for prayer in the assembly, as also they take their place for daily life in the home, adorning themselves with comely, modest, suitable, appropriate apparel, accompanied by graces or virtues given by God through the powerful working of the Holy Spirit inside. The spiritual graces with which Godly women adorn themselves are very precious in the sight of God. And whether on the Lord's Day in worship, or in the work of everyday life, that adorning with graces is something God uses to win the lost to salvation through faith in Jesus Christ. That salvation may come by the woman's prayers to some sinner on the other side of the world, and the woman may never know it until she meets him in heaven. Or that salvation may come by her silent example to her dear loved ones in her own household.

Those spiritual adornments which Paul and Peter instruct the Christian woman to put on begin, in 1 Timothy chapter 2, with two graces. The first, *aidos* in the Greek, or shamefastness in English, have been our delight to study these past two weeks. Today we take up the second. Having learned from experience that it takes more than one sermon to consider each of these graces as thoroughly as I hope to do, I plan to speak to you about this grace today and next week. So, today, learn what the Word of the Lord means when it calls you to adorn yourself with the grace of *sophrosune*, or sobriety.

TEXT

1 Timothy 2:8-15

1 Peter 3:1-6

BODY

Learn what this grace is, this grace called *sophrosune* or “sobriety.”

I. In Our English Words

A. The different translations

1. GEN: modestie
2. KJV: sobriety
3. NKJV: moderation
4. ESV: self-control
5. NIV: propriety

B. All of these get at some aspect of the biblical concept; “sobriety” seems to me to come closest, so I’m using that; but I don’t see strong reason why any of these terms might not serve you well, as long as you understand the biblical concept

II. By the Greek Word: *sophrosune*

A. compound: safe + middle part of the body

1. the guts as the seat of desires or passions or lusts or urges
 - a) we are used to talking about virtue in terms of the guts
 - b) e.g. She really has guts! or That took some guts!
2. those desires or passions or lusts kept safely guarded, kept safely under control; everyone being safe from any excessive behavior by those lusts or desires or passions being kept under control

B. Trench: an entire command over the passions and desires, so that they receive no further allowance than that which the law and right reason admit and approve

C. We have the word here as a noun; it appears as several parts of speech in the Bible: noun, verb, adjective, and adverb, all conveying the same concept

D. Illus. fire

III. By Places in the Bible Where Context Shows the Meaning

A. Acts 26:22-25 [Paul speaking in his own defense before two Roman government officials and a crowd of their guests) Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come-- (23) that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles." (24) Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!" (25) But he said, "I am **not mad**, most noble Festus, but speak the words of truth and reason.

1. Paul is speaking about how the Old Testament scriptures prophesied that when Messiah or Christ came, He would suffer, would rise from the dead, and would proclaim light to both Jew and Gentile
2. the Gentile governor, Festus, ignorant of such truth, thought it sounded like Paul had gone crazy
3. actually, Paul was speaking words of truth and *sophrosune*; Festus' religion of a pantheon of gods to be worshiped by idols is what did not make sense, what sounds crazy!
4. so here it is the opposite of being mad or crazy, of not making any sense, or not being reasonable, not based on the truth
5. as we build a definition of the grace of *sophrosune* or sobriety, let's add this concept as part of it
 - a) living as does not make sense, as is not reasonable, as if you are crazy, is not sobriety
 - b) but living as does make sense, as is reasonable, as does not seem crazy, is this grace of *sophrosune* or sobriety

B. Romans 12:3 [Paul has written the most amazing treatise proving God's salvation of sinners, whether Jew or Gentile, by His grace, through faith in Jesus Christ, not by works. Having concluded, he is now teaching us how to live in light of that wonderful salvation by grace.] For I say, through the grace given to me, to everyone who is among you, not to think of himself **more highly than he ought** to think, but to think soberly, as God has dealt to each one a measure of faith.

1. two ways this is said in our bibles
 - a) GEN "above that which is meete" as opposite of "according to sobriety"
 - b) KJV, NKJV, ESV more highly than he ought
2. there is something you do, nothing inherently wrong with doing it; in this case, understanding or thinking
3. our Lord's apostle says to everyone of us that we are not to understand or think
 - a) above what is meete; or
 - b) more highly than he ought
4. so, here the grace of *sophrosune* is the opposite of doing something more than what is meet, or more than what we ought
 - a) e.g. eating, talking, resting
5. as we continue to build a definition of the grace of *sophrosune* or sobriety, let's add this concept as part of it
 - a) doing something more than is meet, more than we ought, is not sobriety; doing something in a way that is not right is not sobriety
 - b) but keeping our thoughts, our words, our actions to what is meet, to what is not more than we ought, that is *sophrosune*; that is sobriety

C. Titus 2:9-14 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, (10) not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. (11) For the grace of God that brings salvation has appeared to all men, (12) teaching us that, **denying ungodliness and worldly lusts**, we should live soberly, righteously, and godly in the present age, (13) looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, (14) who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

1. if you live by worldly lusts or passions, you do such lawless deeds, such iniquity as answering back to your master or stealing things from him
2. but the Lord Jesus gave Himself to redeem us from such iniquity or lawlessness, and to purify us for Himself
3. so, see in verse 12 if you deny or renounce or say, “No” to worldly lusts or passions, you are living soberly or self-controlled; that’s our word; you are practicing the grace of *sophrosune* or sobriety
4. so, in building our definition of this grace of *sophrosune* or sobriety, add this concept
 - a) thinking, talking, acting according to worldly lusts or passions, that is the opposite of this grace
 - b) but denying, renouncing, saying, “No” to worldly lusts because Jesus Christ gave Himself to redeem us from them, that is the grace of *sophrosune* or sobriety

CONCLUSION

The grace of *sophrosune*, or sobriety, is

-that way of living in which you act not by what is unreasonable because it’s based on falsehood, but what makes sense because it’s based on the truth, on what the Bible says.

-that way of living in which you think, speak, and act not more than you ought, but what is meet.

-that way of living in which you renounce and deny worldly lusts; you say, “No” to worldly passions, remembering that our Savior Jesus Christ gave Himself to redeem you from the lawless deeds you used to do by worldly lusts, to make you His special people, and to purify you for Himself.

Sofrosune or sobriety is the grace of embracing the truth of the bible, and rejecting the lusts of your flesh, exercising control over yourself so that you consistently do what is appropriate and moderate, not going too far in anything.

	opposite of <i>sophrosune</i>	<i>sophrosune</i>
Geneva	above that which is meete	according to sobriety
KJV, NKJV	more highly than he ought	soberly
ESV, NIV	more highly than he/you ought	with sober judgment

IV. Admire This Grace in Our Lord Jesus Christ

A. See what desires He lets move Him

1. the desire to obey God's ordinance of eating the Passover with His friends

B. Yet see how He keeps those desires from moving Him to do beyond what He ought to do

1. He desired to observe the Passover with His disciples, but He did not observe it before the date God had ordained

V. Apply This Grace to the Women of This Church

A. Use in these pastoral epistles

1. commanded to
 - a) old men
 - b) young men
 - c) older women to train younger women
2. required of men to be selected as pastors

Greek	Geneva	KJV	NKJV	ESV
1 Timothy 2:9-11				
G127 <i>aidos</i> Wycliffe: schamefastnesse	shamefastnes s	shamefastnes s	propriety ¹	modesty ¹
G4997 <i>sophrosune</i>	modestie	sobriety	moderation	self-control

Wycliffe: sobreness

George Berry - A New Greek-English Lexicon to the New Testament

Richard Chenevix Trench *Synonyms of the New Testament*

https://faculty.gordon.edu/hu/bi/ted_hildebrandt/new_testament_greek/text/trench-synonyms.pdf

xx. *aidos, sophrosune*

These two are named together by St. Paul (1 Timothy 2:9) as constituting the truest adornment of a Christian woman

on *sophrosune*

it is properly the condition of an entire command over the passions and desires, so that they receive no further allowance than that which the law and right reason admit and approve Cicero...rendering it now by *temperantia*, now by *moderatio*, now by *modestia*

At 1 Timothy 2:9 we shall best distinguish between *aidos* and *sophrosune*, and the distinction will be capable of further applications, if we affirm

-of *aidos* that it is that “shamefastness,”¹ or pudency, which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonour which would justly attach thereto;

-of *sophrosune* that it is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and barriers which *aidos* opposed to it

verb G4993 *sophroneo* to be of sound mind; to be sober

adjective G4998 *sophron* sober

adverb G4996 *sophronos* soberly

noun G4997 *sophrosune* sobriety

noun G4995 *sophronismos* self control

verb G4994 *sophronizo* to teach, train to be *sophron*

Titus 2:9-14 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, (10) not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. (11) For the grace of God that brings salvation has appeared to all men, (12) teaching us that, **denying ungodliness and worldly lusts**, we should live **soberly**, righteously, and godly in the present age, (13) looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, (14) who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

JRY: If you live by worldly lusts, you will do lawless deeds. What is natural to sinful man is to live by worldly lusts, doing lawless deeds. The Christian instead denies worldly lusts, and so lives soberly.

Exodus 20:17 ...thou shalt not **covet [H2530 *chamad*]** thy neighbour's wife...

Order of Worship for 2020-05-24

Prelude - Anna

Call to Worship and Opening Prayer: Jeremiah

Trinity 580 "It Is Well with My Soul" - Anna

Scripture Reading: Proverbs 30:5-9 - Roel

Trinity 26 "Our God, Our Help in Ages Past" - Rita

Sermon: "The Grace of Sobriety - Part 1"

Trinity 406 "I Hear Thy Welcome Voice" - Allison

Congregational Prayer: Dillon

Benediction: 1 Timothy 1:17